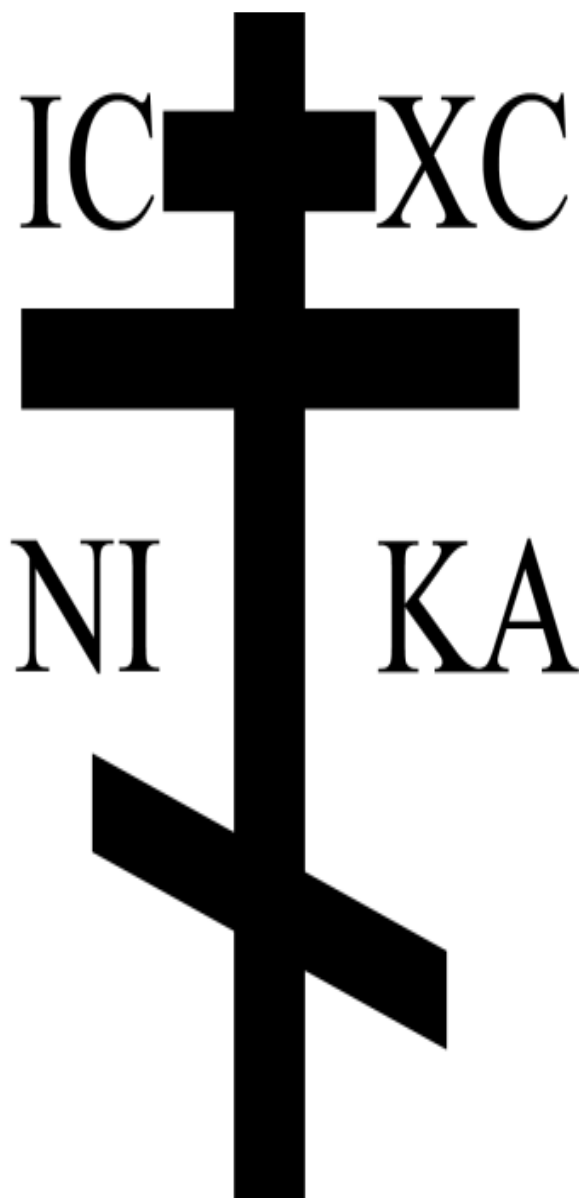


Priest Professor PhD Academician
DUMITRU STĂNILDAE

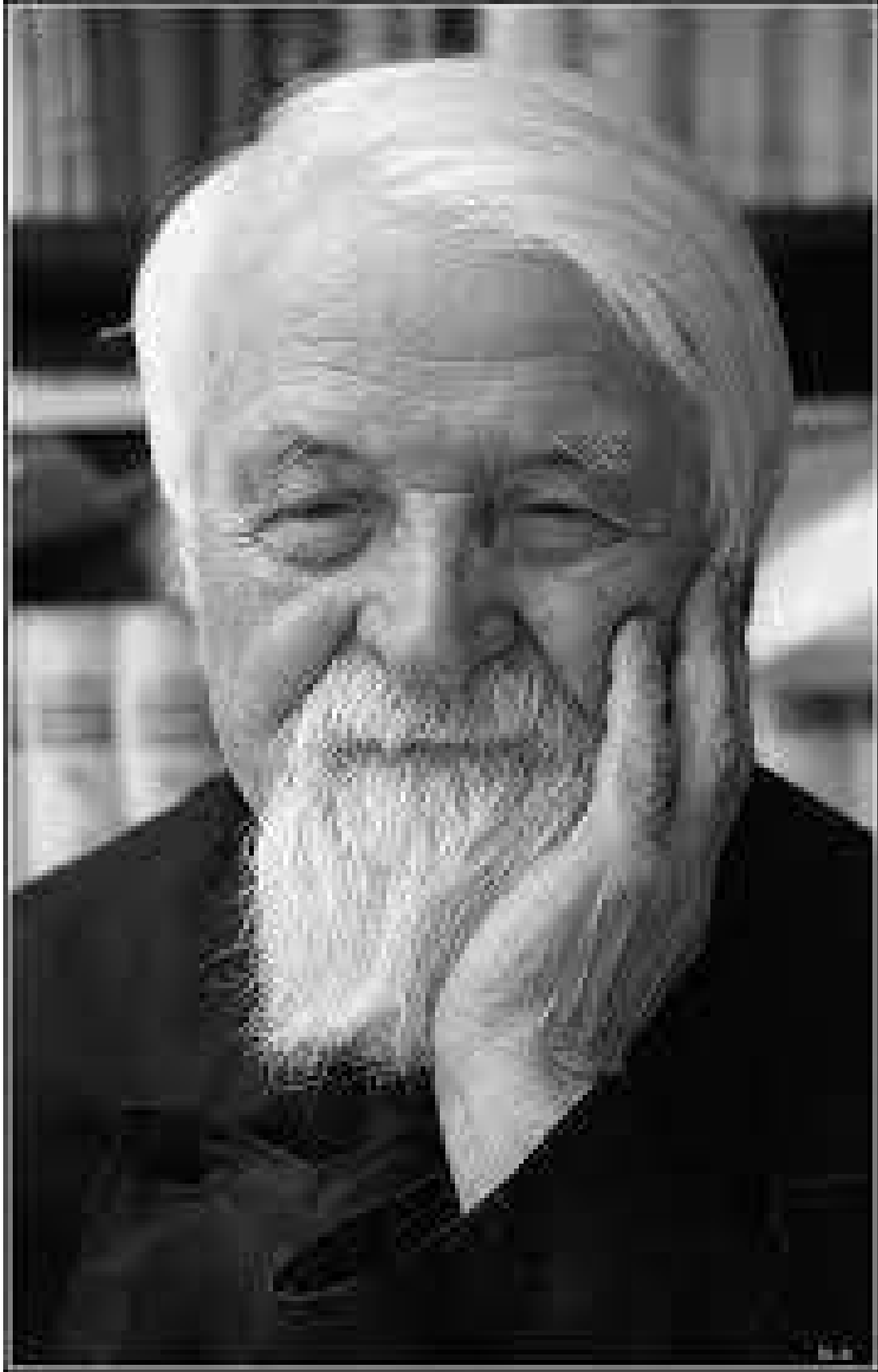


THE ROMANIAN PHILOKALIA

- VOLUME VIII -

“The lack of knowledge, concerning our history, it often makes the Westerners to ask the Romanians traveling there, very naïve questions. After the Romanians declare that they are Orthodox, those Occidentals conclude: «If you are Orthodox, you are Slaves, because you aren’t Greeks, and we know that the only existing Orthodoxy is Greek or Russians (l’Orthodoxie gréco-russe)». And when the Orthodox Romanians specify: «We are not Slaves, but Orthodox Latin», the Occidentals ask: «But what the Romanian Orthodoxy has given to the world, generally? There isn’t known any contribution of it to the Orthodox spirituality».

Father Professor PhD Academician Dumitru Stăniloae, *The Romanian Philokalia*, Publishing House of the Biblical and Missionary Institute of the Romanian Orthodox Church, Bucharest, 1979, volume VIII, p. 555, footnote no. 939.



Saint Father Dumitru Stăniloae – the Restorer of the Christian Theology

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HILOKALIA

**OR COLLECTION FROM THE WRITINGS
OF THE HOLY FATHERS WHICH SHOWS
HOW THE MAN CAN BE CLEANED,
ENLIGHTENED AND BECOME PERFECT**

VOLUME VIII

TRANSLATION¹, INTRODUCTION AND
FOOTNOTES BY

**DUMITRU
STĂNILOAE**

¹ The texts of *The Romanian Philokalia* were translated from the Greek language in the Romanian language and put together by Priest Professor PhD Academician Dumitru Stăniloae.

Translated from Romanian language in English language, by the will of God, by the most worthless from men: E.I.t.

Writings By:
Kallistos and Ignatius,
Kallistos the Patriarch,
Kallistos Angelicude, Kallistos
the Katafygiote, and others;
As Also a Study of the
Translator on the History of
the Hesychasm in the
Romanian Orthodoxy, with a
Few Philokalic Texts of Some
Romanian Monks



Bucharest
Publishing House and the Printing House of the Biblical and
Of Orthodox Mission Institute
1979

**The Method,
Or the One Hundred
Heads,
Of**

**Kallistos
And Ignatius
Xanthopol**

INTRODUCTION

1. The Authors of the Writing and Its Connections with the Other Writings of Patriarch Kallistos

About Ignatius the second author of the present writing, it is not known anything, except what Simeon of Thessaloniki says: that he was from Constantinople, together with Kallistos, and he lived in ascesis together with this one, in the monastic life.

About the other author, Simeon of Thessaloniki writes, in addition, that he was also Patriarch of Constantinople. "He especially wrote about this (about the prayer of Jesus) in our days, into Ghost, as being them also into God, and speaking about God, and of God and of Christ bearers, and truly deified, the one amongst saints, our father Kallistos, who was also Patriarch from God, of the New-Roma Capital, and together thinker and ascetic, the Pious Ignatius. They presented in the book composed by them, in a spiritual manner, and in a highly elevated thinking, in a full number of one hundred heads, the full knowledge about this"².

On the basis of the affirmation of Saint Simeon of Thessaloniki, that, these authors wrote during his lifetime, being give the fact he dies in the year 1430, as Metropolitan of Thessaloniki (in that night the Turks occupied the city), it has been determined, rightly, that he doesn't speak about Kallistos I, who was Patriarch of Constantinople between the years 1350-1353 and 1355-1363, as Nicodemus the Hagiorite presupposes in the Preface to the present writhing, but about Kallistos II, who was Patriarch starting with the year 1397, for seven months³.

About this Kallistos we know for sure that he was a monk in the Xanthopol Monastery from the Holy Mountain (Athos), one on the monastery neighboring the Pantocrator Monastery, but equally sure is that he also lived in the Xanthopol Monastery

² *Against All Heresies*, head 296, in G.P. 155, 542.

³ Hans-Georg Beck, *Kirche und theologische Literatur im byzantinischen Reich*, 1969, p. 784 ;I 774; A. M. Ammann S. I., *Die Gottesschau im palamitischen Hesychasm*, Würzburg, 1938, p. 8, 13.

from Constantinople. The name of Xanthopol he probably has it due to the fact he lived in the monasteries which had this name, and not for the fact that he would have been born in the Xanthopol family from Constantinople, because, if this case, he would have been given by Simeon from Thessaloniki as blood brother with Ignatius, and this doesn't take place⁴. Xanthopol Monastery from Galata (Constantinople) was, perhaps, in a connection with the Xanthopol Monastery from the Holy Mountain⁵. In the year 1431 are mentioned, as living in the Xanthopol Monastery from Galata, about the Saint Xanthopols⁶. His birthday is celebrated by the Greek Church on 22th of November.

Under the name of Kallistos the Patriarch, in the *Greek Philokalia*, there are inserted two more writings: one entitled "About Prayer", in fourteen heads, and another alike, with the heads numbered in continuation, reaching eighty-three heads. The last one was not published in the first edition of the Greek *Philokalia*, but only in the second and in the third ones⁷.

A. M. Ammann recognizes this as correct attributing. The Greek *Philokalia*, in the second and third editions, it calls the last writing like "Missing Heads" (from the first edition) and it numbers them starting from fifteen ahead. A. M. Ammann says that, in the second edition from Athens, the heads of the writing "About Prayer" have been added entirely⁸. But. It seems that the fourteen heads from the first writing represent the fragment of another writing belonging to Kallistos. At least so it turns out from the Romanian manuscript no. 500, from Văratec Monastery, written by the Abess Nazaria, in the year 1811, at the advice of the spiritual guide Iosif, comprising 186 sheets. In this manuscript, called "The Paradise", the heads do not start

⁴ A. M. Ammann, *quoted work*, p. 13. See also V. Grumel, *Notes sur Calliste Xanthopol*, in "Revue des Etudes byzantines", 1960, p. 199-204.

⁵ Cf. Μέγας Ευναξαριστής, NOvemver-December, Athens, 1895, p. 482, note no. 1. Apud Ammann, *quoted work*, p. 13.

⁶ G. Mercati, *Notizie di Proroco e Demetrio Cidone*, in „Studi e testi”, 56, Città del Vaticano, 1931, p. 473.

⁷ The first edition (in one volume) was published in Venice in the year 1782; the second edition (in two volumes) in Athens in the year 1893; the third edition (in five volumes), also in Athens, between the years 1957-1963. The most extensive writing "About Prayer" is published in the second edition, in volume no. II, p. 412-459; in the third edition, one can find it in the volume no. IV, p. 299-367.

⁸ *Quoted work*, p. 14, note 2.

with the number fifteen (like in the Greek Philokalia), but with the number one, and it comprises, in total, eighty heads⁹.

Also in the Manuscript 500 from Văratec the writing “The Paradise” it is called “the third book” of Patriarch Kallistos. ON the other hand, in several Romanian manuscripts from the Library of the Romanian Academy, the writing entitled “The Method or the 100 Heads of Kallistos and Ignatius” it is given as having as author only on Patriarch Kallistos, or Kallistos Xanthopol¹⁰. And again, on the other hand, other manuscripts, from the mentioned library, give under the name of Kallistos and Ignatius Xanthopol also the writing entitled “The Paradise”¹¹.

From here one could deduce the fact that the writing “The Method” it belongs rather to Kallistos; maybe Ignatius would

⁹ Behold, he following parallel between *The Greek Philokalia* and the *Manuscript from Văratec*:

<i>The Greek Philokalia</i>	<i>Văratec</i>
15	1
16-20	2-5
21	6
22-45	7-30
45 paragraph 2	31
45-55	32-40
55 paragraph 2	41
55 paragraph 3	42
55 paragraph 4	43
55 paragraph 5	44
56	45
56 paragraph 2	46
56 paragraph 3	47
56 paragraph 4	48
57-62	49-54
62 (Pharisee)	55
63-83	56-77
83 paragraph 2	78
83 paragraph 3	79
83 paragraph 4	80

¹⁰ Thus, the Manuscript no. 1922 comprises this hundred under the name of Kallistos Xanthopol, f. no. 3, r.-107 r. The Manuscript 1474 comprises several heads from the same hundred, also under the name of Saint Kallistos (f. 2 r.-23 v.; heads 35, 29). Then the entire hundred (f. 23 r.- 275 r.). In this library are, though also other manuscripts which attribute the “*One Hundred Heads*” to Kallistos and Ignatius (703, 1409, 1889, 2635, 2799, 2890, 3101, 3457, and 3546).

¹¹ The manuscripts 1981, 2890. Anyway, there is necessary a more thorough researching of all the manuscripts which comprise the writings of Kallistos (and Ignatius).

have given some help in collecting the quotes from the writing of the previous Fathers.

On this way, one could explain, maybe, the fact that the writing “The Paradise”, it is given as the third book of Saint Kallistos. The first one would be “The Method”, given in some manuscripts under the name of Kallistos and Ignatius Xanthopol, and the second one: “The 14 Heads about Prayer”, which could have comprised also other heads given under diverse headlines in some manuscripts from the Library of the Romanian Academia¹².

Also, out of the fact that “The Method”, is, in prevailing manner, a writing belonging to Kallistos (The First Book); that it would explain why this writing it is also called, sometimes, as “Paradise”, thought it is given under the name of Kallistos and Ignatius, and also, though the name “Paradise” is given in the texts of other manuscripts only to the third writing, which is given as belonging only to Kallistos¹³.

Anyway, in order to elucidate this matter, one needs to thoroughly search the Greek manuscripts from diverse libraries.

From the notes we have given until now, one can see how often the writings of Kallistos, translated in Romanian language, were copied; and we haven't mentioned but a small part of the Romanian manuscripts which comprise writings of Kallistos, dating from the end of the 18th Century and from the beginning of the 19th Century.

There is something more to be noticed, namely that, often, the writings of Patriarch Kallistos, including the one under the name of Kallistos and Ignatius, they are in the same manuscripts including the writings of Saint Gregory of Sinai. It seems that the writings of these two authors, together with “The Ladder” of John Climacus, were the most read by the Romanian monks.

¹² We mention here the manuscripts in which one can find heads of Kallistos, seemingly different from the 14 and from the 80 (or 83) “About Prayer” and from the 100 (of Kallistos and Ignatius); we also mention: “*Way of Taking Heed and of Prayer*” (Manuscripts of the Romanian Academy: 486, 1076, 3790, 3543, 179, 4716, 3547; Neamț Monastery: 29, 39, 44, 49). Then: Kallistos the Patriarch: “*Heads about the Congregational Life*” (Library of the Romanian Academy: 3548, f. 278 r.-295); The same, “*For Obedience*” (Library of the Romanian Academy: 3548, f. 278 r.-295 r.); Kallistos Xanthopol, “*The Confession of the Sins*” (Library of the Romanian Academy 2519, f. r.-7 r. 2647, f. 46 r.-59 r.).

¹³ Like this it is called the writing of the “One Hundred Heads” of Kallistos and Ignatius Xanthopol, in the manuscripts no.: 24, 44, 73, from the library of Neamț Monastery, or in the manuscript no. 2890 from the Library of the Romanian Academy.

In the manuscript no. 1922, from the Library of the Romanian Academy, in which, after “The Hundred Heads of Kallistos Xanthopol” (f. 3-108), it follows the work of Gregory of Sinai (f. 108 r.-264 r.) with a “Foreword” of Saint Basil from Poiana Mărului (f. 108 r. – 118r.), and a part of the work of Peter Damascene (f. 265 r. – 283 r.), on the backside of the front cover it is written: “*This Book it is called Philokalia, it is teacher for the mind’s prayer and it has many ascetic teachings*”. The manuscript was, therefore, considered as comprising, essentially, everything a monk needs during his spiritual ascension.

But we reckon that also the internal motives plead that the identity of the author of the “Method of Kallistos and Ignatius” it the same of the other writings of Kallistos.

In order to see this, we give a brief summary of the content, of the “Method” known as belonging to Kallistos and Ignatius Xanthopol, and then of the other two writing of Patriarch Kallistos published in the present volume, with the similarities and with the differences amongst them.

2. The Content of the “Method” of Kallistos and Ignatius Xanthopol and Its Connection with the Content of the Other Two Writings of Kallistos

If all the writing comprised, in the Greek Philokalia, and almost all the spiritual writings of the Orthodox East, present in sentences, or in more continuous expositions, the diverse moments, states, or stairs, of the spiritual life, in a unsystematic manner, the “Method” of Kallistos and Ignatius, it wants to expose the entire ascension if this life in the form in which, actually, it is being fulfilled. In this concern, only “The Ladder” of Saint John Climacus, it resembles it; maybe, this one, it served as a model to it. It cannot be denied the fact that, the heads of this book do not always rigorously succeed, according to the stairs of the spiritual ascension. And this is because neither this ascension has a strict succession, required by our idea of systematic listing. During life, even during the spiritual one, there occur, in anticipation, and for shorter moments, states and stairs which will be fully mastered, within soul, only in higher phases; or, during the higher phases, for short moments, come back some: shadows, stages, and states; these might be reckoned, by the ones who have a more systematic approach, as already being definitively overcome. The authors of the present

writing take into account in their exposition, with a certain liberty, this not so simple developing of the spiritual life. But, generally, in their writing, one can notice with enough clarity the ascending thread of this life.

Another characteristic of this writing is that, almost exclusively, it is composed of texts of the older Fathers. The authors give from themselves, in each chapter, only a few introductory words, and also a few for conclusion. But the texts from each chapter and from the whole writing, are so well chosen and placed, and listed in such a consistent manner, than each chapter, and all chapter together, are a well coagulated whole, and an organic ascension.

But, often, even amongst the quoted texts, there are personal observations, bringing in front deep meanings, maybe for the first time. And, a few themes from the final chapters, which are presented, almost exclusively, with words belonging to the authors, highlighting such surprisingly deep and new meanings. So, for instance, is the chapter 92, about the importance of the often impartation with the Body and the Blood of the Lord.

Especially accentuated and luminously described, it is the changing of the human nature, through deification, produced by the prayer of Jesus, accompanied by the warmth of the love for Him. The intimacy accomplished, between the human nature and the godlike work, it is described in terms capable to present the whole subtle reality of this unity. To be seen, in this sense, the chapter 90: "About faith, hope, and love", where, amongst other things, it is said that: "The signs of the changing (produce by the warmth of the love of God) are: the man's face becomes full of warmth, full of joy, the body become warm, the fear and the shyness are removed from that man, and he goes out of himself... He reckons the fearsome death as a joy".

Another characteristic of the writing is, that in the whole his ascending thread of the spiritual life, it lets to be noticed the permanent and of prime rank presence, of the Prayer of Jesus. That's why the authors speak repeatedly about this prayer, on very many occasions, on all the levels the spiritual life reaches at. But, because according to them, this prayer cannot be done as a formal method, making abstraction of the impediments posed by the diverse passions, imaginings, and memories, which tempt the man towards bodily pleasures, and tie him to the

things and to the circumstances which can satisfy those passions, the authors (or the author) direct sometimes - after describing the way in which the prayer must be done - their attention to the methods through which the man can shun, can clean himself of passions, and he can develop, within himself, the virtues, or the impulses towards good, which lead to dispassion. The authors relate the dispassion, strongly, to love, to deification, and to the seeing of the godlike light.

Generally, the “quietude” the spiritual man must achieve, it is a dynamic process, though tranquil from another point of view; it is an increase in gentleness, in humbleness, but also in the happiness of the love, a continuous tension towards God, the supreme source of love, a tension which is not lacking the dramatic moments of the repentance for the thinner sins, which, the more the man has spiritually progressed, the more he notices them within himself, and this cause him a certain sadness. And the whole this ascension ends in “the resting” into the love of God, which neither is petrification, but a ceaseless enlargement of the human being, in order to receive and to irradiate this love.

Of course, this doesn't mean that the attention paid to Lord Jesus Christ passes on a secondary plan, as Ammann thinks. The ceaseless remembrance of the name of Jesus, with the fiery feeling of His live, of the sweetness of His presence, it is the essential power that carries the man, during the whole his ascension, towards the union with God, and toward his own consummation. This power stays at the basis of his entire effort of cleaning of the passions, of advancing towards dispassion, towards the increasingly deeper feeling of God, and towards the Union with Him in the Person Himself of the Lord Jesus Christ. If it is not encourage the imagining of Christ, with His shedding of blood wounds, as in the feminine Catholic mystique, it is because Christ, the One with Whom the spiritual man increases his ceaseless connection, is the Resurrected Christ, the One become transparent into light, the One Who is being felt, in the first place, as Subject - source of love, dwelled within man's heart, and not Christ of the memory, in state of crucifixion, a Christ Who is, actually, not really present, but rather only remembered. Christ from the spiritual writings of the East, he is really present and transparent within man's heart, a Christ Who, that's why, irradiates His power within the whole human being,

but a power that is felt as being out of Him, as Subject full of endless love.

Ammann's reproach, from this point of view, it starts from not-understanding the Eastern spirituality, which doesn't remain to the sentimentalism sustained rather in memory and lacking the power to deify the man, this power irradiating only from the present Christ¹⁴.

Of course, this is in connection with another considering of the savior essence of the work of Christ: in the teaching of the Fathers. Christ didn't save us by paying a juridical equivalence on the cross, for which we must be forever grateful to Him, as Ammann himself declares, but he saves us through the real and continuous connection we have, with the Resurrected Christ; of course, also for the fact He received the crucifixion.

And only for the fact that Christ is felt in His state -: resurrected, spiritualized, transparent, and irradiating power – the whole spiritual ascension leads the man towards a spiritualization resembling to His one, which prepares the full state of spiritualization and transference into light or the spiritualized man, in the future life.

If the "One Hundred Heads" describe rather the restraints and the virtues of the one who wants to reach the union with God, and to see Him in the soul (we would call this the phase of cleaning, or the doing one), the 14 heads "About Prayer", which follow, they describe the higher stair of the prayer, and the 80 (or 83) heads of the writing entitled "The Paradise", or "About Paradise", they describe almost exclusively the spiritual peak of the union with God, to which has reached the one who strived himself to tend towards it. As Basil from Poiana Mărului will say later, it describes "the seeing prayer", unlike "the mind's prayer", product of the human effort. Of course that, also the last writing grants a great place to the prayer, for only the prayer introduces, in an unmediated manner, to the union with God, or to seeing Him. But it mainly occupies itself with "seeing God", which is above even to prayer. That's why, it equally occupies itself, or maybe even more, with the work of the Holy Ghost, for the state of culminant prayer and of supreme union being, actually, a state of total love, and it grants several chapters to describing the love for God. Thus, the themes of the third writing of Kallistos can be considered as being the following four: the

¹⁴ A. M. Ammann, *quoted work*, p. 40.

prayer, the seeing of God, His love, and the work of the Holy Ghost.

But these themes occur, in a less accentuated measure, starting with the “One Hundred Heads of Kallistos and Ignatius”. The affirmation that only into the Holy Ghost we can pray to Jesus Christ, it composes the chapters 12-13, and 50. About the need of the Holy Ghost, of the ones who want to ascend towards God, the authors speak in the chapter 6, and, in this chapter and in the chapter 4, they even affirm that the whole endeavor of the true life of the believer, it is to rediscover the grace of the Holy Ghost, received by him at Baptism, but covered later with passions. About the above mind seeing God, they speak in the chapter 70, and about love in the chapter 81.

Both writings were influenced, through the great role granted by the Holy Ghost and to love, by Saint Simeon the New Theologian’s doctrine. The life of the hesychast unveils, in these writings, its face as life into the Holy Ghost.

One could say that the “One Hundred Heads of Kallistos and Ignatius” differ to each other not only by the fact that the first one described the ascension towards God, whilst the second one describes the peak of this ascension, but also by the fact that the first one gives a large foundation, in the writing of the anterior spiritual Fathers, of the state of union with God, described in the 80 (or 83) heads of the writing called “The Paradise”.

But the two writings are preoccupied with the same spiritual peak, described by the first writing as a target to reach, and by the second writing as a reached target.

The kinship of the two writings is felt also out of some own and characteristic terms of both writings. For instance, the term “αἰ βλῦτα = always springing”, which can be found in the “One Hundred Heads” (chapter 75), it can be also found in the 80 (or 83) heads of the writing “The Paradise” (chapters 22, 43). The preoccupation of the writing “The Paradise”, with making the readers to gain the simplicity and the faceless state of the mind (ἀνείδεον, chapter 21) it is characteristic also to the “One Hundred Heads” (chapter 10). Also, in both writing is used the term “en-hypostatic grace” (Kallistos and Ignatius, chapter 70 – Patriarch Kallistos chapter 40).

This identity of terms and preoccupations could be illustrated widely through more detailed research of the two

writings. It is felt within them the same atmosphere of thinking and style.

Anyway, in the writing "The Paradise" (80 or 83 heads) we have a serious theological deepening of the themes from the "One Hundred Heads". We have in it perseverant analyzes of the states live by the contemplative of by the seer (for instance in the chapter 16). But we also have in it interesting Christological and anthropological deepening (for example in the chapter 38). Here are described, in enthusiastic words, the states of the love for God, and the mode of the practical passing, from the diverse rationalities of the nature and of the Scripture, to the mysterious, personal Rationality, the One and Supreme. The writing comprises an admirable analysis of the "understanding feeling" and of the generated by it (chapter 41). The chapter 43 gives us a charming description of the love for God, which is the soul of the ceaseless prayer. In the chapters no. 47-48, we have interesting observations concerning the opening of the heart and the union between mind and heart. In the chapter 52 we have a remarkable philosophical argumentation of the faith as experiencing God. The expression "in en-hypostatic way" it is a parallel to the "en-hypostatic lighting" from the "One Hundred Heads" (chapter 60). Of course, it can be found also at Saint Gregory Palamas. But in the two present writings it receives a practical applying. The chapter 57, about knowing God, and about all the virtues related to this knowledge, is influenced by the doctrine of Saint Simeon the New Theologian. The chapters 65-73 comprise thoughts about the wonder of the union of God with the soul.

Of the Two Monks

Kallistos and Ignatius Xanthopol

A very detailed method and rule, which has the witnesses of the saints and it can be used, with the help of God, by the ones who choose to live in quietude and loneliness, or about their behavior and their living, and about all the good things caused by the appeasement, to the ones who strive with it, with right-judgment.

1. *The present word is divided in 100 heads, and the introduction is considered as the first chapter, and it treats about the gift and the grace from above nature, dwelled through the Holy Ghost into believers*¹⁵.

It should have been necessary that us, the ones who according to the godlike words, who are taught by God (1 Thess. 4: 9) and bear inscribed into heart, in an untold manner, the new law (2 Cor. 3: 2-3), more luminous than a candlestick, and who are being governed by the good and wholly-right Ghost, as like sons and inheritors of God and together-inheritors with Christ (Rom. 8: 17), to live like the angels, and to not need to be taught by somebody, in order to know the Lord. But our distancing from the good, and our deviation towards evil, from the first raising of the hair and, together with this one, the envy of the dreadful Belial, and its relentless tyranny against us, have planted within us he impulse to get far, in the worst manner, from the savior and deifying commandments, and to let ourselves carried towards the soul-killer precipices; and what's even more pitiful, (it is the fact that) it stirred us up, in order to think and to work even against ourselves. Consequently, according to the godlike word, "there is nobody who understands, and there is nobody to seek God" (Ps. 13: 2)¹⁶. This

¹⁵ Actually, the chapter no. 1 doesn't treat about the grace. But the whole first section (chapters 1-14) treats about the grace and about the mode one can maintain the grace. In the manuscripts of the Library of the Romanian Academia, this writing is called: Craftsmanship and Guidebook.

¹⁶ Psalm 14: 2: King James Bible (KJB): "The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good."; 13: 2: Romanian Orthodox Bible (ROB): "Said, the fool, in his heart: "There is no God!" The people

is because immediately we have deviated from the right path, he has become worthless (Ps. 13: 3)¹⁷ and, that's why, we have become entirely bodies (Gen. 6: 3)¹⁸. And, by depriving ourselves of the lighting and godlike grace, we need to urge and to help each other towards the good things¹⁹.

2. The present word has been written because of the question asked by a certain brother, according to the target he has been pursuing, but also for fulfilling a commandment of the Fathers.

Because, in your desire of researching, according to the word of the Lord (Jn. 5: 39), the godlike and life-giver Scriptures and to be introduced to them without danger, you have been asking often, us the unworthy, for a word and a written rule, for your use and maybe also of others, as you say, I reckon now that we have to fulfill, with the help of God, this worthy to be praised desire of yours, which we haven't wanted to do it before. We fulfill it now, our most beloved spiritual son, by leaving the laziness which accompanies us, for the sake of your love and of your use, being utterly amazed by your zeal for the good things and by your perseverant toil. But, before all these, we do it because we fear the punishment God menaced with, in a fearsome manner, the one who hid the talent (Matthew 25: 25).

Beside the said things, we are doing it to fulfill the commandment given us by our Fathers and spiritual teachers, by entrusting the things we learnt from them, to other loving of God men. So, God, Father of the love and the plentiful Giver of all the good things, to give us, the hesitant and the weak at voice ones, appropriate work into the opening of our mouth (Eph. 6: 19), He who often instilled word even to the speechless animals

have become corrupt and they have made themselves ugly into their occupations. There is no one to do kindness, nobody to the last man."

¹⁷ Psalm 14: 3: KJB: "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."; ROB: "Everybody have deviated, together they have become worthless; there is not the one who does kindness, nobody to the last man."

¹⁸ Gen. 6: 3: KJB: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."; ROB: "But the Lord God said: "My Ghost won't remain always in these people, because they are only body. Therefore, their days will be one hundred and twenty years!"

¹⁹ This reciprocal helping towards the good things comes in contradiction with the affirmation from before, that all of us have become evil. This is because the good we do, through this helping, it is limited. Besides this, the man, by helping another person, he exceeds in some measure the helplessness of being kind, which he lives when he opens himself in his loneliness.

(Num. 22: 28), for the use of the listeners. And to you and to all the ones who will read these, according to your saying, let Him give you ears to hear them with wisdom and understanding, and to live in a right manner, as it is pleasant to Him. “Because without Him we cannot do anything” of the useful and savior things, as it is written (Jn. 15: 5); and “If the Lord won’t build the house, vainly will the builders toil” (Ps. 126²⁰: 1). And about these things, we say only that much.

3. Knowing the purpose is precursory to everything. And the purpose of this work is to show which the foundation is.

If knowing the purpose is precursory to everything and our purpose is to tell the things which help to the spiritual growth, and yours is to truly live according to the said things, we must, before anything, to observe towards what fullness of that thinking according to Christ, looking us at, to lay down then, a useful beginning as foundation, that, then after, in time, being imparted with the help from above, abundantly, to tend also towards a roof, according to the building built by the Ghost.

4. The beginning of each according to God work, it is to live according to the commandments of the Savior. And the end is to turn back to the consummate grace of the Most Holy and of life beginner Ghost, given us through the godlike Baptism.

Therefore, the beginning of each work that is according to God, is, shortly speaking, to hurry us up in every way, with the whole our power, to live according to the law of the deifying commandments of the Savior. And the end is to turn us back, by keeping them, to the dowry given us from above, and from the beginning from the sanctified baptistery, namely to our consummate composition and spiritual rebirth, through grace; or, if you like to call this gift like this, to the rejection of the old Adam, with his deeds and lusts, and to put on the new and spiritual One (Col. 3: 9-10), and this is our Lord Jesus Christ²¹.

²⁰ In KJB we have Psalm 127: 1. (English language translator’s note (E. l. t.’s n.)).

²¹ The “turning back” to our state from before sin isn’t, thought, a turning back to a fix state; only with this condition one can accept what Ammann says, that there isn’t any objective theological growth of the grace (*quoted work*, p. 25). That state is though the state of the new man, which is just by this, a living, dynamic state. It is the state in which is imprinted Christ, the state in which the man has taken the image of Christ, and that’s why is the state of Christ as a new man, that restores the man to his true image. But Christ Who has been imprinted in the baptized one, He unveils Himself within him, bringing the man towards the measure of His

For the godlike Paul says: “My children, whom I give birth again into pains, until Christ will take image within you” (Gal. 4: 19); and: “How many of you into Christ have been baptized, you have put Christ on” (Gal. 3: 27).

5. *What the grace is, and how can we achieve it? And what are the things which disturb it and the things which clean it up?*

But what is the grace, and how we can achieve it, and which are things that disturb it and which are the things that clean it up, they will be shown to you by the one who shined with the soul and with the tongue more than the whole gold. He says: “What does it mean: “by reflecting, as a mirror, the glory of the Lord, we are being transformed in the same image” (2 Cor. 3: 18)? This was shown, more limpidly, when the gifts of the wonders were working. But neither is difficult now, to the one who has believer eyes, to see this. Because, immediately that we are baptized, the soul becomes more luminous than the sun, being cleaned up by through the Ghost. And, not only that we look towards the glory of God, but we also receive brightness from it. This is for, like the silver being under the rays of the sun, it also sends rays, likewise the cleaned soul has reached brighter than the whole silver, and he receives a ray from the glory of the Ghost, in addition to the glory that is within him; and namely an appropriate one, from the Lord into the Ghost” (2 Cor. 3: 18)²². And, after a little while: “If you want, I am going to

fullness, to “the measure of the consummate man”. So, on one hand the gift of the Baptism, as dwelling of Christ, it doesn’t bring the man beyond Christ, and in this sense it doesn’t cross the man to another grace, but on the other hand there is a growth of the man into Christ, giving Christ the possibility to actualize Himself increasingly more, into the man. And without any doubt, this actualizing of the grace within man, it hasn’t only a subjective character (Ammann, *quoted work*), but, within the man who increases his opening towards Christ, the grace is unveiled in an objective mode, namely it is inwardly communicated increasingly more, though, on the other hand, it is whole in him as reality, preponderantly virtual for the man, from Baptism. We have here the same situation as in the case of the Revelation, which doesn’t cross beyond Christ, but out of which the Holy Ghost communicates continuously new powers and lights, namely “leads to the whole truth”, but only out of Christ (“out of Mine he will take”) and not from outside Christ.

²² Saint John Climacus, *Homily no. VII to the Second Epistle towards Corinthians*, in G.P. 61, col. 449. Without any doubt that there cannot be separate the brightness of the cleaned up soul and the one that comes from the Holy Ghost, if only by standing under the light of the Ghost, the soul becomes also bright. And the brightness that comes to the soul from the Ghost, which makes also the soul shining, it is not a created grace, contrary to what Ammann affirms, namely that the authors of the writing “discern between the created gift of the grace and the

show you this, even more clearly, at Apostles. Think at Paul, whose vestments did were doing miracles (Acts 19: 12), at Peter, whose shadow had so much power (Acts 5: 15). If these ones didn't wear the image of the Emperor, and if they rays of light wouldn't have been possible to look at, their vestments and shadows wouldn't have been working miracles²³. This is because even the vestments of the emperor scare the thieves.

But, do you want to see this glory shining through the body? "Looking, he says, t the face of Stephen, they saw it like a face of angel" (Acts 6: 15). But this was nothing in comparison to the glory that was shining inside. This is for what Moses had on his face (Exod. 34: 30), that was worn by these ones in their souls. And even more. For what Moses had it was something felt, whilst this one was something bodiless. And like the colors which are fiery luminous, by gushing out of the shining bodies, towards the things which are neigh, they transmit also to these ones their light, likewise it happens to the believers. That's why, I reckon that the ones who suffer this, they detach themselves from earth and they think at the things from heavens. This is because it is good to bitterly sigh here, lets, by enjoying such a great honor, to no longer know the said things, because we have left so quickly those things and we have become addicted to the things of the senses. This is because this untold and fearsome glory remains inside us for a day or two, and then we quench it, by bringing the winter of the life's things and by impeding its rays through the thickness of the clouds"²⁴.

And he says again, in another place: "The bodies of the ones who have been pleasant to God will be dressed up in such a glory that cannot be seen by these eyes. Some signs and unclear trace of them, God deigned to give in the Old and in the New Testament. For there the Moses' face was shining with so much glory that was impossible to the eyes of the Israelites to

grace Giver" (p. 23). How could the created shine in godlike manner, by receiving a created light? How could be known this light which is communicated to the soul, as one that is characteristic to the Lord, to the Ghost? How could the soul, in this case, to mirror the glory of Christ, which is not created?

²³ The image of Christ wasn't worn by Apostles, and neither is worn by the ones who stick with Him, only by imitating Him from distance, but through His working presence within them. It is obvious that this isn't a created grace.

²⁴ Saint John Chrysostom, *Towards the Young Widow*, in G.P. 48, 603. It is good to suffer here the harsh things, lest, by rejoicing of the heavenly things, to no longer take care and to fall into the earthy things.

look at it (Exod. 34: 30), and in the New Testament, the face of Jesus was shining much more than that one" (Matthew 17: 2).

Have you heard the words of the Ghost? Have you understood the power of the mystery? Have you known which are the pains of the consummate birth out of the holy baptistery, which is done within us²⁵, and how great are the fruits and the fullness and the rewarding? Have you known how much it depends also on us to increase and to diminish the grace, or to show it or to darken this gift from above nature, as much as it is possible to us?²⁶ And the things which darken it, are the storm of the life's things and the darkness which is born out of passions, which, by rushing upon us as a winter, or like a torrent, and by covering our soul, they don't let the soul even to breath, or to look at the really existing and happy good, for which the soul has been made, but they darken the soul and drown it, once the soul is wholly taken into mastery by the tormenting unrest of the swirl and of the pleasures. And to the things contrary to this one, namely to the things which are born out of the deifying commandments, are partakers the ones who do not walk according to the body, but according to the Ghost. "Walk, he says, into the Ghost and you won't fulfill the body's lusts" (Gal. 5: 16). These things are useful and savior and they lead, as a ladder, towards the top and towards the highest stair, namely towards love, Who is God (1 Jn. 4: 8).

6. In the Holy Baptism we receive the godlike grace as a present; but, by covering it through passions, we have to clean it up again, by fulfilling the commandments²⁷.

²⁵ Our rebirth is done, in the same time, also inside us, for we are killed so that to not take place, in the same time, within us, and to not feel, also us, the pains of this birth that happen within us. This is for the death of the old man and the birth of the new one within us, are don through the participation of our will. That's why, at Baptism, we are also asked to reject satan and to unite with Christ.

²⁶ So, one can speak also about an increase of the grace received by us at Baptism, through our efforts, contrary to what Ammann says (*quoted work*, p. 25).

²⁷ The grace of the Baptism it can never be lost; it is only being covered. Once entered the relation with Christ, the man never gets totally out of it. He cannot erase its memory, no matter how hard he would try. One can say that the trace of God is no longer erased from him, as also it cannot be erased either the trace of any other person we ever entered in relation with. This shows the personal character both of God and of man. The man isn't only a chemical substance, which can be totally transformed by new assimilations, and neither God is such an essence. The Catholic theology knows only the persistence of a "character indelebilis" in the one who has fall, after Baptism, in deadly sins, or in the apostatized one. But what this seal is, if not the grace itself, or if it isn't in a relation with the grace?

We receive, so, in the godlike bosom, namely in the holy baptistery, as a gift, the totally consummate godlike grace. But, if, later, by wrongly using the temporary things and by taking care of the life's things and through the mist of the passions, we are covering the grace, inappropriately; but it is possible to us, through repentance, and by fulfilling the deifying commandments, to receive and to achieve again this brightness from above nature, and to see, the most limpidly, its showing. Of course, its appearance it is unveiled to each one, on the measure of his toiling into faith; but, before all, through the help and benevolence of our Lord Jesus Christ. For, says Saint Mark: "Christ, being consummate God, He has given to the baptized ones, the consummate grace of the Holy Ghost. For the grace doesn't receive anything in addition, from us. But the grace is unveiled to us and is shown to us on the measure we work the commandments and is given to us in addition to our faith, "until we will reach, all of us, to the unity of the faith, at the age of the fullness of Christ" (Eph. 4: 13). So, no matter what we would bring Him, once we are born into Him, it is from Him, and out of Him and it has been hidden into Him"²⁸.

7. The one who lives according to God, he must fulfill all the commandments. But the most part of his work, he must dedicate it to the first ones and to the most comprising ones.

As I said, the beginning and the root of the whole this work, it is the living according to the savior commandments; and its target and fruits are the turning back to the consummate grace of the Ghost, given to us for the first time through Baptism. This grace is within us – "for God is not sorrow for His gifts" (Rom. 11: 29) – but this grace is drowned in passions, but it can be unveiled by working the commandments. That's why, we owe to force ourselves on all ways, to clean up and to make as obvious as possible, the showing of the Ghost within us, by fulfilling, according to our capacity, all these commandments. This is for "torch is to my feet Your law and light to my paths"-

²⁸ Saint Mark the Ascetic, *About Baptism*, in G.P. 65, 1028 C; *The Romanian Philokalia*, vol. I, p. 309. So it is reconciled the persistence of the same Christ within us with the dynamic of the Christian life. The grace given at Baptism is Christ, whole. In this sense, it is not given to the man, during his life, a plus of grace. But, for Christ unveils within man, increasingly more, through the Holy Ghost, His light and power, it takes place within man an increase or a growth of the light and of the power of Christ, and, in the same time, a spiritual growth of the man. We add from us increasingly more faith, but not a plus of grace.

says the blessed David towards God (Ps. 118²⁹: 105) – and “the bright commandment of the Lord (is that) which lightens the eyes” (Ps. 18: 9), and “... towards all Your commandments I have been directing myself” (Psalm 118: 9). And the one who was resting on His chest (Saint Apostle John) says: “The one who keeps His commandments, he remains into Him, and He in to that one” (1 Jn. 3: 24), and “His commandments aren’t heavy” (1 Jn. 5: 3). The Savior says, also: “The one who has My commandment and keeps them, that one is the one who loves Me; and the one who loves Me I will love him also and I will show Myself to him” (Jn. 14: 21), and “If somebody loves Me, he will keep My word and My Father will love him and We will come to him and We will make a dwelling place in him”(Jn. 14: 23), and “The one who doesn’t love Me, My words he doesn’t keep”(Jn. 14: 24).

But more than to these ones, the most part of his work, he must dedicate it to the first and the most comprising commandments, which are somehow the mothers of all the other commandments. Because, only in this way we will advance without mistake towards the target that stays before us, namely we will set a good beginning and we will reach the desired end or to the showing of the Ghost (1 Cor. 12: 7)³⁰.

8. The beginning of every work that loves God, it is the calling with faith the name of our Lord Jesus Christ and, together with it, there come the peace and the love which spring out of it.

The beginning of every work which loves God, it is the calling with faith of the Savior name of our Lord Jesus Christ. This is for Himself said: “Without Me you cannot do anything” (Jn. 15: 5)³¹. And together with it there is the peace – for it is due, he says, that each one “to pray himself without anger and

²⁹ In order to avoid confusion for the English reader, please remember that between the King James Bible and the Romanian Orthodox Bible, concerning the numbering of the Psalms, the Psalm 11 from KJB corresponds to the Psalm 10 from ROB. Also, ROB contains the uncanonical Psalm 151. Also, please also keep in mind, when reading quotations from the Holy Scriptures, that, usually, the writers making those quotations, they rather paraphrase.

³⁰ The showing of the Ghost means the transparency of the man and the showing of the Ghost through deeds of power, which overwhelm the evilness and the egotism; it is a transparency of the inward kindness, which looks like a light on the face and through the whole living of the man.

³¹ This means that, by calling the name of Jesus, it is imparted to us His power itself. This is for through the calling of the name of Jesus, we address Him with love and he answers this love.

without thoughts” (1 Tim. 2: 8) – and the love, for “God is love and the one who remains into love, into God, God also remains into him” (1 Jn. 4: 16). But the love and the peace, they not only that make the prayer well-received, but they are also born out from prayer as some twin rays, and they grow up out of it and they are made consummate by it³².

9. Through each of these ones and through all three together, we are given, plentifully, the fullness of the good things.

Through these ones, better said through all three together, we are given, plentifully, and we have it abundantly, the fullness of the good things. Actually, we hope that, by calling, with faith, the name of our Lord Jesus Christ, we will surely receive the mercy and the true life, hidden into Him (Col. 3: 3). This is for the name of Lord Jesus Christ, shouted out with cleanness into the heart, it is like an inexhaustible godlike spring, out of which are gushing up, plentifully, those good things³³.

And through the peace that exceeds the whole mind and it doesn't have any border (Phil. 4: 7; Isa. 9: 7), we are being found worthy of the reconciliation with God, and amongst us. Finally, through love, whose glory is unmatched, and which is the end and the fullness of the Law and of the Prophets (Mt. 22: 39) – for God Himself is called love – (1 Jn. 4: 8) – we are wholly united with God, being abolished the sin from within us, by the righteousness of God, and through the feature of being us sons according to the grace, worked within us, in a wonderful manner, through love. This is for “the love, he says, covers a multitude of sins (1 Pet. 4: 8); and: “Love covers all things, believes all things, hopes all things, endures all things; love never falls” (1 Cor. 13: 7-8

³² The often calling of the name of Jesus is the beginning and the source of all virtues. But the first virtues amongst these are: the peace and the love; of course, not from the beginning, in a consummate degree. They are separated and tightly interwoven with the calling of the name of Jesus, and therefore also with His power. This is for the calling of this name it produces by itself the peace of any worry, of any fear, of any anger, a restraint from these ones and a forgetfulness about them. But, in the same time, who calls the name of Jesus, he does it with love and with trust in Him. Of course, the love is also the highest virtues, and one can reach it through all the other virtues. But, if there wouldn't be in all the virtues, from the beginning, a certain love towards Jesus, one couldn't reach the consummate love for Him.

³³

10. Our Lord Jesus Christ, at the time of the savior suffering, He left these things to His disciples, like some testamentary commandments, and like a godlike inheritance; likewise, after Resurrection.

That's why, the most Good and the Most Sweet our Lord Jesus Christ left these, as a true and loving Parent, to all His disciples, like some testamentary commandments and comforting, like some supporting, sweet, and strengthening³⁴ guarantees, or, better said, as an impossible to steal inheritance, given us by God, both when he reached His suffering and when He showed Himself to the Apostles after Resurrection; and, also when He was to return back to His Father by nature, and our Father, by grace.

He did this by telling the disciples when He was neigh to His suffering: "Everything you will ask for, in My name, it will be given to you. Until now, you haven't asked for anything in MY name; ask, and you will receive, for your joy to be full". And: "In that day you will ask in My name" (Jn. 16: 23-26).

And again, after Resurrection he said: "To the ones who believe, these signs will follow them: in My name they will cast devils out, and in tongues they will speak" (Mk. 16: 17-18), and the others. Things like these are also said by the disciple who was resting himself on the chest of Jesus: "Also many other signs Jesus did before His disciples, things which are not written in this book. And these ones have been written for you to believe that Jesus is Christ the Son of God and, by believing, "you to have life in My name"" (Jn. 20: 30-31). And the godlike Apostle Paul says: "Into the name of Jesus, let every knee to bow down" (Phil. 2: 10), and the followings. But also in the Acts, it is written: "Then Peter, being full of Holy Ghost, spoke: "that all of you, and the entire Israel, may know, that through the name of Jesus of Nazareth Whom you have crucified, and Whom God rose from dead, This One is staying before you, healthy" (Acts 4: 8-10); and a lithe further: "And the salvation is within no other. This is because there is no other name given amongst people, in which all of us are to be saved" (Acts 4: 12).

And the Savior said: "It has given Me the whole power in heavens and on earth" (Mt. 28: 18). And he told this also through

³⁴ The Lord, by giving us the urge of calling His name, he has ensured us the peace and the love. But he has promised those in addition, both as commandments and as strengthening gifts. The gifts don't become characteristic to us if we do not work it out.

what He said as God-Man, to the Apostles, before crucifixion: “I let peace to you, My peace I am giving to you” (Jn. 14: 27); and: “I am speaking these things, for you may have peace into Me” (Jn. 16: 33); and: “This is My commandment, that you to love each other” (Jn. 13: 35); and: “like My father loved Me, I loved you too. Remain into My love. I you keep My commandments, you will remain into My love, like I kept the commandments of My Father and I remain into His love” (Jn. 15: 9-11).

And again, after His resurrection from dead, our Lord Jesus Christ, showed Himself on different occasions, to His disciples, giving them His peace and saying: “Peace to you” (Jn. 20: 19). And to Peter, whom He entrusted the leadership of the disciples, showing that the care for the flock is some kind of reward for his fiery love towards Lord Jesus Christ³⁵, He tells him, for the third time: “If you love me, Peter, more than others, feed My sheep” (Jn. 21: 15)³⁶.

16. The one who really wants to live in quietude and according to God, he must take care of being, besides faith, full of good deeds. And the faith is twofold. And besides this, the one who appeases himself, he must be peaceful, not-scattered, careless, not worried, quiet, serene, and thankful in everything, conscience about his helplessness; he must manly endure the trials, to trust God, and to wait from Him what is useful.

a). The Lord says: “Not everyone who calls Me “Lord, Lord”, will enter the Kingdom of Heavens, but the one who does the will of My Father Who is in heavens” (Mt. 7: 8). Therefore, also you, my beloved, if you love, not with empty words, the deifying quietude – which gives, since now, to the ones who leant it with cleanness, the possibility to receive the showings of the Kingdom of God, which shine from far away, and in the future age more fully and more consummate – but you truly love it also with the work, make sure that, besides the right-worshiping faith, to be you also full of good deeds. Besides that, be you in peace with everybody, as much as it concerns you, not-

³⁵ If isn't an interpolation what it is said here, it is not a primate of jurisdiction, but one of love. It is, though, strictly personal of Peter. Or, in any case, when the one who shepherds, he no longer loves his flock, namely its faith, he neither has, for any longer, its leadership, for he no longer has the love.

³⁶ These are the three stairs, repeated at increasingly higher levels, on which the angels ascend - according to Dionysus the Areopagite (The Heavenly Hierarchy).

scattered, careless or fully not worried, quiet, tranquil, thankful in everything, conscious about your helplessness, and, over all, keep your eyes not-sleeping and awake towards the diverse and of many sorts temptations, which happen to you every day; fight, with patience and with long-sufferance, every storm and every trouble which come upon you in every way.

About the first and the second things, namely about the need that, besides faith, to adorn yourself with good deeds, let be teacher to you, the glorified brother of the Lord, who says: "The faith without deeds is dead, as also the deeds without faith" (Jas. 2: 26, 18). And before this one, the adviser of everybody, our Lord Jesus Christ, Who says towards disciples: "Going, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them how to keep everything that I have commanded to you" (Mt. 28: 18-20). The speaker of the Lord, he says also: "God asks from every man who has the Baptism, these three things: the right faith from the soul, the temperance from the body, and the truth from the tongue"³⁷.

b). *The faith is twofold.* – Keep in mind that the faith, according to the words taught by God, it is twofold. One is, generally, the one of the Orthodox Christians, and other is of the few ones, who, by fulfilling all the deifying commandments, they have come back to image and likeness and, thus, they have been enriched with the godlike light of the grace, and they have leaned all their trust on the Lord (Ps. 72: 27)³⁸. And this is in such a measure that – oh wonder! –, according to the word of God, they no longer discern anything (they no longer have any doubt) during the prayer, in the requests they direct towards God, but they ask only for faith, and that's why they immediately receive the things useful to them. Thus, these blessed ones, they have

³⁷ I think that is about Saint Gregory of Nazianzus.

³⁸ The continuous fulfilling of the commandments, or the strengthening into virtues, they deify the man, for they unite him with God, increasingly more, they put him in increasingly stronger communication with Him. Such a man has a sight (a feeling) of the grace as light. This is because the grace, as opening of God towards the man who has also opened himself to God, it is, in the same time, light in his quality of manifestation of the love of God, being given the fact that any opening of a person towards another it is shown as light. The bigger if the goodness that opens, or, the more sincere and the more total the opening itself is, the most his light is also more powerful. The light of the All-Good God it overwhelms the poor light of the man, or it fills him up with a deep and persistent light. In this way, the deeds sourced by the faith without sight, from the beginning, lead to a seeing faith. They are born out of faith and lead to a superior faith.

achieved, out of sincere deeds, the sure faith, as ones who have cast away from themselves the whole knowledge, the discernment, the doubt, and the care, and they baptized themselves (they sank themselves), totally, in the godlike drunkenness of the faith, of the hope, and of the love towards God, and they have been changed with the higher and blessed change of the right hand of the Most High, according to David the Prophet (Ps. 76: 10).

About the first faith, it is not now appropriate to speak in detail. But it is very appropriate to speak about the second one. It occurs and it is achieved like some sort of fruit, from the first one. This is because the faith is like a root and like a beginning of the deifying quietude. "If you do not believe, says Saint John Climacus, how will you appease yourself?"³⁹. That's why, says David the Prophet: "I believed, that's why I spoke" (Ps. 115: 1). And the Great Apostle Paul says: "The faith is the foundation of the hoped things, the proof of the unseen things" (Heb. 11: 1), and: "The righteous will be alive due to his faith" (Rom. 1: 17), and so on. The Savior Himself says towards the disciples who ask Him to increase their faith: "If you had so much faith as a grain of mustard, you would say to this fig tree: Pull your root out and plant yourself into the sea, and it would listen to you. And, if you had faith and you didn't discern (you didn't doubt yourselves), not only with the fig tree, it would do this, but even if you would tell this mountain: Get up and throw yourself into the sea, it would be done. And everything you would ask for, in prayer, by believing, you would receive" (Mt. 21: 22), and so on, and then: "Your faith has saved you" (Mt. 9: 22).

But the Pious Isaac writes also: "The faith is thinner than the knowledge, as also the knowledge is thinner than the knowledge of the things which fall under the senses"⁴⁰. This is for

³⁹ *The Ladder* XXXVII; G.P. 88, 1113B. The strong faith gives steadfastness and a soothing of the worries which torment the man. The more does this the faith generated by the experience of the union with God, the source of the whole power and of the not-chipped life.

⁴⁰ Perceiving the sensitive things it is characteristic to anybody, even to animals. The knowledge of some rational principles is subtler, for it implies a power of abstraction from the sensitive things and from their multitude. But the faith is more subtle even than this knowledge, for it notices the indefinite, which is the form of the highest reality or of the person. Who can define somebody's person, endless in his always new manifestations? The person cannot be comprised in exact definitions of the rational knowledge. All the more, who can define the experience and the work of the Supreme Person of God? The faith is the way of noticing the subtlest realities, being, itself, the subtlest way of knowing. For the person of the

all the saints, being found worthy to find out this state, which is the love of God, they live, out of the power of their faith, in the delectation of that about nature living. And we call faith, not the one through which somebody believes in the difference of the most extolled and godlike Hypostases, and in the Most High and Unique Being of the Godhead, and then into the wonderful embodiment into humanity, and in receiving our nature – even though this is also very high -, but that faith that arises into the soul, out of the light of the grace, having the witness of the mind and supporting the heart, in order to overcome any doubt, out of the surety of the trust, which shuns it from any deceit. This is the faith that doesn't shows itself in giving the hear to the ears, but in the spiritual eyes which see the mysteries hidden into the soul, and the godlike richness hidden to the eyes of the body's sons, and unveiled into the Ghost to the ones who feast at the table of Christ, by walking in His laws, as Himself said: "If you keep My commandments, I will send you the Comforter, the Ghost of the truth, Who cannot be received by the world; and That One will teach you the whole truth", etc. (Jn. 14: 17; 16: 13); and again: "Until That One will come, Who is the consummation of the mysteries, and we will find worthy, in a shown manner, of their unveiling, the faith celebrated, amongst God and saints, untold mysteries. May us be found worthy of them, through the grace of Christ Himself, now like of an earnest, and there in the hypostasis (the foundation) of the truth, in the Kingdom of Heavens, together with the ones who love Him"⁴¹.

c) *You must be peaceful.* And for the third thing, namely for the need to be at peace with everybody, let it be a clear urge

other one unveils himself only to the faith, because it doesn't want to be, otherwise, and cannot be, reduce to an object.

⁴¹ Isaac the Syrian, τα ευροεθέντα ασχητινά, editor Nicephorus the Hieromonk, Athens, 1895, chapter 65, p. 261-262. The second faith, which is higher, it is a seeing into the Ghost, of the richness of the kindness of God, it comes in the souls of the ones who have fulfilled His commandments and, by putting themselves in connection of love with Him, they have thinned the sight of the spiritual eyes. They feed themselves out of this richness, as at a godlike table which is within themselves. The presence of this richness within somebody's soul, it is the presence of the Ghost Himself, for he makes it characteristic and intimate to the soul. But in the earthly life this richness it is not fully unveiled. That's why the faith still has a role in this life. The faith is the celebrant which makes us possible the living of these mysteries. The faith is mediator between us and God; it is like a necessary eye, but though like a eye in which it is present, by reflection, and in the same time by direct work, the light and the kindness which irradiates from God.

to you the word of the blessed David, as also of the Christ bearer Paul, who shout out more resounding than a trumpet. The first one says: "Much peace is to the ones who love Your law, and there is not offense to them" (Ps. 118: 165); and: "I have been peaceful to the ones who hate the peace" (Ps. 119: 6); and: "Search for the peace and follow it" (Ps. 33: 13). And the second one says: "Follow the peace and the holiness with everybody, without which nobody will see God" (Heb. 12: 14); and: "If possible, as much as depends on you, be at peace with everybody" (Rom. 12: 18).

d) *You must be not-scattered.* And the forth thing, namely the need to be not-scattered, it will be shown to you by the Pious Isaac, who says: "If the lust is the fruit of the senses, then let be silent the ones who sustain that they keep the peace of the mind with their attention being scattered". And: "Do not accompany with the scattered ones"⁴².

e) *You must be careless, or not worried.* And about the fifth thing, namely about the need to be careless and not worried, let be teaching to you what the Lord says into Gospel: "Therefore, I say to you: do not worry into your soul what you will eat, neither for your body, what you will put on it. It is not the soul more than the food and the body more than the coat? Look at the birds of the sky, for they neither sow nor reap, and they neither gather into barns. And your Father from heavens, he feeds them. Aren't you more than them? And who amongst you, by worrying himself, can add a cubit to his stature? And regarding the coat, what do you worry for?" (Mt. 6: 25-28). And a little further: "therefore do not worry, saying: what will we eat, or what will we drink, or what will we put on; because all these things are searched for by the Gentiles. Your Father from heavens knows that you need all these. Search, firstly, for the Kingdom of God and for His righteousness and all these things will be added to you. Therefore, do not worry about tomorrow, for tomorrow will take care of its things. It is enough to the day its evilness" (Mt. 6: 31-34).

But Saint Isaac says also: "If you haven't liberated yourself from worries, do not search for light into your soul"⁴³.

⁴² Unidentified.

⁴³ *Quoted work*, chapter 13, p. 51. The worries totally fill up the cogitation with the things necessary to the body; they pull it up to the surface. The things lose their transparency. The depths of the soul, with their transparency towards the godlike plan, are being covered. The

And Climacus says also: “A hair troubles the eye and a little worry banishes away the quietude. This is for the quietude is the rejection of the thoughts and the renouncing to the worries which seem to be justified. The one who has achieved the quietude, he neither will take care of his body; for “it is not liar, the One Who has promised this” (Heb. 10: 23)⁴⁴.

f) *You must love the silence.* The sixth thing, namely the need to be silent, it come out from the word’s sequencing. But the Pious Isaac says also about this: “The one who restrains his tongue from gossiping, he guards his heart against passions; and the one who cleans his heart of passions, he always sees God”⁴⁵; and: “When you will place all the deeds of your living on one side of the scales, and the silence on the other, you will find out that the silence weighs more”⁴⁶. And: “Love the silence above all, for it brings you closer to the fruit; because the tongue has no power to come close to it”⁴⁷. And: “Firstly, let’s strive to be silent; then, out of silence is born within us something that leads us towards silence. I wish God to give you something that is born out of silence. If you start to life thus, I don’t even know what light will rise to you out of this”⁴⁸. And again: “The silence is the mystery of the future age. And the words are the tools of this age”⁴⁹. And to Saint Arsenius, so commanded for the second

cogitation is no longer preoccupied with the meaning of the life. This meaning is no longer highlighted; there is no longer place and time for it into the soul.

⁴⁴ *The Ladder* XXVII; G.P. 88, 1109 D, 1112 A.

⁴⁵ Unidentified.

⁴⁶ *Quoted work*, Word no. 34, p. 149.

⁴⁷ Unidentified.

⁴⁸ *Quoted work*, Word no. 34, p. 149. In silence, our depth is working. When we talk, it is impeded to work. In silence, our depth encounters the godlike Ghost, Who powerfully attracts our look towards His richness and life; our depth meets the godlike Ghost, Who is beyond our depth, and out of this encounter is born a knowledge, which cannot be known but only by the ones who has this experience, and by the ones whom he communicates it, not so much by words, but through the way he looks and he behaves. In silence you encounter something that brings you again to silence. The silence grabs better the mystery that happened in our encounter with the infinity that irradiates from the personal God. When the tongue starts expressing it, we are losing the full living of this mystery of an indefinite richness, and we start tearing it in pieces, which all together, they cannot express the indefinite. In silence, you are somehow in the middle of the mystery, identified with it, by speaking, you detach yourself, you get far from it; in words you only catch strips of it; you no longer live the whole and this whole cannot be obtained by combining the strips, for the infinite cannot be realized by combining the limited parts. Of course, this is not about a diplomatic silence, but about that silence that is the sign of the deepening into the godlike infinite, through the depth of the heart.

⁴⁹ Through silence we elevate ourselves on the plan of the infinite and of the indefinite, fully lived. Through words we express the distinct things of this world and we descend in this world

time, the godlike voice: “Arsenius, run, be silent, appease yourself, and you will be saved”⁵⁰.

g) *You must get quiet.* And about the seventh thing, namely about the need to live quietly, consider as worthy of your trust and as proof: the Great Basil and, again, Saint Isaac. The first one said: “The quietude is the beginning of the soul’s cleaning”⁵¹. And the other one: “The end of the appeasement is the silence regarding everything”⁵². The first one showed, through these words, shortly, the beginning of the appeasement, and the second one, its end. And in the Old Testament it was said: “Have you sinned? Appease yourself” (Gen. 4: 7) and: “Stop yourselves and know that I Am the Lord” (Ps. 45: 10). Climacus says also him: “The precursory thing of the quietude is the lack of care regarding all the justified or unjustified things. This is because the one who opens himself to the first ones, he will fall into the other ones. Then, there is the tireless prayer; and, thirdly, the not-stolen (not-deviated) work of the heart. It is impossible by nature, to the one who hasn’t learnt the letters, to read the books; but it is even more impossible to the ones who haven’t achieved the first thing (the carelessness), to work the others two (the prayer, and the work of heart) with judgment”⁵³.

And again, Saint Isaac says: “The longing of the one who appeases himself is the relentless waiting for death. The one who enters the road of the quietude, without this thought, he cannot bear the things we must suffer and endure in all ways”⁵⁴.

h) *You must give thanks for everything.* For the eight things, or for the need to give thanks for everything, let Saint Paul be teacher to you, who commands: “Give thanks for everything” (1 Thess. 5: 8). Also, the Pious Isaac, who says: “The thanks giving, of the one who receives, it determines the one who has given the gifts, to give even greater gifts than he gave before. Who do not give thanks for the small things, he will be

composed by finite things; the words attract us in their narrowness, construed for the limited things of the world from outside.

⁵⁰ *Acta Sanctorum, Propylaeum Novembris*, in “Synaxarium Constantinopolitanum”, May, 8, 3; col. 665.

⁵¹ Saint Basil, *Epistle towards Gregory about Loneliness*; G.P. 32, 228 A.

⁵² *Quoted work*, head 79; G.P.304.

⁵³ *The Ladder XXVII*: G.P. 88, 1009 B.

⁵⁴ *Quoted work*, head 34, p. 152. Who has accepted that he will die, he is no longer worried about anything. And the thought of death, it no longer scares the one who firmly believes in the future life.

ungrateful (liar) and unjust also in the great things”⁵⁵. And: “What guides the gift of God towards man it is the heart that moves itself towards ceaseless thanksgiving. And what guides the temptation towards the soul it is the thought of speaking against, which always is moving into the heart”⁵⁶. And: “The mouth that always gives thanks, it receives blessing from God; and within the heart where it perseveres the thanksgiving, there it is poured the grace”⁵⁷.

i) *You must recognize your helplessness*. The ninth thing is to know what great gain achieves the one who has reached to recognize its helplessness. You will find out this by taking heed to the Psalm no. VI of David the Prophet, where it is said: “Have mercy on me, Lord, for I am helpless (Ps. 6: 2). And in another place: “I am worm and not a man, the reproach of the men and the defamation of the people” (Ps. 21: 6). And Saint Isaac says: “Blessed is the man who knows his helplessness, for this knowledge it becomes to him foundation and root and beginning of all kindness. This is because when he will find out who he is and he will truly feel his helplessness, he will gather his soul from the inflated and empty state, which darkens his conscience, and he will put guard to himself”⁵⁸. And: “The man who has reached to know the measure of his helplessness, he has reached the consummation of his humbleness”⁵⁹.

j) *We must endure, with manhood, the trials*. The word left, and which fulfills the number of the ten words presented by us, it speaks about the need to bear with manhood, and to face patiently the diverse and of many kind trials, which will happen to you. Listen, therefore, to the things written about this fact in the Holy Scripture. For the Christ bearer Paul says: “Brothers, it is not our fight against the blood and the body, but against the principalities, the masteries, the masters of the darkness of this age, against the ghosts of the evilness into the heavenly things” (Eph. 6: 12). And: “If you are without rebuking, to which

⁵⁵ *Quoted work*, head 30, p. 126.

⁵⁶ Unidentified. The heart which gives thanks to God, it is a heart opened to Him. That’s why within that heart are poured other and other gifts. The one which speaks against, it is a heart closed into itself. That heart doesn’t see the received gifts and that’s why it actually doesn’t receive anything from God and from another person. By reducing everything to nothing, it remains nothing to that heart. That heart destroys, by criticizing, even what it receives.

⁵⁷ Unidentified.

⁵⁸ *Quoted work*, head 21, p. 22.

⁵⁹ Unidentified.

everybody has been partaker, behold you are illegitimate and not sons” (Heb. 12: 8). And: “Whom God loves, he rebukes him, and He beats every son who receives Him” (Heb. 12: 6). The brother of the Lord says also: “The not-tempted man is also untried” (Jas. 1: 12). And Saint Elijah the Ecdicius says: “It is necessary to each Christian, who rightly believes in God, to not be careless, but to wait for and to receive always the trials, for, when they come, to not wonder, neither to be him troubled, but to endure the heaviness of the trouble and to understand what that trouble says, by singing from the psalms, with the prophet: “Try me, Lord, and tempt me” (Ps. 25: 2). This is because he didn’t say: “Your rebuking has destroyed me”, but “it corrected me to the end” (Ps. 17: 39)⁶⁰.

Neither you research the cause of your trials, nor where they come from, but only pray God, to you able to bear them with thanksgiving, as Saint Mark says: “When comes the trials, do not search why and through whom they have come, but try to suffer them with thanksgiving and without keeping in mind the evil”⁶¹. And again: “If it is not easy to find somebody who is pleasant to God without being tried, it is appropriate to give God thanks for everything happens to us”⁶². And: “Every trouble unveils the state of the soul, if this one tends towards the things from the right or towards the things from the left. That’s why, any troubles which happens to us, they are called trials, giving the partaker to them the knowledge of his hidden wills”⁶³.

Saint Isaac the Syrian, besides many other things, he says also these: “The trials are useful to every man. If they are useful to Paul, let every mouth to be silent and let the whole world to obey God” (Rom. 3: 19)⁶⁴. The fighters are tried in order to increase their power, to learn how to guard themselves; the ones who sleep are tried in order to be helped to wake up; the ones who are far from God are tried in order to come closer to

⁶⁰ *Anthologion gromaticum* I; G.P. 127, 1029 A; *The Romanian Philokalia*, volume IV, p. 281.

⁶¹ *About the One Who Believe that They Save Themselves Through Deeds*, p. 189; G.P. 65, 960 A; *The Romanian Philokalia*, vol. I, p. 269.

⁶² *Quoted work*, p. 200; G.P., quoted place; *The Romanian Philokalia*, vol. I, p. 270.

⁶³ *Quoted work*, p. 204; G.P., quoted place; *The Romanian Philokalia*, vol. I, p. 270.

⁶⁴ *Quoted work*, head 48, p. 198. To each man it is difficult the happening that opposes the leaning of his will. Because of this reason that is to him and it is called trial. To the one who has a hidden leaning towards the praise from people, it is trial the condemnation word, or to not be appreciated by somebody; to the one who doesn’t have this tendency, such a happening doesn’t heart him too much. That’s why each trial is a medicine for a hidden illness, if it is endured with manhood and some sort of carelessness concerning it.

Him; the ones who belong to God are tried in order to daringly dwell in His home. No untried son receives the richness of his father's house, in order to be helped by it. That's why, God firstly tries and beats, and then He shows His gifts. Glory to the Master Who, by giving us bitter medicines, he gives us the joy of the health. There is no man who, during the trial, to not get tired. But without this, it is impossible to achieve a strong health. But to endure them, it doesn't stay in our power (1 Cor. 10: 13). For, where could the clay pot have from, the power to stop the flowing of the water, if the godlike fire wouldn't strengthen it? If we obey, by praying with humbleness, with uninterrupted desire and patience, we will receive everything through Christ Jesus, our Lord"⁶⁵.

It has been said, then, also in the Wisdom of Sirach⁶⁶: "If you come closer to serve your Lord God, prepare your soul for trial. Correct your heart and endure and do not hurry yourself up in the time of the persecution" (the Wisdom of Sirach 2: 1-2)⁶⁷.

1) *We must hope in God and to wait from Him what is useful to us*⁶⁸. Cast the anchor of the hope into God, Who can save, and wait for the useful end of the trials from Him. This if for "faithful is God, Who won't let us be tried above our power, but together with the trial He will make also the end"(1 Cor. 10: 13). And: "The trouble works the patience, and the patience the proving, and the proving work hope, and the hope doesn't get

⁶⁵ *Quoted work*, Word 48, pp. 198-199. The patience is out of our effort, but this effort wouldn't be possible to us without the help from God. The synergy, or the collaboration of the man with God, it has a very subtle character. The effort and the godlike help aren't separated. In our effort itself it is proven to be present the godlike help, by making possible this effort, but this one remains, though, also our effort. We toil for we receive the power to toil, but we really toil. I do not boast myself with my toil, as being only mine, but my part from it, it is, though, requested by God.

⁶⁶ This Book is not present in the King James Bible. One can find it and download it from free at <https://universitateadevest.academia.edu/goleamarius/Analytics/activity/documents>, under the title: *Bible Missing Texts* (E.l.t.'s n.)

⁶⁷ The one who wants to serve God, he sets in movement the good parts of his being. But just then are set in movement also the contrary impulses. Against restraint, there rise up the desires for pleasure, and against patience, the impulse towards comfort, etc. Only the tarrying in the first ones will weaken the power of the last ones. That's why, the one who receives trials, he mustn't hurry up to quickly finish with them. The evil impulses do not weaken easily. They must be faced and withered for a long time, through prolonged or always repeated trials. Only thus they are truly weakened.

⁶⁸ This paragraph is not numbered individually; it closes the previous one. This is because the trials are endured through hope.

ashamed” (Rom. 5: 4). And: “The one who endures to the end, that one will be saved” (Mt. 10: 22). And: “Into your patience you will gain your souls” (Lk. 21: 19). And the brother of the Lord speaks like this: “Towards every joy reckon, my brothers, when you fall in many sorts of temptations, by knowing that the testing of your faith works patience; and let the patience have its consummate thing, in order to be you consummate and whole, not needing anything” (Jas. 1: 2-4). And: “Blessed is the man who endures the temptation, for, by becoming tested, he will take the crown of the life promised by the Lord to the ones who love Him” (Jas. 1: 12). And: “Aren’t worthy, the sufferings of the present time, of the future glory which will be unveiled to you” (Rom. 8: 18). And: “Waiting, I have been waiting for the Lord, and He took heed at me and He heard my prayer and He took me out from the pit of the trouble and from mud and He placed my feet on rock and he directed my steps and he put in my mouth a new song, praise to our Lord” (Ps. 39: 1-4). Also, the Blessed Simeon the Metaphrastes writes: “The soul which is tied by the chains of the love, to God, that soul reckons the suffering as being nothing. For that soul delights himself into pains, and he flourishes in the unpleasant suffering, and when He doesn’t suffer anything saddening for the beloved One, then, he rather reckons that he suffers, and he runs away from resting, as from a punishment”⁶⁹.

17. About the fear of God, which is a twofold one: one belongs to beginners, and one to the consummate ones.

We mustn’t get lazy and not speaking also about the twofold fear of God. But it seems to us that, by speaking only about the consummate fear – after we finished the eight heads – we disregarded the order. Therefore we must also speak about the first fear, because the Holy Fathers placed the fear after faith.

a) About the first fear, the one that belongs to beginners. Let yourself know, therefore, my beloved, that the fear of God is a twofold one, one that belongs to the beginners, and one that belongs to the consummate ones. About the first one it was written like this; “The beginning of the wisdom is the fear of God” (Proverbs 1: 7); and: “Come, my sons, to listen to me; I am going to teach you the fear of God” (Ps. 33: 11); and: “Because of the

⁶⁹ Unidentified.

fear of the Lord, each man deviates from sin” (The Wisdom of Sirach 2: 16)⁷⁰. And the Pious Isaac says: “The fear of God is the beginning of the virtue, but one says that is also the beginning of the faith and it is sown into heart when the cogitation detaches itself from the scattering of the world, by gathering its thoughts – which walk into scattering – in the thinking of the future gathering of everything”⁷¹; and: “The beginning of the true man’s life is the fear of God. But it doesn’t want to remain within soul in the same time with the scattering”⁷²; and: “Try to become wise, in order to lay as foundation, to your travel, the fear of God, and in a few days you will see you again at the gate of the Kingdom, on a direct road”⁷³.

b) *About the second fear, the consummate one.* And about the second fear, or the consummate one, it has been said like this: “Blessed is the man who fears the Lord; into His commandments he will wish very” (Ps. 111, 1). And: “Blessed are all the ones who fear the Lord, the ones who walk in His paths” (Ps. 127: 1). And: “Fear the Lord - all His saints; for nothing lacks to the ones who fear Him” (Ps. 33: 19). And: “Behold, so will be blessed the man who fears the Lord” (Ps. 127: 4). And: “Fearing the Lord is clean; it remains forever and ever” (Ps. 18: 10).

But also Saint Peter Damascene writes: “The sign of the first fear, it is that hates the sin and gets angry with it, like the one who is wounded by a beast. And the sign of the consummate fear, it is that it loves the virtue and fears the change. This is because nobody is unchangeable and in each thing, in the present life, we must always fear the falling”⁷⁴.

⁷⁰ See footnote *TBD*

⁷¹ *Quoted work*, head 1, p. 1. In text: “in the future restoration”. The world is now divided by sin. Its impulses are contradictory. The mind mustn’t move itself from an aspect of the world to the contrary one, but, by thinking at the renewal of their final harmony, to see it even since now, gathered together again in The One, and to work for this gathering back, and contemplating That One, even since now, in all things. This is not building castles in the air, but an anchoring in the most basic reality of all things.

⁷² *Quoted work*, head 2, p. 3. The fear makes us depend on God. That’s why it is contrary to the scattering of the mind in the world’s things, considered in themselves, outside the connection with God, or, it cannot remain within soul together with this scattering.

⁷³ *Quoted work*, head 2, p. 5. The fear, by keeping us depending on God, with the whole our feeling, , it is the shortest road to the entrance at Him, which is a true restoration of our nature in the state we were at the beginning, or in the state to which we were able to easily advance, namely in the state of fulfilling the true human.

⁷⁴ *The Romanian Philokalia*, vol. III, Word no. 3, p. 200.

That's why, you also, by listening these with understanding, strive yourself to ceaselessly keep within you, together with all the things said before, also the first fear. This is because the first fear is the best guardian of the treasure of all the good things. If you have this first fear, you will have your steps directed towards working all the commandments of our Lord Jesus Christ. And by advancing on their path, you will also achieve the consummate and clean fear, by desiring the virtues and by the mercy of the Good God.

18. *For fulfilling all the commandments and for the faith into our Lord Jesus Christ, we mustn't spare, when the times asks for it, even our life.*

In addition to what has been said, you must also know that, for the sake of the live giver commandments, and for the sake of the faith into our Lord Jesus Christ, we owe, when the times asks for it, to joyfully give even our soul, or to not spare even our life. This is because our Lord Jesus Christ Himself says, regarding this, that: "the one who has lost his soul for Me and for My Gospel, that one will be saved" (Mk. 8: 35). This is, without any doubt, for that man believes and doesn't doubt, that God-Man Jesus Christ Himself, the Savior, He is the resurrection and the life and everything that is salvation"⁷⁵.

This is because He says: "I am the resurrection and the life. The one who believes in Me, even if he dies, he will be alive. And everyone who is alive and believes in Me, he won't die ever" (Jn. 11: 25-27). And: "So much He loved the world, that He gave even His Only Begotten Son, for everyone who believes in Him to not perish, and to have eternal life" (Jn. 3: 16). And: "I have come for the world to have life, and much more life to have" (Jn. 10: 10).

Therefore, being like that, and, as it has been said, "forgetting about the things from the past and looking forwards" (Phil. 3: 14), run, without turning back, together with Christ, on your road.

But it is good and is very useful to present here, firstly, the natural method of his beatitude Nicephorus, about the way in which one can reach inside heart, through the breathing

⁷⁵ That one who gives his earthly life for Christ, he gives it for his own resurrection and for the eternal life.

through the nose. It is a method that also helps to gathering the cogitation together⁷⁶. On this way, our work will advance, with God, in a due manner.

So, that godlike man, amongst many other things, which were the written witnesses of the saints, he also says these:

19. *Natural method about the way in which one can enter within heart and getting out from there by breathing through the nose; and about the prayer itself practiced by us, which is: "Lord Jesus Christ, Son of God, have mercy on me". This method also helps to gathering the cogitation together.*

"You know, brother, that the breathing we have it is occasioned by the air. And we inhale the air also for the heart. This is because this breathing is the cause of life and of body's warmth. So, the heart absorbs the breathing (the breath) in order to send its warmth out, through exhaling, and to cause itself a good temperature. The cause of this work, or better said, its servant, it is the lung. This one, being created by God with an airy composition, as some bellows, takes in and gets out the content (the air), without difficulty. Thus, the heart, by attracting the cool air, and by banishing away the warm air, it preserves undisturbed, the order for which it has been created, for sustaining the vital organism.

Therefore you, by sitting in the tranquil cell, and by gathering your mind, introduce it through where the breathing enters the heart, and force it to descend with the breath into heart. And by entering there, the mind, after it is united with the soul, it is filled up with untold pleasure and joyfulness.

So, accustom your mind, brother, to not get out from there quickly. For, at the beginning, the mind stays there with difficulty, due to the closing up and to the narrowing. But, after it has become accustomed, it no longer likes walking outside. This is for "The Kingdom of Heavens is inside you" (Lk. 17: 21). To the one who looks at it there,, and who searches for it through clean prayer, the things from outside seem to him as being sad and ugly".

And, "you must also find out that, you, by reaching there, you mustn't be silent and let it stay not-working, but give it the

⁷⁶ The "Method" is called natural for it uses the natural process of breathing, in order to tie on it, also the spiritual act of turning the thinking towards the inward things.

prayer: “Lord Jesus Christ, Son of God, have mercy on Me”, as ceaseless work and thinking, and never let this work to stop. For, this work, by keeping the mind not-strayed, it makes it impossible to be caught by the enemy’s attacks and it elevates it to the love and to the longing for God”⁷⁷.

These things are said by this blessed Father, having as main goal that, by using this natural method, the mind comes back from its usual straying and slavery, to taking heed and, by taking heed, the mind to unite again with itself, and so to unite itself with the prayer, and then to descend with the prayer within heart, and remain there forever. This was said also by a certain man from the ones made wise by God, when explaining the method shown before, as one who knew this sanctified work by experiencing it⁷⁸.

20. *About the natural method of inhaling through the nostrils and calling, together with it, the Lord Jesus Christ.*

We must make obvious, to the one who loves learning, also the fact that, if we will accustom our mind to descend into heart, with the inhaled air, we will surely find out that the mind doesn’t start descending before renouncing to any thought, and before becoming unitary and before emptying itself, and no longer being mastered by any memory, except by the calling of the name of Jesus Christ. And, by getting out of there, and directing itself towards the external things, or towards the memories of many kinds, it divides itself (it scatters), even unwillingly⁷⁹.

⁷⁷ What is presented between quotation marks it is taken from “The Method” of Nicephorus from loneliness (*The Greek Philokalia*, Third edition, vol. IV, pp. 27-28, and *The Romanian Philokalia*, vol. VII).

⁷⁸ It seems that here is hinted Gregory of Sinai, who asked that the breathing to not be too hasty, in order to longer remain inside heart, the cogitation and the remembrance of Christ, and to be more deepened, with the mind, in the meaning represented by Christ (*The Greek Philokalia*, Third edition, vol. IV, pp. 71-72. See also *The Romanian Philokalia*, vol. VIII). The purpose of The Method is that the man to become fully aware of himself, and by this, to become fully aware of God. Thinking at Christ strengthens the conscience of the self, and the conscience of the self strengthens the feeling of the presence of Christ.

⁷⁹ Even the old Greek philosophy affirmed that the mind takes the image of its content: if this one is diverse, the mind – or its work - is also divided, and if its content is one, the mind becomes unified. But only when the unique content is limitless, only then the mind can tarry into it. Otherwise, the mind will try to complete the limited cogitated content with other things, jumping always from a thought to another. And only the mind which has elevated itself to an infinite content, for it has elevated itself from the preoccupation with the external things, and

21. *But also the godlike Chrysostom and others of the Holy Fathers from yore, they urge us to pray into Jesus Christ, our Lord, and inside our heart*⁸⁰. *And they say that this prayer is: "Lord Jesus Christ, Son of God, have mercy on me".*

But the Great Chrysostom says also that: "I pray you, brothers, to never transgress or disregard the canon of the prayer"⁸¹. And a little further: "The monk must say ceaselessly, either he eats, or he travels, or he does something else: "Lord Jesus Christ, Son of God, have mercy on me". And then: "For the name of the Lord Jesus Christ, by descending into the deep of the heart, to humiliate the dragon which masters over its stretches, and to save the soul and to make the soul alive. Therefore, persevere in the name of the Lord Jesus, for the heart to receive (to contain) the Lord, and the Lord to comprise the heart, and the two to be one". And he says again: "Do not separate your heart from God, and persevere and guard it always, with the remembrance of the Lord Jesus Christ, until the name of the Lord will be planted into the heart, and the heart won't think at anything else, but to Christ extolled within you"⁸².

from its works referring to those things, that mind has turned towards itself as an indefinite subject of the works directed towards those things. That's why, the infinite God is contemplated with the mind that has come back to itself; the mind experiences on itself, it experiences God, and vice versa. (This theme is much developed by Kallistos the Katafygiote).

⁸⁰ Experiencing God, it means experiencing Him in state of prayer, for in that state we are in direct communication with Him, and we strongly feel that we have everything from Him. But God makes Himself accessible to us, into Christ. When the mind gathers itself together from everything, it gathers itself into Christ, and it prays into Him; but also inside the heart. This is for the heart is, from another point of view, the indefinite deep of the mind, unveiled in its emotional state, or it is another side of it, through which it opens itself towards God. It is a deep that doesn't close into itself, but it opens itself into God, or into Christ. When it closes itself, the heart itself is covered. The man becomes "heartless". Christ, being in the opened and unveiled heart, which becomes like this consequently to the mind's gathering from scattering, it is One with the Kingdom of Heavens. That's why, in "The Method" of Nicephorus, we are told that the mind, by gathering itself into the heart, it finds there the Kingdom of Heavens, within which, it doesn't get fed of remaining there.

⁸¹ *Epistle towards Monks*, full of every useful things and watchfulness (non authentic); G.P. 60, 752-753.

⁸² Only with the name of Lord Jesus can be the heart guarded. Otherwise, it is taken in mastery by the "dragon", arousing in it less clean loves: the love for the self, the love for pleasures, which close the heart in a limited horizon, darkening it and making it passionate in an inferior mode. By "swallowing" Jesus Christ in it, and the Lord Jesus Christ also "swallowing" it, it becomes characteristic to the heart the horizon of the infinity and of the clean love, of true

22. *Again about breathing through the nose, together with the taking heed at the remembrance of Jesus within heart.*

Saint John Climacus writes also: “Let the remembrance of Jesus stick to your breath and you will know the profit of the appeasement”⁸³. And Saint Hesychios says: “If you want, therefore, to cover the thoughts with shame, and to appease yourself with joy, and to easily keep the watchfulness within your heart, let the prayer of Christ stick to your breathing, and you will see how this is going to be fulfilled in a few days”⁸⁴.

23. *The one who wants to take vigil with his mind, and especially the beginner, he must stay, during the prayer time, in a tranquil and not-lightened cell, in order to gather up, thus, in a natural manner, his mind and his cogitation from overflowing.*

That’s why, in addition to the things shown above, and ordered by the Holy and Great Fathers, according to the witnesses shown by us, about the breathing through nostrils, and about the need of praying and of cogitating and of taking vigil within our heart, into our Lord Jesus Christ, the Son of God, and into the holy and the savior His Name⁸⁵, and of asking for mercy from Him, there it is necessary to be added also, that

exceeding, which is in Christ, of His endless light. The heart is no longer preoccupied, in a selfish manner, with itself; such a heart embraces everybody and everything. Through the name of Christ, the heart enters in the stretches of light and of love from within Jesus, it enters His atmosphere. This is because uttering the name of Jesus it means thinking at Him, with emotion, and this it means entering in living connection with Him. The name of Jesus catches giver of fruits roots, not in a static heart, but in a “wet” feeling, which also grows continuously up, and it is always alive and warm in its love towards Jesus. In this sense, the heart can no longer be cogitated without the name of Jesus, without the thinking at Him, and without His love which keeps the heart in this movement, like a garden cannot be cogitated without trees or without some plantation.

⁸³ *The Ladder* XXVII; G.P. 88, 1112 C.

⁸⁴ *About temperance and virtue* II, 80; G.P. 93, 1537 A.; *The Romanian Philokalia*, vol. IV, p. 88. It is recommended to connect the remembrance of the name of Jesus, with the uninterrupted rhythmicity of the breathing, in order to achieve this uninterrupted rhythmicity also of the prayer. There isn’t anything bizarre in connecting of the soul’s and spiritual life to the body. This is a law of the human being.

⁸⁵ If praying in the heart where Christ is present, we pray within Christ Himself, it is obvious that we also pray in His name, by whose remembrance and thinking at, we get into and maintain ourselves into Christ. In this sense, the name itself of Christ, called by us, by placing us in connection with Christ, it is savior.

the one who strives himself to take vigil with the mind within heart, and especially the beginner, he must always stay, and especially during the time planned for prayer, in a tranquil and not lighted corner, as teach and order the godlike Fathers and teachers, who had the experience of this most-happy work. This is because, the looking and the sight of the eyes get scattered naturally, towards the things they look at, and towards the seen things, and by this, they cause the division of the cogitation, and they even tear it apart and make it of many kinds⁸⁶, by closing it, as it has been said, in a quiet and dark room, the scattering and the fickleness themselves, caused by sigh and by looking at, they cease, and thus the mind, willy-nilly, gets appeased and gather itself together. This is for the Great Basil says: "The mind that is not-scattered towards the external things and that is not-overflowed through senses towards the world, it ascends again toward itself"⁸⁷.

24. The mind is given the steadfastness, before all, through our Lord Jesus Christ and by calling, with faith, within heart, His holy name. But to this it also helps, the natural method of inhaling the air into heart, and staying in a tranquil and not lightened corner, and the things alike.

But before this, better said before everything, in this fight the mind is being helped by the godlike grace, which comes within soul by cleanly and not-scattered calling of a sole thought⁸⁸ of our Lord Jesus Christ within our heart, so, not by the simple prolonged natural method of inhaling through nostrils or of staying in a tranquil and darken place. These weren't established by the Holy Fathers for anything else, but only as some means helping to gather the mind in itself, by turning it back from its usual scattering and by taking heed. It is

⁸⁶ It produces contradictions in the cogitation, tearing it apart and making it to fight against itself, and annulling its power to reach some unitary meaning, which to please it and to give the man the possibility to consecrate his life to a superior unitary serving.

⁸⁷ *Letter towards Gregory about Loneliness*; G.P. 32, 228 A.

⁸⁸ The most recent study on the "Mono-Logos prayer" is the one of L. Regnault, *La prière continue "monologuiste" dans la littérature apophtegmatique*, in "Irenikon", 1974, no. 4, p. 462-494. The author says that the term was used for the first time by John Climacus (G.P. 88, 889 D), as attribute for "The Prayer of Jesus" ("Lord Jesus Christ, Son of God, have mercy on me"), "for it excludes, obviously, the multiplicity of the words, but especially the multiplicity and the variety of the thoughts, especially what necessarily the "contradiction" implies (p. 469).

what we have said also before. But through them he mind gains also the power of praying ceaselessly and cleanly and without scattering⁸⁹. This is because, as Saint Nilus says: “The taking heed, by searching for prayer, it will find prayer. This is for the prayer follows to the taking heed, even though it is something else. That’s why, we must strive towards it”⁹⁰.

But we stop here the speaking about these things. And you, son, if you want to have life, and if you want to see good days (Ps. 33: 12) and to live into body as you would be bodiless, live according to this canon and to this rule.

25. How must spend, the ones who appeases himself, the time between evening and Vespers (the taking vigil from midnight); and the beginning of the teaching, widely.

After the sun sets, by calling the All-Good and the Almighty Lord Jesus Christ to help, you sit on a little stool, in the tranquil and not-lightened cell. And by gathering your mind out of its outside walking and straying, and by pushing it gently inside heart, and by inhaling the air through nose, fill the mind up with the thoughts of prayer or with: “Lord Jesus Christ, Son of God, have mercy on me”, namely introduce within, somehow united with the breathing, also the words of the prayer. This is because Saint Hesychios says: “Unite the watchfulness and the name of Jesus with your breathing, as also with the ceaseless thinking at death and with the humbleness. For both of them are useful⁹¹. In this way, let you have, together with the prayer and with the other things I’ve mentioned to you, also the

⁸⁹ The authors of the present writing discern between gathering the mind in itself and bringing the grace within heart. The last thing is helped by the ceaseless calling of the name of Jesus. Only the first thing, namely what the man gives, it is helped by a regular breathing and by staying in a dark place. But, through the gathering in itself, the mind receives the power of praying ceaselessly. So that the coming of the grace it is only the indirect result of the regular breathing and of staying in a dark place. We have here something totally different from the yogic methods, which have a purely natural character, and they do not aim to intensify the believer’s relation with the Person of Jesus Christ. The believer who prays, through interiorizing, he is filled up with the love of Christ; he doesn’t simply concentrate in his own essence, which, in the end, it is part of the impersonal essence of the whole.

⁹⁰ Out of the description “About Prayer”, attributed in the G.P., 1165-1200, to Nilus of Sinai (see *The Romanian Philokalia*, vol. I, p. 92). The prayer is something else than the taking heed (or than the mind’s focusing), because the last one is of the man, whilst the first one is of the grace, if the prayer is not-scattered.

⁹¹ *About Temperance and Virtue* II, 87; G.P. 93, 1540 D. *The Romanian Philokalia*, vol. IV, p. 89-99.

thinking at the judgment and at rewarding the good and the evil deeds; and reckon yourself, with all your soul, more sinner than all people and more lawless than the devils themselves, and that you will be eternally punished⁹². If the thinking at the shown things, it will produce within you, pricking of the heart, and crying with tears, you persevere in it until these will pass away by themselves. And if you haven't been found worthy of the gift of the tears, strive yourself and pray with humble though, in order to achieve these. This is for through these we clean ourselves of passions and of defilements, and we make ourselves partakers to the good and deliverer states"⁹³. That's why Saint John Climacus says: "Like the fire consumes the reed, so the clean tear cleans the whole seen and unseen defilement"⁹⁴. And another Saint Father says: "The one who wants to detach himself from evilness, he detaches himself with crying; and the one who wants to gather virtues, he gathers them with crying. And, if you don't have pricking of the heart, you know that you have vain glory, because this one doesn't let the soul to humiliate himself"⁹⁵.

And if the tears do not come, deepen yourself in these thoughts with the prayer, for an hour; and then, by rising yourself up, utter attentively the Small Compline and, by sitting down again, keep the prayer with the whole you power, in a clean and without scattering manner, namely without worries and without any thought or imagination, but with much watchfulness, for a half of hour, as it was said⁹⁶. Beside

⁹² The remembrance of the name of Jesus mustn't be only a formal repeating of the name, but it must be accompanied by the full of feeling thinking at death, at the judgment after death, and at the concrete sins for which, the one who prays, will be led accountable at that judgment. This makes that the remembrance of the name of Jesus, to be united, by the ones who prays, with the begging for His mercy. The Prayer of Jesus isn't, therefore, only a formal technique, but the persistency of a state of profound emotion, which goes to the tears, It is an existential state, full of tremble, of the whole human being.

⁹³ The tears were reckoned by the Holy Fathers as a gift from God. This is because they do not come to us by our will, though thinking at death and at judgment prepare the coming of this gift. This is because you can think at death with resignation, with frowning, but without tears. The tears are the result of the last degree of humbleness and repentance. That's why they imply the faith in God and they are means of cleaning and of new life, out of the fear of God and out of our love for Him.

⁹⁴ *The Ladder* VII; G.P. 88, 808 B.

⁹⁵ *Apophtegmata Patrum (Paterikon)*; G.P. 65, 333 A.

⁹⁶ About the passing, from the Prayer of Jesus - made while sitting down -, to the singing while standing, spoke previously the authors of the present writing, Gregory of Sinai (*How Must Be*

breathing and eating, be, during the prayer, stranger to everything, if you want to be only with your mind. Then, by marking yourself with the sign of the most-holy cross, and also making this sign upon your bed, sit down on the bed and think at the future good things, or at punishments, at the perishable and deceiving nature of the temporary things, at the unnoticeable and general duty, namely at death, at the fearsome giving of account after your end and before it, by shortly recalling your mistakes from the whole your life, and warmly asking for to be forgiven, and then study in detail how you have spend the day that passed. Then, by laying yourself on your bed, and saying the prayer, according to the one who said: “The remembrance of Jesus to fall asleep with you”, sleep for five or for six hours. Better said, sleep as long as the night lasts⁹⁷.

26. How you must do the Matins and how to spend your time until next morning.

Awakening yourself, and praising God, and calling Him again to help you, start with the first thing, namely to pray in your heart without scattering, and in a clean way, about an hour. This is for during this time the mind is in the most tranquil and undisturbed state. That’s why, we have been commanded to sacrifice to God the first born and the chosen things of ours (Deuteronomy 12: 6), namely to raise the first thought to Him, through the clean prayer towards our Lord Jesus Christ. This is because Saint Nilus says: “That one commits prayer that brings to God every first thought of his”⁹⁸. Then, you sing the Midnight Office.

And if you still haven’t strengthened yourself for a even more consummate appeasement and, that’s why, you cannot yet, as I said, to be kidnapped (into prayer), or if you cannot do this for some other reason, as it happen to the ones who are beginners in this work, or rarer, to the advanced ones, if they haven’t reached yet the consummation (for the consummate ones “can do everything into Christ, Who strengthens them” (Phil. 4: 13)), - getting yourself up from sleep and keeping

Banished the Thoughts, in *The Greek Philokalia, Third Edition*, vol. IV, p. 81; *The Romanian Philokalia*, vol. VII).

⁹⁷ During winter, when the night falls sooner (at 4,30 the sun sets), the time of sleeping until midnight is longer.

⁹⁸ Evagrius Pontius, *About Prayer*, 126; *The Romanian Philokalia*, vol. I, p. 90. See also Mark the Ascetic, *About Baptism*; *The Romanian Philokalia*, vol. I, p. 283.

yourself awake with all your power, sing firstly the Midnight Office with the whole taking heed and understanding. Then, by sitting down, pray, in a clean and not-scattered way, into your heart, as it has been shown, one hour; better said, as much as the Giver of the Good Things will give you power to do it. This is for Climacus says: “Give, during the night, the longest time to the taking heed, and the shortest to the singing. And during the day, prepare yourself according to your power”⁹⁹.

And if, while toiling you in this manner, you still are dominated by drowsiness and laziness, and your mind is troubled by some happening, stand up, awaken yourself as much as you can, and persevere in prayer. Then, sitting down, strive yourself to pray, as it has been written above, always taking care of speaking, through clean prayer, to God the clean One. Then, by standing up, say with understanding the six psalms, the 50th one and the canon, as you want. Then, by sitting down and taking vigil, pray with cleanness for a half an hour¹⁰⁰. And again, by standing up, sing “The Praises”, the usual “Doxology”, “The First Hour”, and then do the benediction at the end of the prayer. The words uttered by your lips, let them sound only that loud that they could be heard by your ears, since we have been ordered to bring to God only the fruits of our lips (Heb. 13: 15). Give thanks, with all your soul and with all your thought, to the One Who loves the people, to the Care Taker, and to the Most-Wise God, to the One Who according to His endless mercy, has made us worthy to cross quietly the sea of the past night and to see the luminous stretch of the present day; and to pray Him equally fiery, to help us crossing, not agitated, the darkened and savage storm of the demons and of the passions, and to have mercy on us.

27. How we must spend our time from morning to evening.

And from morning to noon, spend your time in the clean and not-scattered prayer of the heart, giving yourself wholly to God, as much as you can, for, by praying to Him with a pricked heart, to be helped by Him, you who are helpless and idle and

⁹⁹ *The Ladder* XXVII; G.P. 88, 1116 C.

¹⁰⁰ It is a Matins, interrupted from time to time, by the gathering of the mind and by the Prayer of Jesus. Maybe that's why the Matins it is also called “Taking Vigil”, having to be always interrupted by periods of time dedicated to the taking heed. The Matins was done by hesychast in his cell, after midnight, being given the remoteness of his cell from the church.

lacking the will. Read while standing, what it has been assigned to you from the Book of Psalms, from Apostle, and from the Holy Gospel. Do also the prayers towards our Lord Jesus Christ, and towards the Most Holy Birth Giver of God. Then, sitting down, do also the other reading from the godlike Scriptures. After these ones, sing with understanding the usual “Hours”, composed with much wisdom by the Fathers of the Church, persevering in shunning the soul from not working, not working being the teacher of all evilness. Remove, in the same time with the passions, also their occasions, even though some of them seem to be small and harmless.

28. About avoiding the not-working and about the need that the one who appeases himself to keep the whole churchly teaching.

Saint Isaac says: “Guard yourself, my beloved ones, against not-working, because in it is being hiding itself the sure death. This is because without it, it is impossible to somebody to fall in the hands of the ones who strive themselves to enslave the monk. Not for the psalms will God judge us in that day, neither for the hesitation into prayer; but because the desertion of them it given the demons the possibility to enter. And when they will find place and they will enter and when they will close up the doors of our eyes¹⁰¹, and they will overwhelm us with their tyranny and uncleanness; because they master, according to the godlike decision, their servants, with the most dreadful revenge. And so we reach to be theirs slaves, due to disregarding the small things, of which we are asked to take care of, for Christ, as it was written by the wisest ones: “He who doesn’t obey his will to the will of Christ, he will be submitted to his enemy”. Therefore, let’s reckon these things, which seem to be small¹⁰², as some walls, against the ones who want to take us in slavery. That’s why, it has been wisely ordered, by the ones who keep the order of the Church, to be these things accomplished inside the

¹⁰¹ They will close up the doors of the spiritual eyes, in order to not see – these eyes - the good things, and to not see God within heart; the demons will close the man up, in himself, and in his pleasures, making him blind towards what is beyond this narrowness.

¹⁰² The reading of the psalms and the uttering of the prayers, are reckoned by some people as small things, they declaring that important is the union with God and the consummation through it. But these small things occasion the big things, because in their absence we can be taken in slavery by demons.

cell, in order to keep our life in the ghost of the unveiling (revelation). For that, it is unjustly reckoned as small, their disregarding, by the unwise ones, who do not think at the damage caused by this. There are people who do both their beginning and their continuation of the road in an unrestraint freedom, which is the mother of the passions. That's why, it is good to strive ourselves to not disregard the small things, then to give room to the sin through the width we allow to ourselves. This is because the end of this freedom is an awful slavery"¹⁰³.

And again; "oh, sweet are the occasions of the passions! Sometimes somebody can cut off the passions and he appeases himself by removing them and he rejoices of their ceasing. But he cannot remove their causes. That's why, we are tempted even unwillingly. And we get sad because of passions, but we like to remain within the occasions which cause them. We do not like the passions, but we pleasantly receive the occasions which cause them within us"¹⁰⁴. That's why, the last ones become causes to the first ones, by working them. This is because the one who loves the occasions of the passions, se obeys himself and he becomes a servant, unwillingly, to the passions. The one who hates his sins, he stops from working the passions, and the one who confesses them, he will achieve forgiveness. But it is impossible to somebody, to leave the habit of the sin, before achieving the enmity towards it, and to obtain forgiveness before confessing the sins. This is because the first one (the enmity towards sin) it is the cause of the true humbleness, and the second one (the confessions) it is the cause of the pricking that is born within heart, out of shame"¹⁰⁵.

¹⁰³ *Quoted work*, Word no. 42, pp. 174-175. The freedom given us by passion it is apparent; it proves to be, in a short time, a dreadful slavery. The drunkenness, the fornication, the laziness, they appear to be, at the beginning, as manifestations of freedom. But soon, as their power increases, they prove to be monsters which chain us and drive us to serve them without being us able to oppose them.

¹⁰⁴ We get sad when the passions have enslaved us, but we like to taste, at the beginning, a little bit of them. We reckon that these tastings won't lead us to passions. Namely, we enjoy the occasions of the passions. But this means that also the occasions of the passions remain within us and we love them. They remain as some roots, which, immediately that they are watered, the quickly give leaves. That's why, the effort of mortifying them, or of guarding against them, must continue for the whole life.

¹⁰⁵ *Quoted work*, Word no. 55, p. 218. The confession of the sin is, on one hand, a overcoming of the shame we feel for them, and on the other hand, a deepening of the sentiment of shame, fact that produces the pricking or the crushing of the heart. This is because the confession isn't an overcoming of the shame by callousness, but by the repugnance of sin and through the fear for the eternal punishment for it. In confession there takes place a culminant shame for the sin,

And again: "There is no unforgivable sin, but only that one for which there isn't done repentance"¹⁰⁶.

But about these things, it is enough. And you, after the singing of the mentioned "Hours", eat, keeping the prayer also during eating, for, by doing that, to reach, by the power of the grace, the habituation of ceaselessly praying¹⁰⁷. But the word about the food that sustains the body, through the untold wisdom of the Maker, let it wait a little more. Let's give firstly the word about the food that sustains and that gives life to the soul. This is, according to the Saints, the holy and the deifying prayer. And it is very appropriate to do like this, because also the soul is more precious than the body.

29. Also about prayer and about the need to be us praying always.

Like this body of ours, in the absence of the soul, it is dead and smelling badly, so also the soul, which doesn't move itself through prayer, it is dead and miserable and badly smelling. This is because we must reckon its lacking of prayer, more bitter than any death, as correctly teaches us Great Daniel the Prophet, who wanted rather to die than to be deprived, even for a moment, of prayer (Dan. 6: 10 and the followings; 10). Likewise teaches us the godlike Chrysostom: "Everyone who prays, he speaks to God. And who doesn't know what great thing is that, being a man, to dialogue with God? But nobody can show this honor by using words. This if for this honor exceeds even the angels' greatness"¹⁰⁸. And again: "The prayer is a

and there is manifested also the manhood that overcomes the shame. This is the manhood of the soldier during the heat of the battle, superior to that one from before battle. The spiritual guide helps both of them. Only thus the confession is a spiritual event of deep shaking and a beginning of a new life. Otherwise, it becomes a callous, formal act, which doesn't shake the being, and it doesn't help to the renewal of the life. With this pricking of the heart repented also the ones who became Christians in the day of the Pentecost (Acts 2: 37-38).

¹⁰⁶ *Quoted work*, Word 30, p. 121.

¹⁰⁷ Maybe singular good deeds can be done only through the man's effort. But the habituation of doing them, by ceaselessly persevering in them, and of not alternating the good deeds with evil deeds, cannot be achieved by somebody except with the help of the grace. Otherwise, he can do, from time to time, a good deed, out of the boredom of the monotony brought by the evil deeds. That's why, even the pagans do sometimes good deeds; but they cannot do only good deeds. The habituation, gained through perseverance, it implies a special power of the man's ghost, a power from above nature; and especially the habituation of the ceaseless prayer.

¹⁰⁸ Saint John Chrysostom, *About Prayer*, II; G.P. 50, 779.

common work of the angels and of the people and, in what concerns the prayer, nothing separates a nature from another. It separates you from animals, and it unites you with the angels. Through it somebody quickly elevates himself at the living, and at the life of those ones, at the honor, and the nobility, at the wisdom, and at the understanding of theirs, striving to spend his whole life in prayers and in serving (worshipping) brought to God”¹⁰⁹. When the devils see the soul fenced by virtues, it doesn’t dare to come close, fearing the strength and the power the soul is given by the prayer, the prayer feeding the soul better than the foods feed the body”¹¹⁰. And again: “The prayers are the nervs of the soul. This is because like the body is sustained together through nerves, and through them it moves unitarily, it persists, and it maintains its strength, and if somebody cuts off these, he undoes the whole harmony of the body, likewise the souls are harmonized and are sustained together through prayers, and through them the souls easily travel the road of the awe”¹¹¹. So, if you deprive yourself of prayer, you do something like getting the fish out of water. Like the water is the life of that one, so is to you the prayer. Like that one lives through water, so we can elevate ourselves to heavens and to reach night to God, through prayer”¹¹².

And again: “The prayer and the asking for, they make the people churches of God; and, like the gold and the gems and the marble, they make the houses of the emperors, likewise the prayer makes the people churches of Christ. What greater praise one could bring to the prayer, than the fact that the prayer builds churches to God? And That One, Who cannot be comprised by the skies, enters the living soul through

¹⁰⁹ *Ibid.* col. 779-780.

¹¹⁰ *Ibid.* col. 780. The prayer nourishes the soul, for it brings the power of God in the soul, for through the dialogue with God, it is communicated to the soul His power and life. If it would be a simple work of the man, the prayer wouldn’t feed the soul with something that is not in the soul himself. Generally, the man cannot renew by himself. This is because if his being is evil, where to get from it a power through which to overcome this weakness?

¹¹¹ A German physician declared to me, that the nervous asthenia, so spread nowadays, it has its cure also in the cross, namely in understanding the superior meaning of the difficulties of life, and in their useful suffering, for the spiritual growth of the man. Anyway, the prayer, by strengthening the soul with godlike power, it brings strengthening also to the body-s nerves. It brings tranquility and, through this, it sooth the agitation which prolongs itself also in nerves.

¹¹² *Quoted work*, col. 781.

prayers”¹¹³. And again: “Somebody could see the power of the Saints’ prayer also in that fact that Paul, who was running all across the world as a winged man, he was living in prisons, was suffering whippings, was wearing chains, was living covered in blood and in dangers, was resurrecting dead people, was healing sicknesses, he wasn’t though trusting any of these in saving people, but he surrounded his soul with prayers; and, after he was doing these signs and rose dead people, he was running to prayer, as an athlete towards the crown, on a stadium. This is for the prayer causes also the resurrection of dead and all the other things. This is for the power the water has upon the trees, it is that had by the Saints’ prayers upon the life”¹¹⁴.

And again: “The prayer is the occasion of the salvation, the generator of the immortality, the not-crumbled wall of the Church, the not-plundered shelter, fearsome to demons, savior to us, to the right-believers”¹¹⁵. And: “Like all the kingdoms follow to an empress who enters a city, likewise all the virtues, together with the prayer that enters a soul”¹¹⁶. And then again: “What the foundation is to a house that the prayer is to the soul. We must, firstly, to lay this one down, as a basis and as a root, and then to diligently build upon it, the temperance and the care for poor and all the laws of Christ”¹¹⁷. “The zealous prayer it is the light of the mind and of the soul, unquenched and ceaseless light”¹¹⁸. That’s why the cunning one throws tens of thousands of piles of thoughts, crowded and entangled, into our minds. The

¹¹³ *Quoted work*, col. 783. The prayer makes the man church of God, but also priest of Him. This is for Christ Himself is in the soul that prays, together with the Holy Ghost, Who prays within us with untold sighs, or He imprints Himself, in our self, into prayer. This is for the church isn’t only the place where the man prays, but also the place where Christ is.

¹¹⁴ *Quoted work*, quoted place. The prayer is greater than everything. This is for there is God in it, or in it the man is full of God.

¹¹⁵ *Quoted work*, col. 784.

¹¹⁶ *Quoted work*, col. 786.

¹¹⁷ *Quoted work*, quoted place. The prayer is fundamental to the soul, for in it there is Christ, the hypostasis of the human nature in general, so also of our nature. The horizontality of serving the people grows up out of the verticality of the union with Christ, or out of the depth which through us reaches further from us, into God. Out of that spring of infinite depth, there come out the powers of serving people, likewise the water that waters the plains comes from the depth of the earth.

¹¹⁸ The prayer rises from the evidence and the feeling of the presence of God and it strengthens this evidence and feeling. And God gives a meaning to all things. Through Him we know what we live for: for our consummation out of Him, through the love for all people, seen also them, as we are, in the light of the eternal value of each man, light shown us by the Son of God, by becoming a man forever and ever.

things which we have never thought at, these are gathered by him during the prayer and he overflows them within our soul”¹¹⁹. “Great weapon is the prayer, great insurance”¹²⁰.

And of God speaker (the Theologian) says: “Let the remembrance of God be to you more often than the breathing”¹²¹. And again: “Think at God more uninterrupted than you are breathing”¹²².

Saint Isaac says, at his turn: “Without the ceaseless prayer you cannot come close to God”¹²³. And: “Giving to the mind, after the tiredness of the prayer, another worry, it means causing the scattering of the cogitation”¹²⁴. And: “Any prayer, in which the body doesn’t get tired and the heart doesn’t get sad, it must be reckoned as an abortion, because that prayer is without a soul”¹²⁵. And Saint John Climacus says: “The prayers is, according to its nature, the closeness to and the union of the man with God; and according to the work, the prayer is the power that sustains the world, reconciliation with God, the mother of the tears and in the same time their daughter, the sins’ expiation, bridge against temptations, the middle wall against troubles, the crushing of the wars, the work of the angels, the food of all the bodiless groups, the future gladness, the borderless work, the source of the virtues, the one who causes the gifts (charismas), the unseen prosperity, the food of the soul, the enlightenment of the mind, the ax that cuts off the despair, the proving of the trust, the escape from sadness, the richness of the monks, the treasure of the hesychast, the diminution of the anger, the mirror of the advancement, the showing of the measures, the unveiling of the reached state, the

¹¹⁹ *Quoted work*, quoted place. The more we want to gather the mind in a sole essential thought of the prayer, the more its contrary tendency tries to resist us, by getting scattered in all sorts of small thoughts. And the evil one stimulates it in doing this. This is because everything that happens within us, it doesn’t come only from us, but also from influences which are more powerful than us.

¹²⁰ *Quoted work*, quoted place.

¹²¹ St. Gregory of Nazianzus, *Word XXVII*, 4; G.P. 36, col. 16 B.

¹²² Idem, quoted place.

¹²³ Unidentified.

¹²⁴ Unidentified.

¹²⁵ Unidentified. This theme was developed by Saint Gregory Palamas, against Barlaam, in the Word no. II from the Triad I and II for hesychast (see *The Romanian Philokalia*, vol. VII). Unlike Barlaam, who was saying that the man must feel comfortable in order to meditate unhindered, St. Gregory Palamas was saying that only that body that feels the helplessness, it shout out with the whole power towards God.

unveiling of the future things, the sign of the glory. The prayer is the judge, of that one who prays, and the judgment and the chair of judgment of Christ, before the chair of the future judgment”¹²⁶. And again: “The prayer is nothing else by the estrangement from the seen and unseen world”¹²⁷.

And Saint Nilus says: “If you want to pray, reject everything, to inherit everything”¹²⁸. And again: “the prayer is the ascension of the mind to God”¹²⁹. And again: “The prayer is the speaking of the mind to God”¹³⁰. And then: “Like the bread is food to the body and the virtues to the soul, so is the spiritual prayer to the food of the mind”¹³¹.

Enough about these; but it is now the appropriate time to shortly speaking also about the bodily food, namely about its weight, quantity, and quality.

30. *About the bodily food; how must feed himself the one who appeases himself.*

It was written: “You, son of man, eat your bread with the scale and drink your water with measure” (Ezek. 4: 10-11), so that the one who strives for God, to be able to live on these. This is because: “if you do not give blood, as it was said, you won’t take Ghost”¹³². But the great Paul says also: “I oppress my body and I enslave it, lest by preaching to others, to become myself

¹²⁶ *The Ladder XXVIII*; G.P. 88, 1129 A-B. Each of these characterizations would unveil, if explained, important spiritual states and stairs, of a great thinness. Into prayer are shown and are lived the future things. It opens the horizon of the endless perspectives of life; it makes transparent the measures reached by a man; it is the judgment done to himself by the one who prays, in front of God, for in it is present also Christ sitting on the judgment chair. It is the anticipated living of the future life.

¹²⁷ *The Ladder XXVIII*; G.P. 88, 1133 C. It is the estrangement from the tempting connection with the world and from the unseen powers of the darkness, which urge us to evilness.

¹²⁸ Evagrius Pontius, *About Prayer*, 37; G.P. 79; 1176 A. *The Romanian Philokalia*, vol. I, p. 79. Only when you are free of everything, you are master over everything, namely you have everything through love and through understanding. And you have them, especially, into God, in Whom it is everything. You have all things into God, by being united with Him into prayer. Anything on which we tie ourselves with passion, it narrows our sight and the power of embracing everybody. This narrowing produces also the defined ideas, theoretically known; even the ideas of a theoretical knowledge about God and those ones regarding the salvation. Where isn’t prayer, it is, that’s why, resistance of ideas and division.

¹²⁹ Idem, *quoted work 36*, G.P. quoted, 1173 D, *The Romanian Philokalia* vol. I, p. 79.

¹³⁰ Idem, *quoted work 3*, G.P. quoted, 1168 C, *The Romanian Philokalia* vol. I, p. 75.

¹³¹ Idem, *quoted work 101*, G.P. quoted, 1189 B, *The Romanian Philokalia* vol. I, p. 87.

¹³² Abba Dorotheus, *Teachings*, head 10; G.P. 88, 1724 D. *Paterikon*, Longinus 5; G.P. 65, 277 D.

untried” (1 Cor. 9: 27). Likewise, David the Prophet: “My knees have become weak due to the fasting and my body has changed due to the lack of the oil” (Ps. 108: 23). But also the Speaker about God (the Theologian) says: “Through nothing one serves God so much as through the unpleasant suffering; and the tears set in movement His love for people”¹³³. Also Saint Isaac says: “Like a mother takes care of her baby, so Christ takes care of a body which suffers and He is always nigh to such a body”¹³⁴. And again: “In the filled up stomach, there isn’t the knowledge of the mysteries of God”¹³⁵. And: “like the ones who sow with tears, they will reap the sheave of the gladness (Ps. 125: 6), likewise to the unpleasant suffering it follows the joy”¹³⁶. And: “Blessed is the one who stops himself from all the sweet suffering, which separates him from the One Who has built him”¹³⁷. And again: “For many times, being tempted by the things from the right hand, and by the things from the left hand¹³⁸, and by testing myself, often, in these two ways, and by receiving countless wounds from the enemy, but also being found worthy of great hidden help, I have gained experience to myself, out of the long time of the years and, out of the trial and of the grace of God, I have learnt these things: that the foundation of all the good things and the liberation from under the slavery of the enemy and the path that leads to light, they consists ion these two modes: in gathering yourself in a sole place and to always be fasting, namely to submit yourself to the canon (to discipline yourself), through the restraining of the stomach in a wise and sapient manner, by sitting still and by always thinking at God.

¹³³ Saint Gregory of Nazianzus, *Word XXIV, For Honoring Saint Cyprian XI*; this is because the one who does this, he shows through his faith, that above all the things of the world, there is God.

¹³⁴ *Quoted work*, Word 56, p. 223: “Like a father takes care of his child, so Christ takes care of a body that suffers for Him and it is always nigh to His Body”. The body of the one who suffers for Christ, it is the body of Christ Himself.

¹³⁵ *Quoted work*, Quoted word, p. 223: “In the loving of pleasures body, there doesn’t dwell the knowledge of God”.

¹³⁶ Unidentified.

¹³⁷ Unidentified. The Father oppose the “bad suffering” (χαχπάθεια), or the painful suffering, to the “sweet feeling”, or to the passions of pleasure. The cross is a bad suffering. The cross makes God transparent, for it detaches the man from the world’s things. The sweet suffering separates the man from God, because it ties him to the world, through the pleasures offered by the world to the body.

¹³⁸ The man can be tempted by the worldly and evil things, but also by the achieved virtues which can determine him to boast himself; likewise through pleasures and pains, which can determine him to niggle.

This is for out of this it comes the submission of the senses, and out of this the watchfulness; through this are tamed the passions which move within body; out of this, the gentleness of the gestures; out of this, the luminous movements of the cogitation; out of this, the zeal for the godlike deeds of the virtue; out of this, the high and thin meanings; out of this, the unmeasured tears which are born all the time and the remembrance of the death; out of this, the clean wisdom, totally stranger to any hallucination which tempts the cogitation; out of this the understanding and the sharpness of the knowledge of the things from far away; out of this, the mysterious deeper meanings, which are seen by the understanding into the godlike words, the more inner movements born within soul and the diversity and the difference among the ghosts discerned by the powers of the Saints and the true visions, which are stranger to the vain hallucinations; out of this, the fear of the ways and of the paths from the ocean of the cogitation¹³⁹; out of this, the flame of the zeal, which overcomes every danger and crosses through all fear; out of this, the warmth which despises every lust and it destroys it through thought¹⁴⁰ and it produces the forgetfulness of all the perishable things, together with the memory of others. And to say it shortly, out of this it comes the freedom¹⁴¹ of the true man and the joy of the soul and the resurrection and the resting with Christ in the Kingdom of Heavens¹⁴².

And if somebody disregards these two (the gathering in one place and the ceaseless fasting), let him know that he will lose not only all the things mentioned before, but he will also shake the foundation of all virtues by despising these two. And, as these ones are in the soul the beginning and the end of the godlike work, and the door and the way towards Christ, if he

¹³⁹ The cogitation leads the man on countless ways, to countless opinions and decisions, some of them savior, others leading to perdition. There is an ocean of countless possibilities, given to the man towards choosing. But, through the fear of losing the soul, one can avoid the paths which lead to the shipwreck in the depth of the ocean. The sailors and the helmsmen know that in time of storm, one must choose only a certain way, in order to not be swallowed by waves.

¹⁴⁰ The warmth of the clean enthusiasm for the good things, it overwhelms and destroys the inferior warmth of the bodily lust, or of the anger, or of the ambition.

¹⁴¹ The true freedom is the freedom from passions; it is characteristic to the true and strong man. Until the man still is enslaved to some inferior passions, he still has something of the animal that moves under the power of the instincts.

¹⁴² It is about the "resting" from the tormenting of the passions and of the worries. It is united with the liberty.

keeps them he will remain within them; but, if he goes out of them or if he jumps out of them, he will reach in the opposite things, namely he will walk from place to place with the body, and he will be greedy in an inappropriate manner, and all the things alike”¹⁴³.

And in another place: “The ones who are idle and drowsy, they are scared of, and they are troubled, not only by this asceticism and of the ones alike, but even by the sound of the leaves of the trees, and they are brought down even by the tiniest weakness and they quickly go back to the previous things. And the true and experienced ones, they do not satiate themselves even with green vegetables and, by feeding themselves with roots of dry plants, they do not want to taste something before the established time, even if they must stay, due to their weakness and to their helplessness, lying down on the floor, with the eyes cloudy due to the great exhaustion of the body. And even if they would necessarily come close, by doing this, to the exit from the body, they do not let themselves to be defeated and to fall, not even then, due to their strengthened will. This is because they want and the desire to force their own nature for the love for God¹⁴⁴. And they decide rather to tire themselves for virtue than to keep the temporary life and the whole resting it can give. And, when the temptations come upon them, they rather enjoy themselves for being consummated in them, or they become consummate. And neither in the tormenting pains they must endure in temptations, they do not hesitate in their love for God, but they are – until they pass away – mastered by the longing to manly endure the temptations and they do not renounce, for they are made consummate within them”¹⁴⁵.

By following, also us, to these ones, and listening to the one who commands: “Walk the imperial way and do not deviate to the left or to the right” (Prov. 4: 27), we are giving to you also,

¹⁴³ Saint Isaac the Syrian, *Quoted work*, Word no. 26, pp. 109-110.

¹⁴⁴ The cross is to them an occasion to prove the strength of their faith. Through this strength, in which there is present also the power of God, they pass to life and then, at the end of the world, also to resurrection. Neither the coming of the death, does weaken their love for Christ (Rom. 8: 35; Hebr. 11: 33), respectively the faith in Him, in order to determine them to transgress His will. The conscience of the connection with Christ is stronger than the fear and the pain of the death.

¹⁴⁵ Idem, *quoted work*, Word no. 54, p. 217. The cross has power of making perfect; it is not only a means of juridical satisfying, given by Christ, for the offence brought to God, or only a means of expiation.

both a way and a rule of the mid way. The mid way it is like it follows.

31. *How must nourish himself the one who lives in ascesis, on Monday, on Wednesday, and on Friday.*

In these three days of the week, namely on Monday, on Wednesday, and on Friday, you fast to the ninth hour¹⁴⁶, namely eat only once a day, by imparting yourself with six ounces of bread¹⁴⁷; take also dry food, as you need, but with temperance. Water, if you want, up to 3 or 4 glasses per day. Follow the canon apostolic no. 69, which rules: "If a certain bishop, or presbyter, or deacon, or reader, or singer, doesn't fast during the Holy First Forty Days of the Easter Fasting, or on Wednesday and on Friday, let him be defrocked, except the case they would have been impeded by a bodily sickness. And if it is laymen, let him be excommunicated (be cursed). And for Monday it has been ordered after, by the Holy Fathers.

32. *How one must nourish himself on Tuesday and on Thursday.*

On these two days, namely on Tuesday and on Thursday, you eat twice a day. At lunch, take six ounces of bread, something boiled, and something of the dry foods, with temperance. Take also wine mixed with water, up to 3 or 4 glasses, if you need. And in the evening, take three ounces of bread and something of the dry foods, or some fruits and wine mixed with water, a glass, or at most two, if you are very thirsty. This is because the thirst helps also the tears very much, if it is accompanied by taking vigil, as Saint John Climacus says: "The thirst and the taking vigil crushed the heart; and out of crushed heart there gushed out the tears"¹⁴⁸. And Saint Isaac says: "You get thirsty of God, in order to be filled up by His love"¹⁴⁹.

And, if you choose to eat only once, on these two days, you will be very right. This is for the first source and the mother and the root and the foundation of all good things (virtues), there are the fasting and the restraint. This is because even one from outside says: "Chose the good life. And the habituation will

¹⁴⁶ Three o'clock in the afternoon.

¹⁴⁷ An ounce equals 27 grams, according to art. *Uncia* in "Dictionnaire des antiquités", Editions IX-X, Paris.

¹⁴⁸ *The Ladder IV*; G.P. 88, 796 B.

¹⁴⁹ Unidentified.

makes it sweet". But also the Great Basil says: "Where the assertiveness of the will is, nothing impedes it". And another of the God-bearers says: "The beginning of the fruition is the flower; and the beginning of the doing (towards consummation) it is the restraint"¹⁵⁰.

But all of these and the things alike them, will seem to be difficult to some people, or even as being impossible. But the one who takes heed to the fruition that emerges out of these ones, and who had in mind what shininess these ones usually bring, he will reckon them as easy to do and, with the help of our Lord Jesus Christ and through own perseverance, according to the individual power, he will herald these as easy and through words and through deeds, and the power will seal them through these. This is because Saint Isaac says: "Sparse bread at the table it cleans the soul of the one who eats it freed from all the passions"¹⁵¹. And: "take the medicine of the life from the table of the ones who are fasting, and who take vigil, and who toil into the Lord, and awake your soul from death. This is because the loved One rests in their middle, sanctifying the foods, and He transforms the unpleasant bitterness from within them, into His unspoken sweetness. His spiritual and heavenly servants overshadow them and their holy foods"¹⁵². And: "the fragrance of the one who is fasting, it is all-sweet, and the meeting with him makes glad the hearts of the ones who have the gift of discernment; and the living of the restraint one is pleasant to God"¹⁵³.

33. *How they must feed themselves on Saturday; and about taking vigil; and what they must eat during this time.*

On each Saturday, except the Holy Sunday, you must eat, as it has been ordered for Tuesday and Thursday, by the decision of the Holy Canons, for you must take vigil during the night towards the Sundays of the year, except the week of the cheese, and except the case you have take vigil during the week, for the great imperial holidays or the ones of the great saints.

¹⁵⁰ St Nilus, *Word towards Eulogy, about Passions and about the Virtues which Resist Them*, G.P. 79, 1145.

¹⁵¹ *Quoted work*, head no. 43, p. 181.

¹⁵² *Quoted place*. The angels love the ones who eat the foods with restraint, for the angels fill such people up with their clean feeling. But the angels are present, for the Lord Himself is present.

¹⁵³ *Quoted work*, head no. 43, p. 181.

For in this case, by taking that vigil, you leave it the one towards Sunday. Although, either is like that or otherwise, eat on Sundays, twice. This is for it is useful to force yourself in taking vigil during the night. That's why also after the taking vigil you must do for a royal feast which falls in the middle of the week, it is very useful to do also that one towards Sunday, for a great earning will follow to you out of that, very soon. Better said, "It will rise to you, as it was said, the morning light, and your vestments will be filled up, quickly, with shininess" (Isa. 63: 8). This is for also Saint Isaac says: "The beginning of each fight against the sin and against the lust, it is the tiredness of the taking vigil and of the fasting, and especially to the ones who fight the sin from within themselves. Out of these ones can be seen the sign of the hatred against the sin and against the lust, at those ones who wage them this unseen war. This is because almost all the passions' attacks start to diminish through fasting. And after fasting, great help in this fight is brought by the taking vigil. The one who during his entire life loves the company of this pair, he makes himself the friend of the temperance. A contrary, the comforting of the stomach it is the beginning of all evils and the drowsiness of the sleep it is the one that lights the body's lust. Thus, the holy way of the Lord, and the foundation of all the virtues, are the fasting and the taking vigil, in serving God"¹⁵⁴. And again: "Within the soul that sparks due to the often remembrance of God and due to the wakeful taking vigil, during day and night, the Lord build up towards strengthening that soul, the cloud that overshadows him during the day, and the fire that light him during the night (cf. Exod. 13, 21-22); and from within the darkness, the light will shine"¹⁵⁵. And again: "Choose to yourself, as full of delectation work, the ceaseless taking vigil during the nights, through which all the Father disrobed the old man and they were found worthy of mind's renewal. During those hours, the soul feels the immortal life; and in this feeling the soul disrobes itself of the passions' darkness, and it receives the Holy Ghost"¹⁵⁶. And again: "Keep

¹⁵⁴ *Quoted work*, head no. 85, p. 334.

¹⁵⁵ *Quoted work*, head no. 56, p. 222. The remembrances of God, they equally are luminous sparks of the conscience of the self before God, lighting the soul. During this time, the darkness shines the light of God, as was lighting to Moses on Sinai.

¹⁵⁶ *Quoted work*, *Epistle no. III*, p. 364. Through taking vigil, the old man is disrobed, for in it he researches on himself in all the creases of his soul, and he gets sick of what he sees evil in there. During the taking vigil, by rejecting the passions' darkness, he penetrates in the soul's

the work of the taking vigil, in order to find the comforting within your soul"¹⁵⁷; and: "Do not reckon, man, that in the whole living of the monks there is a greater work than taking vigil through the night"¹⁵⁸; and: "On the monk who perseveres in the taking vigil united with the discernment (with the right reckoning) of the mind, do not consider him as bearing a body. For this truly is a work of the angelic group"¹⁵⁹; and again: "The soul striving in this wise work of taking vigil, he will have cherubim eyes, by the fact that he is focused and he looks at a heavenly view"¹⁶⁰.

But you do this taking vigil in prayers, in singing, and in reading, with cleanness and without scattering and with crushing of heart, alone and with a beloved and of the same living congregation¹⁶¹. And after each taking vigil give to yourself also a small comforting for the tiredness consequently to the taking vigil, by eating and drinking something. Namely, eat three ounces of bread, adding some dry food, as much as it is enough to you. But take heed, lest in the days you are fasting to the ninth hour, by taking the vigil, to leave the fasting due to it. You must do also this one, and not to leave also that one (Mt. 23: 23). This is because it has been ordered to do the comforting after you have finished the taking vigil.

34. How you must on Sundays; and about other things; besides these, also about toiling and humbleness.

clean deep, and he encounters God there, namely the new life. Because this research also produces a sharp feeling of the passions' ugliness, and a deep desire after the clean life, which, being unveiled or reestablished by the man, it is being filled by the love of God. And within this thrilling love, he feels the Holy Ghost working. In the darkness of the night, the one who takes vigil disrobes himself of the passions' darkness, which is tied to the seen things of the world and to the passionate sticking – and therefore blind – to these things, and he is filled up by the light of God Who appears to him when he no longer stops at the sensitive world.

¹⁵⁷ The taking of vigil, it is not a motionless state, but a work, a probing that penetrates increasingly deeper into the soul, and in the same time it disrobes the passions from the soul and it unveils in the deep where it encounters God, the comforting He brings.

¹⁵⁸ *Quoted work*, Word no. 29, p. 122.

¹⁵⁹ *Quoted work*, Word no. 29, p. 123. In fact, the one who takes vigil during the night, he penetrates with the cogitation and with the understanding, soothed of any other worries, the world from beyond the sensitive world, where he feels God, like angels do.

¹⁶⁰ *Quoted place*.

¹⁶¹ The taking vigil isn't simple theoretical research, but a deepening into the own being and in the meanings of the song and read things, as in front of God, into the ghost of the prayer and with the heart crushed by humbleness and by the conscience of the sinfulness. Only in this way the taking vigil continuously renews the man, disrobing him of the old man. Only in this way it is feeling and intuiting of the presence of God.

Likewise, eat twice on all Sundays, like on Saturdays. Keep this rule without deviation, except in case of illness. Do the same also in the allowed days which are permitted by the Holy Fathers after a long-time validated custom, and to some newer reasons, either godlike or not. On these days neither we eat only once nor do we eat dry foods. But we indulge ourselves of all useful and not stained foods, and of vegetables, but with restraint and in the ordered quantity. This is because always, the best thing is to restrain ourselves in all things. But, in cases of sickness, we can impart ourselves, as I said, without feeling shame, with all useful and lawful foods, which sustain the body. This is for the Holy Fathers taught us that we must be killers of passions, and not killers of the body¹⁶².

Also, you owe to taste a little of all ordered things, namely of all things allowed through promise towards glorifying God, and to thank Him, and to not boast yourself¹⁶³. But avoid gathering more than you need. This is “for the scarcity of the things, as Saint Isaac says, teaches the man, against his will, the restraint. This is because when we have them plentifully and we use them as much as we want, we cannot master ourselves”¹⁶⁴. You shall not love the body’s resting. For, also according to Pious Isaac, “the soul that love God, has achieved the resting into God”¹⁶⁵. Choose, rather, the humbleness through toiling and suffering. This is because “the toiling and the humbleness earn God”, as one of the saints writes¹⁶⁶.

¹⁶² This is a concentrated formulation of what one must aim and avoid by fasting. The Christendom isn’t against the body, which is created by God and destined to resurrection and to the eternal life, but against the passions which fill the body up with disorder, and against soul’s and body’s living in an existence deprived of true life and light. The fasting is just in favor of the body, and not detrimental to it.

¹⁶³ All things are given by God and, by tasting them we glorify Him and thank Him for their wonderful fitting, also from this point of view, to our life. But if we sink ourselves too much into the pleasure produces by them, we will forget about God. WE must always to keep the balance (dialectical) between tasting them and detaching us from them. Only in this way we glorify God and thank Him for them and we reckon Him above them. We mustn’t lean too much either towards a side or another; we mustn’t either sink ourselves in them or despise them, by forgetting about our condition that needs them, and of the fact that we owe to give thanks to God for he took account of our humble condition, for through them to be us able to raise ourselves to Him.

¹⁶⁴ Place not found.

¹⁶⁵ *Quoted work, Word no. 23, p. 90.* Another paradox: not by resting the body one gains the resting into God, but through the pains and by restraining the body. This is for in these cases the soul searches for support into God; through cross one reaches to resurrection.

¹⁶⁶ Place not found.

35. *About how we must feed ourselves and live during the Forty Days of the Holy Fasting Period of the Easter.*

About the food and the living during the Easter fasting period, we reckon as unnecessarily to speak to you in detail and in a special manner. This is because as it has been ordered to you to live on the days when you are fasting to the ninth hour, so it is due to be done also during the Easter fasting, except on Saturdays and on Sundays; better said, if there is possible, with even more care, with even more watchfulness, especially during the Holy and Great Forty Days Period. This period is the tithe of the whole year and the cause of the crowns of the ascetics, of the ones who obtain victory into Christ, through the light bearer day of the godlike Resurrection of the Lord.

36. *About the right reckoning, especially, and that the measured work doesn't tend towards glory; about obedience.*

But these ones and the ones close to these ones, you must fulfill them with a detailed right reckoning, for the harmony and for the state of peace of our twofold being. "With wisdom, he says, the house is being built, and with understanding it is being finished; with feeling are the chambers filled up with all the expensive and good richness" (Prov. 24: 3-4). But, also the godlike Thalassius writes: "The lack of richness and the tribulation, accompanied by the right reckoning of the rationality, they are an imperial way. That's why, the harshness lacking the right reckoning or reckless, it is useless, as also allowing all the reckless mistakes, either on one side, or in another, contrary to the first one¹⁶⁷. And the Pious Isaac says: "To the resting of the body there follows the going out from appeasement and the disturbance caused by thoughts; and to the unmeasured work there follows the idleness; and to the idleness, the going out from quietude. But this going out is different from the first one. To the first going out from quietude there follows the war of the body's lusts; to the second one, out of idleness, there follows the parting with the place of the quietude and the moving from place to place. And the work with tiredness that keeps the measure, it doesn't search for glory. Its

¹⁶⁷ Place not found.

diminution multiplies the pleasure, and the lack of measure multiplies the going out of the thoughts”¹⁶⁸.

And Saint Maximos says: “Do not pay all your attention towards the body, but decide an ascesis to it, according to the power, and turn your mind towards the things from inside. This is because “the bodily ascesis is useful to few things, but the right-believing is useful to everything” (1 Tim. 4: 8)¹⁶⁹.

And if the body’s balance pan attracts and dominates and burdens the soul’s balance pan, lowering it towards irregular and soul corrupting movements – because “the body lusts against the Ghost and the Ghost against the body (Gal. 5> 17) – you, by braking your body with the rein of the restraint, mortify it, until, even unwillingly, it becomes easy to wear, and it obeys what is better. Remember the great Paul who says: “As much as our outside man is being corrupted, that much the one from inside strives daily” (2 Cor. 4: 16), but also the Saint Isaac: “Give yourself to die in ascesis and do not live carelessly; this is because not only the ones who received death for the faith into Christ are martyrs, but also the ones dying for keeping His commands”¹⁷⁰. And this one says also: “Better is to die fighting (the sin), than to live in mistakes”¹⁷¹. And again: “Before everything, do all things with the advice and asking your spiritual Father into the Lord. For, thus, by the grace of Christ, these things will seem to you easy to bear and as on a flat road, even the difficult and opposite things”¹⁷².

37. How the one who lives in ascesis must cross the afternoon time to the sunset. And that we must believe that the sharing of the godlike gifts it has been given to us according to our toil and work.

¹⁶⁸ *Quoted work, Word no. 55, p. 220. The Right reckoning*, which doesn’t exaggerate neither in a tormenting ascesis, nor in all sort of concessions, is accompanied by modesty. It doesn’t want to show itself as glorified through harshness, but it doesn’t draw the attention either through too much lenience. It doesn’t want to come on plain sight. And, generally, it doesn’t allow the thoughts to get out from the grip they are kept in. The first coming out of the thoughts, that one that is consequent to the body’s resting, it drives to adultery; through those thought the man searches for occasions to fornication. The second coming out of the thoughts, due to drowsiness, to boredom, and to idleness, it pulls the man to vagrancy.

¹⁶⁹ *Heads about Love IV, 63; The Romanian Philokalia*, volume II, p. 109.

¹⁷⁰ *Quoted work, Word no. 44, p. 184.*

¹⁷¹ *Quoted work, Word no. 6, p. 32.*

¹⁷² Place not found.

After you have strengthened yourself – as it is appropriate to the ascetic – according to the godlike Paul, who says that the ascetic must “restrain himself from everything” (1 Cor. 9: 25), read, while sitting, as much as you can, the writing of the Holy Father about watchfulness. Then sleep for an hour, if the days are big. And then, by awakening yourself, work a little with the hands, also keeping the prayer. After these, you pray, as it has been shown before. Read, meditate, and force yourself to become humble, in order to reckon that you are below all people. This is because it was said: “the one who extols himself he will be humbled, and the one who humbles himself he will be extolled” (Lk. 19: 11); and: “the one who reckons that he stays, let him take heed to not fall” (1 Cor. 10: 12); and: “The Lord stays against the pride ones, and to the humble ones He gives them grace (Jas. 4: 6); and: “The beginning of the man’s haughtiness stays in not seeing the Lord” (The Book of Wisdom of Sirach¹⁷³ 10: 12); and: “The proud ones transgress the law, very” (Ps. 118¹⁷⁴: 51); and: “Not cogitating the high things, but letting yourself to be taken away with the humble ones” (Rom. 12:16).

But also, Saint John Chrysostom says. “This one is the one who knows himself the best, he who doesn’t reckon himself as being something. This is because nothing is so pleasant to God than somebody who reckons himself together with the last ones”¹⁷⁵. And Saint Isaac says: “The mysteries are unveiled to the ones who are humble in thought”¹⁷⁶. And: “Where the humbleness sprouts out, there springs out the glory of God”¹⁷⁷. And: “The self-appreciation precedes the rebuking”¹⁷⁸. Also, Saint Barsanuphius says: “If you truly want to save yourself, obey with the deed. Raise your feet from the ground and elevate mind to the sky. And let your cogitation be there, day and night. And despise yourself with all the power you have. Force yourself to reckon that you are below any human being. This is the true way and there is no other to the one who wants to be saved, into Christ, “The One Who strengthens him” (Phlm. 4: 13). “The one who wants this, let him running in order to take it” (1 Cor. 9:

¹⁷³ This book is not present in King James Bible (E. l. t.’s n.).

¹⁷⁴ In KJB we have Ps. 119: 51 (E. l. t.’s n.).

¹⁷⁵ St John Chrysostom, see at St Maximos the Confessor, *Loci communes* in G.P. 91, col. 245 G. The one who inflates himself up, he doesn’t see either himself, or God.

¹⁷⁶ Isaac the Syrian, *Quoted work*, head no. 23, p. 142.

¹⁷⁷ Idem, *Quoted work*, head no. 5, p. 41.

¹⁷⁸ *Quoted work*, head no. 75, p. 419.

24). "I am confessing this before the Living God" (1 Tim. 5> 21), Who wants to give the eternal life to each one who wants it"¹⁷⁹. And Climacus says: "I haven't fasted, I haven't taken vigil, I haven't slept on the floor, but I have humbled myself and this have saved me in a short time, by pursuing this before any other thing: to be disregarded"¹⁸⁰. And again, Saint Barsanuphius says: "If you do not worry about anything, you come closer to the city; and if you are disregarded by the people, you will inhabit the city. And if you will be dead to each man, you will inherit the city and its treasures"¹⁸¹. And: "If you want to be saved, care to be disregarded and run towards what stays in front of you"¹⁸². And according to Pious John, the disciple of this Saint, trying to be disregarded it means, to not yourself reckon as being equal to anybody, and to not say about some good deed that: "I did it also".

Then, by sitting again, pray in a clean and not-scattered way, until the evening comes. And then sing the usual Vespers and do the benediction the priest utters at the end of the religious service, while believing out of a clean heart that after our toiling and pain for virtue, and according to the measure of our work, we will be rewarded by God with the crown of the gifts and with the showing of the asceticism and with His comforting, as the godlike Psalmist says: "According to the multitude of my pains, in my heart, Your comforting gladdened my soul" (Ps. 93¹⁸³: 19). For the Savior says: "Come to Me all the tired and burdened ones, and I will rest you" (Mt. 11: 28). And also, the great Paul says: "If we suffer together with Christ, we will also be glorified together. This is because I reckon that the sufferings of this era aren't worthy of the glory that will be unveiled to us" (Rom. 8: 17-18). For also the wise in the godlike things Maximos says: "As they say, the difference in sharing the godlike good thing it has as cause the each one's measure of the faith. For, as we believe, so we have also the strengthening towards doing good deeds. And the one who works, according to the measure of his deeds he shows his faith, and he receives the measure of the grace, as he has believed. And the one who doesn't work,

¹⁷⁹ Βιβλος ψυχοφέστατος, edited by Nicodemus the Hagiorite at Venice, 1816, p. 221. Answer no. 447.

¹⁸⁰ *The Ladder XXXI*; G.P. 88, 992 D1.

¹⁸¹ Barsanuphius, *Quoted work*, p. 70 and 19. Answer no. 38.

¹⁸² Idem, *Quoted work*, p. 149. Answer no. 269.

¹⁸³ In KJB we have Ps. 94 (E. l. t.'s n.)

according to the measure of his lack of working he shows the measure of his lack of faith and, according to his lack of faith he is deprived of grace. So, the envious one does wrong envying the ones who do good deeds. This is because it depends on him, and not on somebody else, to make the decision to believe and to work, and according to the measure of the faith to receive the grace that comes to him”¹⁸⁴.

Therefore, let’s ask, out of our soul, for being us given to live the other part of our life and to reach its end, without pain, not-rebuked, in peace, and, in addition to all these, so be us given a good answer when we will stay before the fearsome judgment chair of our Lord and God and Savior Jesus Christ.

38. *Greater than the Word, It Is the Clean Prayer.*

In addition to the shown things, let you know this, brother, that all the methods, and all the guidance, and, if you want, the whole diversity of the deeds, they have been established and ordered because we cannot pray into heart in a clean and not-scattered way. This is because, after fulfilling these, with the benevolence and with the grace of our lord Jesus Christ, by leaving everything, we are united above word in an unmediated way with Him, with the One and unitary and unifier, as it was said by the known speaker about God: “God unites Himself with “gods” and He makes Himself known by them; and this is the illumination out of hypostasis of the Holy Ghost into the heart”¹⁸⁵. This illumination is born, as it has been said, out of the mentioned clean and not-scattered prayer, within heart¹⁸⁶.

This thing happens rarely and only one in a thousand is found worthy, by the grace of Christ, to advance to this state. And to float over it and to be found worthy of the clean prayer and to reach to the unveiling of the mysteries of the future age, are found worthy very few people, whom are chosen from

¹⁸⁴ St Maximos the Confessor, *Five Hundred Heads*, The Third Hundred, 35; G.P. 90, 1271 CD.

¹⁸⁵ St Gregory of Nazianzus, *Word no.* 34, 13; G.P. 36, 253 A. “ενυπόστατος ελλαμνις” it is an illumination which springs out from the hypostasis himself of the Holy Ghost, Who dwells within heart. This illumination is felt as light of His Person, or it lightens Him as Person, who has entered the relation with the man as person.

¹⁸⁶ But the Holy Ghost is the subject of our prayer, together with us. That’s why the illumination of the Ghost is born out of the clean prayer within heart, in the transparent deep of our being, which vibrates due to the communication that takes place between him and the Holy Ghost.

generation to generation, by the benevolence of Christ. This is because Saint Isaac says: “Like out of tens of thousands of people, barely there is one who has fulfilled the commandments and the lawful things, and he has reached the cleanness of the soul, likewise, barely one in a thousand was found worthy to reach, with much self-guarding, the clean prayer, and to break this border and to enter this mystery. This is because, most of the people weren’t found worthy of the clean prayer, at all, but only a few ones. But at that mystery from after it and from beyond it, barely reaches only one, from generation to generation, by the grace of Christ”¹⁸⁷. And a little further, he says: “And if barely one out of a generation prays with cleanness, what will we say about the spiritual prayer?” “The whole spiritual prayer, also according to him, has liberated itself from movement”. “And the one who changes, it is below the spiritual one”¹⁸⁸.

That’s why, also you, if you want to be found worthy of this kind of mystery, with the deed and with the work, or of the experiencing itself of Christ Jesus, force yourself always and in every moment and in every work, to reach to pray in a clean and not-scattered manner; for, thus, to advance like from the toddler to “the consummate man, at the measure of the age of the fullness of Christ” (Eph. 4: 13) and to be imparted, together with the faithful and wise steward (Lk. 12: 42), with happiness, with praise, and with rewarding, like one who has thoughtfully administrated your rationalities (words), by living with consideration¹⁸⁹. That’s why, let you not doubt ever, like Saint Philemon writes about this: “Son, if God will find you worthy, either during the night, or during the day, pray with the mind in a clean and not-scattered manner, to not keep some rule of yours; but tend with all your power to remain stuck to God and He will illuminate your heart concerning the spiritual work”¹⁹⁰.

¹⁸⁷ *Quoted work, Word no. 32, pp. 135-136.*

¹⁸⁸ *Quoted work, Word no. 32, p. 136.* The prayer which is clean of thoughts, it still isn’t a spiritual prayer, or totally into the Ghost. This is because in the clean prayer the man still can advance towards being even more with God. But in the spiritual prayer the man has reached the stillness or the total resting into God; for he has consummately united himself with God, not having where to advance now, once God is borderless in the richness of His life. The spiritual prayer doesn’t change, doesn’t cease; it is the stillness as stability into prayer.

¹⁸⁹ To administrate thoughtfully the rationalities, through which it is being actualized that one rationality of our being, it means to fully actualize our being’s unit and all its power, by uniting them with The One.

¹⁹⁰ *The Romanian Philokalia, vol. IV, p. 170.*

And one of the men made wise by God says: "If you want to celebrate the Liturgy - while still being into the body - like a bodiless one, secretly earn to yourself the ceaseless prayer into your heart, and you soul will become like an angel even from before death". This kind of things also writes Saint Isaac. For, being him asked by somebody, which is the top of all the toils in this work, namely in that of the appeasing, that somebody reaching there to find out that he has reached the consummation of the living, he answered like this: "When he will be found worthy of persevering into prayer. This is because when he will reach this, he has reached on top of all virtues. And since then, he has become dwelling place of the Holy Ghost. This is because if somebody hasn't received in a sure manner, the grace of the Comforter, he cannot do this prayer without effort and without interruption. For the Ghost, he says, when dwells in some man, that one doesn't cease praying for the Ghost Himself always prays. Then, either he sleeps or he takes vigil, his prayer doesn't cease in his soul. But either he eats, or he drinks, and whatever he would do, and even in a deep sleep, the good fragrances and the respirations of the prayer are moving within his heart effortlessly. Then he no longer parts with the prayer. And in all his hours, even if the prayer ceases externally, it secretly celebrates the Holy Liturgy inside him. For "the silence of the clean ones is prayer", says one bearer of Christ¹⁹¹. "And the clean heart's, and cogitation's movements are gentle voices, through which secretly sings to the hidden One"¹⁹².

And many other amongst God bearers, taught by grace through the experiencing itself, said such wonderful things.

39. *About the Number of the Prostrations on a Day and on a Night.*

And about the number of the prostrations, we know that the godlike Fathers ordered to be three hundred. So many we must do on each day and night, on the five days of the week. This is because on Saturday and on Sunday, as also on other days established by tradition, and even on some weeks, we have been ordered to stop doing prostrations, for some mysterious

¹⁹¹ *Aphratis Sapientis Persae demonstrations*, R. Graffin edition, Paris, 1894, p. 134. *Dem. 4, About Prayer.*

¹⁹² *Quoted work*, Head no. 85, p. 347. Where the Holy Ghost is, there is incessant prayer, and all the heart's movements are godlike, having the Holy Ghost as subject, imprinted in the man's soul.

and untold reasons. But there are some people who exceed this number. And others lessen it - each one according to his power and will. Therefore, you also do them according to your power. But truly happy, and this in a multiplied way, is the one who forces himself in all the things regarding God. This is because "the Kingdom of Heavens it taken by force and the ones who force it, they kidnap it" (Mt. 11: 12).

40. *Not only according to the fight and the measure of our work it is done the sharing of the godlike gifts, as it was said before, but also according to the habituation, to the skillfulness, to the faith, and to our natural disposition.*

It is good to know that, not only according to the measure of our struggle and work it is done to us the sharing of the gifts, as it was said before, but also according to the living and skillfulness, and even according to our faith in what lies ahead for us, and according to our natural disposition seeded into our nature. For, says Saint Maximos: "The mind is the organ of the wisdom; the rationality is the organ of the knowledge; the conviction¹⁹³ of both of them is the organ of the faith imprinted in them both; and the natural love for people is the organ of the charisma of the healings. This is because every godlike gift has within us a natural organ, (capable of receiving and working that gift (E. l. t.'s. n.)), as power, as habituation, or as disposition. For instance, the one who has cleaned his mind of all the sensitive imaginings, he receives the wisdom; the one who has made his rationality master upon the passions related to the nature, namely upon anger and lust, he receives the knowledge; the one who has in mind and in rationality the unshaken conviction about God, he receives that faith that can do everything (Mk. 9; 23); and the one who has achieved the love for people, after the consummate destroying of the love for the self, he receives the gift of the healings"¹⁹⁴. And these things are thus.

But take heed for nobody to know your work, except the abbot and your spiritual guide. And pray for us, the unworthy ones, who speak about good, but we don't do it, to be found worthy firstly to do the things pleasant to God, and then to speak about them to other, and to urge others to do these

¹⁹³ Here with the meaning of *being convinced (believing) about something* (E. l. t.'s n).

¹⁹⁴ *Five Hundreds Heads*, III, 33; G.P. 90, 1273 BC.

things. “For the one who did and taught, according to the godlike word, that one great will be called” (Mt. 5> 19).

And the All-Keeper and All-Merciful Lord, to strengthen you and to guide you, to listen to these things with understanding and to do them with your whole will. This is because “not the hearers of the law are righteous at God, as Saint Paul says, but its fulfillers” (Rom. 2: 13). And let Him be leading you to every good and savior thing, and guiding you towards the sanctified understanding work into Ghost, that work that lies ahead of us, through the prayers of the saints. Amen.

But because we have spoken, just before this, also about the working right-reckoning, it is now the appropriate time to speak briefly, according to our power, also about the general right-reckoning, and about the all-consummate one. This is because, according to the famous Fathers, this is greater than all virtues.

41. *About the General and Consummate Right-reckoning. Who Is the One Who Lives Contrary to the Nature, and Bodily; Who Is the One Who Lives Accordingly to the Nature and In a Soul’s Manner; and Who Lives above Nature and Spiritually?*

The one who lives contrary to the nature and bodily, he has totally lost his power of discernment (the right reckoning). And the one who restrains himself from the evil things and has started to do the good – as it was written: “Avoid the evil and do the good” (Ps. 33: 13)¹⁹⁵ – that one, as one who is a beginner and gives his ear to the teaching, he comes to a little feeling of the right-reckoning, as much as a beginner is able to. And the one who lives according to the nature and to in soul’s manner, as one who work with understanding and judgment, due to what reason he is reckoned to be in the middle, he looks at his measure and he discerns the things regarding himself, and the things of the ones who are like him. Finally, the one who lives above nature and spiritually, that one, as one who has crossed the borders characteristic to the beginners and to the one from amidst, and, with the help of Christ, he has advanced towards the consummate one, or towards that illumination from

¹⁹⁵ In KJB we have: Ps. 34: 14. (E. l. t.’s n.)

hypostasis¹⁹⁶, and towards the all-consummate discernment, he also sees his nature in the most limpid way¹⁹⁷. He sees and discerns everybody very clearly, in the same time, but he isn't seen or discerned by anybody, though, on the other hand, he becomes seen and discerned and likened, as one who is an is called spiritual man, but not on paper and with ink, but through work and grace¹⁹⁸. This is for the godlike Apostle says: "The spiritual one judges everybody, but he isn't judged by anybody" (1 Cor. 2: 15).

42. *And Again about Discernment, through Exemplification.*

From amongst these ones, the first one resembles to the one who walks in the deep, sad, and dark night. That's why, by roving in the darkness where he has nothing to lean against, he not only doesn't see or discern himself, but he also doesn't see where he heads or walks to, as the Savior says: "The one who walks into darkness doesn't know where he goes" (Jn. 12: 35). The second one resembles to the one who walks in the transparent night, which is lighten by stars; that's why, for he is lighten a little by the stars' rays, he slowly advances, often hitting his feet against rocks, due to his lack of discernment, and suffering fallings. This one sees and discerns himself a little, as in a shadow, as it was written: "Awake you, who are sleeping, and get up from dead, and Christ will lighten you" (Eph. 5: 14).

The third one resembles to the one who walks in a night with full and luminous moon; that's why, by being guided by the rays of the moon, he travels in a not so strayed manner and he walks towards the things from ahead; he sees himself like in a mirror and he discerns also the people he travels together with, as it was said: "You do good, taking heed to the law, like to a candlestick that lightens to you in a dark place, until the daylight will rise up and the morning start will rise up into your hearts" (2 Pet. 1: 19). Finally, the last one resembles to the one who walks in the steadfast and most-luminous noon, lighten by

¹⁹⁶ It is an illumination that starts from the hypostasis of Christ or of the Holy Ghost, and therefore it doesn't have a subjective, or psychological, or illusionary, or of a simple understanding character.

¹⁹⁷ In that illumination that he lives, he firstly sees his self, or he lives with the sharpest conscience his own self.

¹⁹⁸ He becomes seen and discerned by other through his deeds, though either the grace from within him, or himself, aren't intimately understood or intuited.

the not-lessened rays of the son. This is because he sees and discerns himself in a clean manner, in the sunlight, and he also discerns the many others - better said: all of them – according to the godlike Apostle (1 Cor. 2: 15)¹⁹⁹, and he also sees even the things he meets anyhow and wherever, he also walking without straying and guiding, without error, the ones who follow him, towards the true light and towards life and towards truth. About these ones it was written: “You are the light of the world” (Mt. 5: 14). This is because also the all-godlike Paul says: “God, Who said to be the light lighting into darkness, He lightened within our hearts, towards the lighting of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4: 6). But also, the Blessed David says: “It has been imprinted upon us the light of Your face, Lord” (Ps. 4: 6): and: “Into Your light we will see light” (Ps. 35²⁰⁰: 9). And the Lord says: “I am the light of the world, the one who follows me he won’t walk into darkness, but he will have the light of the life” (Jn. 8: 12).

57. About the longing and the love born out of warmth, out of paying attention, and out of prayer.

Out of such warmth and out of the prayer made attentively, or out of the clean prayer, it is born within heart the longing and the godlike love for the remembered name of our Lord Jesus Christ. This is for it is written: “The virgins love Me, they attracted Me” (Song. 1: 3-4). And: “I am wounded by love” (Song. 2: 5). But Saint Maximos says also: “All the virtues help the mind to gain the godlike love, but, more than all of them, the clean prayer. This is for through it, flying towards God, it goes out of all things”²⁰¹.

58. About the tears from within heart; and, in continuation, about the godlike longing and about love.

Out of such a heart flow many tears, which clean up and thicken the one who has become enrich with them, but they don’t dry him out, nor do they wither him. The last thing come out of the fear of God, and the first one comes out of the godlike love, out of the longing and of the powerful and unrestraint love

¹⁹⁹ Only in the light of Christ, the consummate man sees himself as he is and as he should be. And he even sees the others.

²⁰⁰ In KJB we have: Ps. 36: 9.

²⁰¹ *Heads about Love*, I, 11; G.P. 90, 964 A; *The Romanian Philokalia*, II, p. 39

for the remembered Jesus Christ. This is because the heart, by being comprised by enthusiasm, it shouts out: “You have charmed me with Your longing, Christ, and You have changed me with Your godlike love”. And: “Whole are You, Savior, sweetness and whole, my longing; whole, the One I cannot have enough of; your holly are, untold beauty”. But also, the godlike Paul – the herald of Christ - shouts out: “The love of God crushes us” (2 Cor. 5: 14). And: “Who will separate us from the love of Christ? The trouble, or the tribulation, or the persecution, or the nakedness, of the danger, or the sword?” (Rom. 8: 35). And again: “I trust that neither death, nor the life, neither the angels, nor the principalities, neither the masteries, nor the powers, neither the ones from now, nor the future ones, neither the height, nor the depth, neither some other creation cannot separate us from the love of God that into Christ Jesus, our Lord” (Rom. 8: 38-39).

59. Advice to not search for the things above our measure; and continuation to the teaching about the ceaseless remembrance within heart, of our Lord Jesus Christ.

Good is to somebody to be found worthy of these and of all the things coming after these. But it is not the right time now to speak about them. This is because “do not search, he says, before time, the things appropriate to a certain time”; and: “The good is not good when it is done wrong”. And according to Saint Mark: “It is not profitable to know before working the first things, the last things”²⁰². This is because “the knowledge makes haughty”, for the lack of the deeds; “and the love build up, for it endures all things” (1 Cor. 8: 1). But in order to be found worthy of them, the man must strive and he must always live in asceticism, to always keep, as we have said, the remembrance of Lord Jesus Christ in the deep of his heart and to not let it outside and at surface. This is because the Blessed Mark himself says: “If it is not opened, through the usual and understanding hope, the inner chamber, more hidden and more sincere of our heart, we won’t know, surely, the One Who dwells in it and we won’t be able to know whether our sacrifices of thoughts have been accepted or not”²⁰³.

²⁰² *About the Spiritual Law* I, 84: G.P. 65, 927 B; *The Romanian Philokalia*, Vol. I, p. 237.

²⁰³ *About Baptism*; G.P. 65, 985-1028; *The Romanian Philokalia*, Vol. I, p. 238.

60. *About the fiery zeal and about the godlike showing within us and about that illumination from the hypostasis of the grace*²⁰⁴.

By doing like this, somebody will easily escape not only the evil deeds, but also the passionate thoughts and the inappropriate hallucinations, as it is written: "Walk with the Ghost and you won't fulfill the lust of the body" (Gal. 5: 16). Even more, this one will go out of every thought and of every hallucination (imagining), by burning and banishing away, through his fiery zeal for virtue, the whole evil doing that have been worked before within him and through his senses and through his mind, together with the devils who have been sustaining that and who have been imprinting the evilness within him. This is for Saint Isaac says: "Fearsome is to the devil and loved is by God and by His angels, the one who uproots with fiery zeal the brambles sprouted out of the enemy's work within him"²⁰⁵. He will reach the advanced stage of having within himself the trust (the sure and full feeling) of the love of God for him and of the showing of the hypostatized and most-godlike illumination of the grace²⁰⁶. And if you want, you can say that through this he comes back in a glittering manner to the nobility and to the spiritual resurrection worked within us from above, through the grace of the Baptism²⁰⁷. But Saint Isaac the Syrian says again: "This is the Jerusalem and the Kingdom of God, hidden within us (Luke 17: 21), according to the word of the

²⁰⁴ There is an illumination that comes to the heart from the Hypostasis of the Ghost Himself; it is not from the heart, it is not subjective. This light implies a relation with the Person of the Holy Ghost.

²⁰⁵ *Quoted work*, Word 43, p. 177. The warmth of the zeal for good, for what is pleasant to God, it is that burning down the brambles of the passions which prick the soul's life of the man with regrets, with remorse, with the discontent produce by them.

²⁰⁶ It appears within him an illumination hypostatized by grace within his person, but which has its natural source, or which is originally hypostatized in Jesus Christ, the Embodied Word of God. The authors of the present writing identify this illumination to the grace of Christ, become felt and intuited. One can notice in this the influence of Saint Simeon the New Theologian and of Saint Gregory Palamas. If the grace is the love of Christ for the one who continuously calls upon Him, we will understand that this openness of Christ, as any loving openness of the person, it is shown as light, for the loved person is light, or love.

²⁰⁷ The lighting taking place within us it doesn't belong only to the grace but also to us. The light of the grace, or of the love of Christ, by encountering or producing our love of luminous openness, which is done under His work, it becomes together with our lighting only one lighting (illumination). The light of the grace has been dwelling within us from Baptism. Through the fiery zeal of the ceaseless remembrance of Christ we are doing, this light becomes actualized.

Lord; this place is the cloud of the glory of God, which will be entered only by the ones who are clean in their heart, in order to see the face of their Master (Mt. 5: 8). Let him only search, himself, for the showing of God, in order not to receive what is in fact darkness but it pretends to be light (2 Cor. 11: 14)”²⁰⁸.

61. About the godlike work and about the opposite work.

And when his mind, without searching for, it sees a light, let him not receive that light, neither to remove it. This is for saint Mark says: “There is a work of the grace unknown to the little child; and there is another, of the evilness, which resembles to the truth. But it is good to him to not receive these, because of the fear of the deceit; but let him neither consider them anathema, because he need to fearfully think that they can be true; but let him always run to God with hope, for He knows the benefit of both of them. But let him also ask about these, the one who has grace and power from God to teach and to discern”²⁰⁹.

62. About the lightened and not-deceiving teacher.

And if he finds the one who can teach him not as he has already known only from the Holy Scripture, but as that one

²⁰⁸ Let the man not force the showing of God, for in this case, by losing the feeling of the presence of Christ from Himself, the man produces to himself a hallucination of the light of God, which is in reality the darkness of the demons. The man must pursue only to be cleaned of any passion and of any thought and to increase his love for Christ, by ceaselessly remembering Him. The illumination will come by itself, from Christ. This is a spiritual orientation which is totally different from that of the feminine mystique from occident, which forces for a showing of Christ like bearer of wounds. But one cannot say that the spiritual life, as described by the authors of the analyzed writing, it lacks the love for Christ, the communion with Him, as A. M. Ammann says, *quoted work*, p. 40. We do not reckon that such a communion comes only out of the juridical conception of the satisfaction Christ brought to God through His sacrifice on the cross. A contrary, only a teaching about the salvation as deification of the man it really values the communion of Christ with the man. This is because the occidental feminine mystique doesn't draw any practical conclusion out of the sentimental communion with Christ, once he has given us something else, through His sacrifice, than the escape from guilt. The communion remains in such a vision a sentimental and superficial matter, without having any effect upon man.

²⁰⁹ The man doesn't see the glory of God in a totally unmediated manner, but he sees it always through the creature that has become transparent as a cloud through which one can see the light of the sun. Even the body of Christ is such a cloud, transparent in the highest degree (Mt. 17: 5). Otherwise, the man couldn't bear the sight of the glory of God. Through this, the being also becomes beautiful, by actualizing its rich colors, or its complex virtualities, all of them bearing a charming light. This is for Jerusalem isn't monochromatic and therefore monotone and lacking variety (Rev. 21).

endured in a blessed manner the godlike illumination²¹⁰, let him give thanks to God. And if not, it is better not to receive it, but to run to God with humbleness, by reckoning himself, with the whole sincerity of his heart, unworthy, and by declaring himself beneath to such a worthiness and sight. And this and others like this, as many as have been told, we have learnt them with by the grace of Christ, out of the not-liar mouths which spoke to us moved by the Holy Ghost, as also from the inspired by God Scriptures, and out of some experience.

63. About the true lighting and about the liar lighting, or about the godlike light and about the devilish light.

Actually, our famous Fathers show us in some of their writings the signs of the not-deceiving lighting and those ones of the liar lighting. So did for three times the Blessed Paul from Latro²¹¹, saying to his disciple who asked him about this: “The light of the enemy power is in the image of a fire and it smokes and it is like the fire felt with the senses; and when the temperate and cleaned soul sees it, it is disgusted and abhorred by it. And the good light of the Good One is very pleasant and clean and when it shows up it sanctifies and it fill the soul up with joy and with serenity and it makes it gentle and loving of people”. And others say the same. But, as I have heard the things said before, verbally, so you are going to hear about these at the right time. Because now isn’t that time.

64. About the indecent imagination and about the decent imagination and about how we must behave to them.

For, a little earlier, we have mentioned about imagination and about the indecent imagination, we reckon that it is most profitable to shortly speak also about that, better said, as much as it is possible, about imagination in general. This is for this cursed movement it opposes very much the clean prayer of the

²¹⁰ This is the light “seen” by the ones who were reaching at the ceaseless practice of the prayer of Jesus within their heart. This light is “suffered” because it is not produced by the man, but received from God. The knowledge of God from the Holy Scripture it is not rejected, but the godlike illumination it differs from that. But, before deciding to receive that light as being true or to reject it, it is good to ask one - who has suffered it at his turn - about it. Otherwise, it is better not to receive it, in order not to be deceived by a false light.

²¹¹ See the note no. 10 at the “*Method*” of Nicephorus from Loneliness, in *The Romanian Philokalia*, Vol. VII, where is mentioned Paul from Latro. See also *The Life of the Young Paul from Latro*, chapter 38, in: “*Analecta Bollandiana*”, Vol. II, (1982), p. 153.

heart and the unitary and not-deceiving work of the mind. That's why also the godlike Fathers speak on many occasions about it and against it. The Saints from before reckoned it as the mythical Daedalus, as an imagination with many faces and with many heads resembling to hydra, as abridge of the demons. This is because the cursed killers, by crossing on it, they enter in communication with the soul and it mix themselves with the soul, making the soul some sort of wasps' hive and like a cave of barren and passionate thoughts²¹². And when you do not want, for the sake of the repentance and of the crying combined with the crushing of the heart and with the humble cogitation, and before this also for the sake of the understanding and of seeing the creatures, and also for the will of comparing the indecent imagination to the decent imagination and of placing the last one on the first place, you bring the last one closer to the first one and thus you powerfully banish away the indecent and shameful one which is like a coward, and you are going to achieve victory upon it. By doing so, not only that it won't cause any loss to you, but it will rather be cause for gaining, for you have led your things with judgment, without mistake, as one who has destroyed the indecent imagination through the decent imagination, and you have mortally wounded your enemies with their own weapons, as yore the godlike David did to Goliath (1 Kings²¹³ 17: 51)²¹⁴.

²¹² In the Romanian manuscripts the Greek word "φαντασία" (fantasia) was always translated as "hallucination". We discern today between "hallucination" and "imagination". The first one has rather the meaning of an ill hallucination. But the difference between these two meanings isn't always a full one. Anyway, the meaning of the "imagination" some of our authors reject it, it is not that of a simple idea or new intuition, but is about imagining a concrete situation. This is because they don't always have something tempting in them. But, generally, the one who wants to focus himself on prayer, he must shun himself from any imaginings. This is because they attract the soul to surface and make the soul passing from an imagining to another. They are reckoned by our authors as bridges of the devil through which the devil enters the soul and makes the soul get out of the focusing on the simple thinking about the undivided and the borderless God. If the thinking always presupposes a subject who thinks, so also the thinking the subject of which we do not seem to be, it has as its subject deeper within us, or related to us, an evil ghost, or a demon. He wants even through the seemingly good imaginings to break us off from the prayer. That's why they even the seemingly good imaginings must be rejected in time of prayer. But our authors make an exception in the following considerations, with the good imaginings, for the shown reasons.

²¹³ In KJB we have 1 Samuel.

²¹⁴ This is a remarkable proving of the value of the good imaginings in order to destroy the evil imaginings, to the ones who haven't reach yet the stage of the ceaseless prayer "of a sole thought". But they are used also by the consummate ones in order to communicate their imageless experiences to the not-consummate ones. And even the Prophets use the good

Of Kallistos Angelicude

Introduction

According to some data about Kallistos Angelicude, given by A. Erhard²¹⁵, and then mentioned by H. G. Beck²¹⁶ too, this author has been recently studied by Stelian Papadopoulos²¹⁷, who also published Kallistos' work "Against Thomas d'Aquino"²¹⁸. This author, whom, in the *Greek Philokalia* and in the G. P. 147, 817-826, it has been published in, only a small in dimensions writing, bearing the title: *Ηουχαστική ιριβή*, translated in the present volume with the title: *The Craftsmanship of the Appeasement*, it is mentioned by the *Greek Philokalia* and by the *Greek Patrology* (G.P.) under the name of Kallistos the Angelicude. Stelian Papadopoulos confirmed the data provided by A. Erhard and Beck, that the author's real name was Kallistos Angelicude, and he provided new data about him. This author activated during the second half of the XIV Century, near to Melenic locality, situated in Macedonia, and he lives around the end of the XIV Century. He lived in a monastic "settlement" near the mentioned locality, in some kind of hermitage, where he built up also a church, being him helped also by the Serbian tzar from that time. Around that church were living several ascetics, tonsured in monasticism by Kallistos. In a document of the Patriarchy of Constantinople, Kallistos is called as "spiritual man, virtuous and hesychast". The name "hesychast" was being given after the hesychastic disputes from the middle of the XIV Century, to a monk who was occupying himself with the prayer of the mind, and who has reached, through his ascesis, with his appeasement, to seeing the godlike light.

According to the locality which he was living in, he is also called as Melenichiotis. In Greek Codex Vatopedi, 736, and in

imaginings in order to share other their revelations. That's why the revelation also uses images, and the Holy Scripture and the cult are full of images.

²¹⁵ A. Erhard, "Theologie", in: K. Krumbacher, *Geschichte der byzantinischen Literatur*, Leipzig, 1987, pp. 158 and 160.

²¹⁶ *Quoted work*, p. 784.

²¹⁷ Στηλ. Παπαδοπούλος, "Ελληνικά μεταφράσεις θωμιστικών έργων. Φίλοθωμισταί και αντιθωμισταί εν Βυζαντίω". Athens 1967, pp. 156-172.

²¹⁸ Idem, "Κάλλιστος Αγγεληχοῦδη, κατὰ Θωμά Ἀχινάτον", Athens, 1970.

Arundel 520 din British Museum, it is preserved an ascetic writing of his, composed by 30 “Words”. Stelian Papadopoulos mentioned the title of these “Words” in his introduction to the publication of the Kallistos’ writing against Thomas d-Aquinas. The Word XXII, bearing the title *Ησυχαστική τριβή*, it seems to be, according to its title and according to the words it begins with, identical to the writing from the *Greek Philokalia* and to its older Romanian translations, given under the name of Kallistos Tilicude and comprised under the title: “The Skillfulness (or the Craftsmanship) of the Appeasement” in several manuscripts (for instance, in the manuscripts which can be found in the Library of the Romanian Academia, no. 1841, f. 102 v-119v, written in the year 19818, and in that one bearing the number 2435, f. 208 v-218 v, and then in the manuscript no. 40, f. 44-55 v, from the Library of the Romanian Patriarchy, a manuscript dating from the XIX Century).

Behold a few of the titles which we can find in the “Words” of Kallistos’ ascetic writing: Word III: *Spiritual Paradise, or the Godlike Lights Having as Gate the Seeing through the Ghost*; Word IV: *About Entering, through the Lord, the Spiritual Paradise and About Its Gate and about Its Key*; and the explanation to the words: *If somebody enters through Me, he will be saved*; Word XIII: *About the Spiritual Pleasure and Joy and about Their Occasions*; Word XIV: *How We Skillfully Must Use the Contemplation of God*; Word XXI: *About the Life Hidden within Christ*; Word XXIV: *About the Doer and the Contemplative*; Word XXV: *About Contemplation*.

Perseveringly occupying oneself with the “spiritual paradise” and with the contemplation, preoccupation we can find also in the “Hundred Heads” of Kallistos and Ignatius, and in the “Heads about Prayer” and in their continuation or in the “Paradise” written by Kallistos the Patriarch, a preoccupation that goes all the way up to the identity of several titles of the “Heads”, it gives room to the supposition that the last ones were influenced by the writing of Kallistos the Angelicude, or vice versa. This problem couldn’t be definitively solved except after a parallel study of Kallistos Angelicude’s writing and of the three mentioned writings. Beck said: “It seems that (Kallistos and Ignatius) closely followed the work of Kallistos Angelicude, which they have filled it up with quotations”²¹⁹. WE are going to see in

²¹⁹ *Quoted work, quoted place.*

the introduction to the writing of Kallistos the Katafygiote, published in the present book too, that that writing too, it breathes the same ghost and it is full of the same preoccupations.

KALLISTOS ANGELICUDE**The Craftsmanship of the Appeasement²²⁰**

Nobody can repent without appeasing himself; neither can one somehow reach the cleanness, without withdrawal; and no one can become worthy of dialoguing with God and of seeing God, while that one still is in dialogue with the people and seeing them. That's why, the ones who have made their objective out of repenting for their mistakes, out of cleaning themselves of passions, and out of enjoying the dialogue with God and the seeing of God – which is the end of the road and the target of the ones who live according to God, and the earnest, to say so, of the eternal inheritance of God – they aim for the appeasement with the whole their zeal, and they reckon as the most useful thing to withdraw themselves and to avoid the contact with people, with the soul their soul's feeling. Their start in the appeasing life, it is the crying, the rebuking, and the self-despising, for which, in order to work those as cleanly as possible, they take upon themselves the takings of vigil, the standing on their feet, the restraint, and the bodily toiling, which have as general goal the river of tears starting out of the eyes of the ones who cogitate the humble things into the crushing of their heart. This is for, as the one tending towards cleanness and they achieve it through deeds, the end is the peace from the thoughts, likewise in those there is, as I've said, the flowing of the tears²²¹.

And from here the mind starts, in a natural way, to penetrate the things' natures and to see the artistry of God. From now on, the mind's thing is to catch up and to contemplate the godlike meaning of the power, and of the glory, and of the

²²⁰ G.P. 147, 817-825.

²²¹ Here is made the discernment between workers and contemplatives, of seers, or prayers. The first ones reach the peace from thoughts, and the second ones reach the torrents of tears. The tears come out of a very burdening awareness about their sins, that produces in the ones who deepens that awareness, a such a deep feeling of sorrow, and of pain, and of torment, and of "pricking of the heart", that the tears start flowing, a fact that doesn't happen until there is within man a certain callousness.

kindness, and of all the other things belonging to the Ghost of God. In the same time, the mind penetrated the mysteries of the Scripture, and the mind tastes the above-world beauties, and the mind becomes chamber to God's love. And thus, the mind is engulfed by longing, it rejoices and it gladdens itself, by running towards the last end of the virtues, namely towards the love of the Maker of all things²²². That mind no longer experiences and it no longer fears any going astray amongst the things from here, though that mind still experiences some transgressions and sinful impulses and indecent movements, because of many reasons, as that mind still is changeable²²³. But the mind must withdraw itself from these ones, by removing from itself any discouraging. The mind of these ones, by being winged up with the hope in God's love for people, it flies up towards the godlike things, by occupying itself with the tears, with the prayer, and with the other mentioned toils, and it delights itself with the godlike Paradise of the love, as much as it is possible to the mind. That mind no longer sees anywhere, anything else, neither image, nor thickness, neither countenance, nor anything else; to say it shortly, it only sees the tears, the peace from the thoughts, and the love from God. This is for through these ones, it is preserved also the mind's lack of scattering, and it is given as gift the soul's salvation. This is for the temperance watches over, and the mind prays to Christ Jesus, our Lord.

Sitting in your monastic cell, let your mind daring into humbleness, towards God: it is about that humbleness caused to you by your unworthiness and nothingness; the daring is for the undiminished love from God, and for He doesn't remember the evil. And the soul is elevated to honor before God, when, despite the soul sees himself being sinner, he still dares for the God's love for people, and the soul reckons about himself as tied

²²² The ones reaching the contemplative state, their firstly understand the mysterious meanings of the things and of the Holy Scripture, and through those meanings, they contemplate the artistry of God in creation, and they contemplate God Himself. The love from God find room within them, and that love forces them towards ever-more love from God. This is the end of all the virtues, which the ascetic has been occupying himself with, ever since the doer phase.

²²³ We have in these ones, though, some resemblances to the "Paradise" of Kallistos the Patriarch. This "Paradise" will be mentioned in the followings. The ones who have reached this state he no longer is tempted by the outside things, but he still has within himself his changeable nature and, in the remnants of some habits lasting within him, there is the possibility of some transgressions and inappropriate impulses.

to God²²⁴. That's why Saint Paul commands too, saying: "Let's come close, with daring, to the throne of the grace" (Hebr. 4: 16). This is for the daring towards God is some kind of an eye of the prayer, or a wing, or a wonderful dependency²²⁵. That one who reckons himself as being good, that one doesn't have daring – let that not be! Run away from this thought! – but that one who flies towards the godlike hope, being him winged up by the thought at the untold love from God, and by the thought at God's forgiveness. You pray, therefore, with daring in humble thought, one nourished by good hopes in God, into Christ Jesus, our Lord, as it has been said. You must always carefully search for the things which temperate the body and deliver the mind from disturbance. And these ones are: eating with temperance, drinking light beverages, sleeping shortly, standing on your feet according to your power, kneeling as much as possible, having a humble countenance, wearing a disregarded coat, speaking little and only if needed, sleeping on the floor, and all the other things which partially tame the body. And in the same time with these, you must occupy yourself with all the things awakening the mind and helping to attach your mind to God. And these things are: reading the Holy Scripture, reading the writing of the saints who interpreted the Scripture, but these ones too, with temperance; singing psalms while understanding the meanings thinking at the things said in the Scripture and at the wonders seen in the creation; praying with your mouth until the holy grace of the Ghost will move your prayer, in a felt manner, out of your heart; this is for, then is another celebration and it is the

²²⁴ In *The Lives of the Saints* it is very often mentioned the "daring" the saints have towards God. But here the "daring" is seen as united with the humbleness. The saint "dares" to God not for his kindness, but for his trust in the mercy from God, for God doesn't keep in mind the done evil. That's why the daring is reconciled with the humbleness. This is for, even in this daring, the soul is conscious that in everything he has and he receives, he depends on the God's love for people. If a soul reckoned himself as being good, that soul wouldn't actually be good, and that soul couldn't ask God for anything. That soul would reckon that God owes to give him what he needs.

²²⁵ The "daring", by being united with the prayer, it shows again that it isn't a daring of the man by himself. Daring in prayer means reckoning that you need God, but in the same time trusting His mercy. The prayer is an "eye" towards God, for in prayer you rather see the greatness, and the power, and the kindness of God; the prayer is a "wing" towards God, for without it you won't dare and won't be able to get close to Him; the prayer is affectionate and non-understood "dependency" on God, for you feel that you cannot do anything without Him.

time for another feasting, untold by mouth, but worked within your heart, through the Ghost²²⁶.

And until then, you occupy yourself with the said things, like this: kneels as often as you can and pray, while sitting like so; when you get tired by praying, pass to reading, as it has been said; then, come again to prayer. And again, being you tired of praying, stand up for a little singing; and then come back again to prayer. And getting tired again, turn back to the occupation mentioned before, with temperance; and then give yourself again, as a gift, to the prayer. Work a little too, with your hands, in order to banish the boredom away, as you have heard from the Holy Fathers. But always, in the whole your work according to God, from morning to morning, let the prayer be your main occupation. All the other occupation are to be used, as I've said, due to the tiredness brought by prayer. And when the mercy comes within soul, and the grace of the Ghost makes the prayer gushing up from within heart, like from a spring, then let the mind to occupy itself only with praying and with seeing, by detaching itself from all things and by delighting itself only with the prayer and with the seeing, in the Paradise of the godlike love²²⁷.

The prayer has mastery upon all the good deeds; it gives birth to the repentance's tears; it powerfully helps to the peace of the thoughts, by urging that only God to be reckons as the consummate peace; it is the mother of the love for God; only the prayer cleans up the cogitating power of the soul, by imprinting God in it, the One Who causes the angels' cleanness too; the prayer directs the lusting power of the soul towards God, into cleanness, for by attaching to God and by dialoguing with God Who is the Good by nature, and the endless Beauty, and above-nature²²⁸, He ties the whole lust on Himself; and the anger, God

²²⁶ The prayer is religious service brought to God and therefore it is celebration too. These are three notions connected to one another. It is celebration, for it is stopping from the world's things and it is occupying with the godlike things, which it actually is resting and joy and luminous light. But the fullest celebration is the prayer done within heart and worked there by the Holy Ghost. This is for, then there isn't either the care for uttering the appointed words, and experiencing God it is stronger.

²²⁷ As the Patriarch Kallistos too, likewise the author of this writing tightly united the prayer with the seeing of God, with the soul. One won't be able to totally be absorbed into prayer without feeling the presence of God.

²²⁸ God is by nature the above-nature Good. God isn't a Good submitted to the nature's laws. But He is consummately free and therefore He isn't narrowed by any law. God is properly-said good, namely He is good for He wants to be good, but, in the same time, being good belongs to

tames is so much, that the man falls down and prayer to God, and the soul is humbled by falling to God; this is for, nobody wears, while praying, a non-humble and angry thought. That's why, shortly speaking, the pious prayer cleans up and it strengthens all the soul's powers and all the doer and understanding works; and it especially attaches the seeing to God and, consequently, to the godlike love, in a quiet living, according to the things I've said before. And your thought, by turning back within you, let it cogitate and look at that place of the heart where the tear flows from, praying while not being disturbed by breathing through the nose. And let it stay there as much as possible. This is for, it is a very useful thing, one bringing many and ceaseless tears, and it abolishes the mind's slavery, and it produces the understanding peace of the soul, and it occasions the prayer, and it works together with God in order to find out the heart's prayer, through the grace of the-life-maker Ghost, into Christ Jesus, our Lord²²⁹.

You must know, you the seer, who sees the mysterious things and who is delighted with them, that, as God and the man are two, likewise are two, either as genre or as species, the crying and the tears. This is because one differs from another, despite being, both of them, good and given by God, as gifts, and they gain to us the benevolence of God and the inheritance destined by it. The crying has as source the fear of God and the sadness, while the tears have the godlike love and God, as their source. The first one doesn't gladden the nature too much the second ones gladden much and above-nature. The first one is characteristic to the beginners, while the second ones are

God's nature. The liberty and the nature are, at God, one and the same; if this freedom had been evil too, it wouldn't have been a full freedom. The evil always forces the evil one. The whole creation is submitted to some laws - in the last analysis, at least to the godlike law. This is because nothing of the created things is the law of its own existence. Only in communion with God, the rational creature is completely free. The lust of such a creature is directed towards good, but the true and full Good is God.

²²⁹ The author of this writing mostly associates the tears to the consummate prayer within heart. The godlike light remains reserved only for the highest spiritual level. But also, the ones who have reached that level, they are advised to manifest some reserve in accepting it. So, we have, in the first place, an apophatism as feeling of God Who is not seen, and then high above, there would be the illumination. This means that the prayer within heart is a prayer penetrated by a great feeling. The fear for the punishment coming from God, for the sins, it seems squeezing the heart of the one who prays, so that it squeezes tears out of his heart. But the cogitation at his sins it must be associated also with the love for the merciful God, with the compassion produced by His mercy. This contributes again, to intensifying the heart's feeling, to mellowing the heart down, and to transforming the heart in a spring of tears.

characteristic to the ones who have reached their consummation by grace²³⁰.

Five are the works of the quietude: the prayer, or the ceaseless remembrance of Jesus, introduced through breathing, within the heart, and without any thought²³¹, a fact achieved by usually restraining the belly, the sleep, and the other senses, inside the monastic cell, with the help of the humbleness. Then a little singing and reading of the Godlike Gospels and of the writings of the Holy Fathers and of the heads about prayer, especially those belonging to the New Theologian, to Hesychius, and to Nicephorus; cogitating at the judgment of God, at death, and at the things alike; finally, a little working with the hands. And then it must be done, again, the turning back to prayer, even if this will require some forcing, until the mind will get used to reject the scattering of itself, by thinking at the Lord, and by ceaselessly consenting to the heart's toiling. This is the work of the beginner monks, who want to appease themselves. So, one like this, he needs not to get out from his monastic cell, and to avoid any dialogues and views, except in the case of some big necessity. But, even then, let him do it attentively, by guarding on himself, and as rarely as possible. This is because, not only to the beginners, but also to the advanced ones, these things cause them scattering.

This prayer, when done with taking heed, without thinking at something else, through the words: "Lord Jesus Christ, the Son of God", it elevates the mind in an immaterial and totally untold manner, towards the mentioned Lord Himself, and by saying: "have mercy on me", it makes the mind to come back again, to itself, in order to pray for itself. But the ones who have advanced in love, by being more experienced, he directs himself only towards the Lord, for he trusts and he is convinced about the second thing (the forgiveness). That's why, the Fathers not always teach us the entire prayer, but one teaches us the

²³⁰ Here is being made a difference between crying, as weeping, one rather caused by thinking at sins, and the tears produced rather by the love for God. But these two aren't totally separated, though. In the tears produced by the love for God, the sins aren't forgotten, although God has forgiven them mercifully, and the crying for sins doesn't totally lack the trust in the forgiving mercy of God.

²³¹ It has been mentioned before, though, about the introducing a thought within heart. But that one was the thought about sins, or about the mercy from God. The thoughts which one mustn't introduce within his heart, they are the thought about the outside things, about food, pleasures, glory, and worries. These ones keep the mind outside. Thinking at sins and at God, it helps the mind to enter the heart and to stay within heart and next to God.

whole prayer, as John Chrysostom did²³², while another teaches us only “Lord Jesus”, as Paul did, who added: “into the Holy Ghost” (1 Cor. 12: 3), speaking about prayer during the time when the heart receives the work of the Holy Ghost, which the heart prays through, too; this is the prayer of the advanced ones, though they haven’t reached yet, the consummation, that is the illumination. And Saint John Climacus says: “Strike the enemy with the name of Jesus” and: “Let the remembrance of Christ attach to your breathing”²³³, and he adds nothing more. But the beginner too, they are allowed to pray by using all this prayer’s words, and some other times to pray, in their mind, by using only a part of this prayer. But let the way of praying not to change too often, in order that not to cause scattering.

By persevering in applying the mentioned method of the clean prayer, even if not in a clean manner because of the imaginings which the one who prays is accustomed to, and because of his thought which become impediments to him, the one who lives in ascesis reaches the habit of praying unforcedly, and of persevering with his mind within his heart, and not to introduce the mind, forcedly, by inhaling the air, and then the mind to jump off there, but his mind perseveres in there and it starts praying by itself. This is also called as the prayer of the heart²³⁴. It is preceded by a certain warmth within heart, that banished away the thoughts which impede the mentioned clean prayer to be done consummately. And, by persevering like that, the mind ceaselessly prays within heart. And in such a warmth and prayer, the love for the remembered Lord Jesus it is born within the heart, so that start flowing from within heart, plentifully, sweet tears of the longing for the remembered Jesus.

So, in order somebody to be found worthy for these things, and for all the other things coming after these, which is not now the time to talk about, he must strive, as it has been said, for having the fear of God permanently before his eyes, together with remembering Jesus within his heart and not

²³² G.P. 60, col. 751-756.

²³³ *The Ladder* XXVII; G.P. 88; col. 1112 C.

²³⁴ It is called the prayer of the heart only that prayer that is no longer done forcedly, namely by forcedly introducing the mind within heart. This is because, in this case, the mind cannot stay too much within heart, because of not having the habituation of the steadfastness in the interiorized thinking at God. The prayer of the heart, as the mind’s persevering by itself, within heart, and in thinking at God, from within the heart, it therefore requires much skillfulness in order to achieve it.

simply outside his heart. Thus, he removes himself not only from the evil deeds, but also from thinking at passions, and he advances up to being filled up with the entrustment of the love from God, for him. But, in order not to receive the one who, while being in darkness, he pretends to be luminous light, let the believer not to try and see God's light. And when, the mind sees a light without searching for it, let the believer not accept it, but neither reject it, but let him ask the one who has power for teaching him, not only as that one has known according to the Godlike Scripture, but as he happily experienced himself the illumination, and let him give thanks to God. If not, the believer better not to receive that light, but let him rather to run with humbleness, to God, by reckoning himself unworthy of such a view, as we've learned in this regard, with the deed, from the Holy Fathers, even if in some of their writings they present the deceiving and the undeceiving signs.

But, as you heard before all the told things, by mouth, likewise, you will hear about this, at the right time. Because now it isn't the right time. Now you must find out, rather, together with other things and before other things, this: like the one who strives to learn how to shoot arrows, he doesn't strain the bow without receiving a sign, likewise the ones who wants to learn how to appease himself, let him have as sign the ceaseless gentleness of his heart, not disturbing and not being disturbed ever, and for anything, except the case when it is about the right-faith. And he can easily achieve this, by getting far from all things and keeping his silence as much as he can. And if sometimes it happens to him not to do like that, let him immediately repent and rebuke himself, and let him take heed in the future, in order him to call Jesus, silently and with a clean conscience, putting Him as beginning, as I've said before. And by advancing on the way, let him have the godlike grace resting in his soul, and not only like so, but also consummately resting his soul from the devils and from the passions which were upsetting him before, and by gladdening him with an untold gladness. This is for, even if they bother him again, they no longer influence him, for he is no longer their comrade, and for he no longer wants the pleasure from them. This is for the whole desire of such a believer, it has been directed towards the Lord, the One Who has given the believer, His grace. Such a believer still is being warred, because God allows it, and not because God forsakes him. What is that for? In order him not to get his mind

haughty, for the good he has found, but because of being warred, him to keep within himself, ceaselessly, the humbleness, the sole one that not only defeats the haughty enemies, but it is also found worthy of receiving ever-greater gifts.

May us too, be found worthy of these things, from Christ Who has humbled on Himself, for us, and Who gives as gift, to the humble ones, His grace, plentifully, now and always and forever and ever. Amen.

THEOLOGICAL FLORILEGIUM FROM THE WRITINGS OF THE HOLY FATHERS

ABOUT PRAYER AND TAKING HEED²³⁵

The one who toils on the way of the virtues, he must strive with the whole his power, in order him not to be lowered from the height of his soul, through the upraising of the passions. And this is because, how could the soul, if the soul was nailed down by the body's pleasure, to look at the mind's light kindred with the soul, with a free eye? That's why, before anything, the soul must toil in restraint, which is the safe guard of the righteousness, and he must also strive not to let the leading mind to spent time by thinking at unclean thoughts. It is needed, therefore, the whole zeal of the inward man, in order the mind not to be scattered, but to be nailed on the target of the glory of God. And this is for us to escape the Lord's judgment Who says: "Woe to you, for you are like the whitened tombs, looking beautifully outside, but being full inside with the dead's bones and with all cleanness. Likewise, you show yourself as righteous, to the people, outwardly, and inwardly you are full with hypocrisy and lawlessness" (Mt. 23: 27-28). Therefore, one needs heavy fighting, and this is by the law, with his heart, and with his word, and with his deed, in order not to vainly receive the grace of God, but like the wax takes the shape of the thing imprinted in it, likewise us, let give the inward man a countenance according to the teaching of our Lord Jesus Christ, by fulfilling, with the deed, the word told by Paul. For he said: "You have disrobed yourself of the former man, together with his

²³⁵ G.P. 147, col. 827, in the upper note it is said: Ejusdem ut videtur, Calisti Tillicude.

deeds, and you have dressed yourself up, in the new man, who is renewed with knowledge, according to the image of the One Who has built him up" (Col. 3: 9-10). He calls as former man, all the sins and all the defilements together. "Let us give countenance, he says, to the new man, into the renewal of the life" (Rom. 6: 1) until our death, in order us to become worthy of truly saying: "I am no longer living, but Christ is living within me" (Gal. 3: 20). One needs, therefore, much zeal and non-sleeping care, lest, by not fulfilling something of the things commanded to us, not only to fall off such a great reward, but us to also submit ourselves to such fearsome threats. But, when the devil tries plotting and he is blowing his thought with very perseveringly, like some lit arrows, within the soul living in quietude and loneliness, and the soul suddenly burst in flames and the memories of the things the soul threw away become steadfast and difficult to scatter away, we must escape this plots through watchfulness and by a strainer taking heed, like an athlete overthrowing his enemies' plans by attentively guarding on himself and through the nimbleness of his body.

Also, we must give all the worry in exchange for the prayer and for the calling of the help from above, in order the enemy to be overthrown and in order to deviate the enemy's arrows. So taught Saint Paul, by saying: "Over all things, taking the shield of the faith" and the others (Ephes. 6: 15). This is because, when the soul, by mellowing its perseverance and the straining of the cogitation, he let loose the random memories about some random things, then, because of being the thought carried away, in unrestrained and inexperienced manner, towards these memories, and by occupying himself increasingly more with them, he changes some deceiving imaginings for some other deceiving imaginings, and he often ends in corruption, of some shameless and reckless cogitations.

But this carelessness and scattering of the soul, it must be healed through a tighter and tenser taking heed of the thought, and this one must be forced to always occupy itself with the good things. This is for, the true wiseman, by having his body as safe dwelling place and cogitation chamber for the soul, whether he is in the market, or in assembly, either on the mountain, or at the field, or in the middle of a huge crowd, he steadfastly remains in his natural monastery, by gathering his mind inward and by cogitating at the things appropriate to him. This is because the idle one, even while sitting at home, he can

wander in all directions through his external thoughts, and the one who is in the market, but he takes vigil, he is like in wilderness, namely turned only towards himself and towards God, and not receiving through his senses the disturbances coming to the soul through the seen things.

Therefore, the one who gets close to the Body and Blood of Christ, in the memory of the One Who dies and resurrected for us (2 Cor. 5: 15), he must not only to clean himself, of body's and of the thought's defilement (2 Cor. 6: 11), in order him not to eat and drink towards condemnation (1 Cor. 11: 20), but also in order to limpidly prove to himself the will of the One Who died and resurrected for us, by the fact that he is not only cleaned up of all sins, but he also dies to the sin and to the world, and he lives to God (Rom. 6: 11)²³⁶. Amongst the evil thoughts, some of them won't enter, at all, within our souls, if we fence us up with much zeal; other are born inside the soul and they bud up because of our idleness. If we lay our hand on them early, we will quickly chock them up and bury them. Others, though, they are born and they grow up and they pass into evil deeds and they break down the whole our soul's healthy, when we will reach much idleness. If we do not do the first thing, it will be good to do the second thing, namely to quickly banish away the thought which have penetrated inside our soul, and not allowing them to tarry much, in order they not to make our inward to become evil. And if we have reached with our idleness so far, there is, through God's love for people, a healing of this idleness too, and many medicines have been prepared by God's untold kindness against such wounds too.

I urge you, therefore, as long as you are into body, not to cut your heart loose. This is because, the plowman cannot be confident that a harvest will grow up in his field, because he doesn't know what will be with that harvest before storing that harvest in his barns, likewise the man cannot cut loose his heart as long as he is still breathing. And, as the man doesn't know what passion will he come across, to the last of his breath, likewise the monk isn't allowed to cut loose his heart until he is still breathing; but the monk must always be shouting out towards God, asking for God's Kingdom and mercy. This is

²³⁶ The content of this writing, it resembles to the one of the previous writings, belonging to Kallistos Angelicude. But it seems to be composed out of excerpts, taken from a bigger writing, and therefore not always very well connected to one another.

because, the cunning one, by surely knowing that the ones who prays without scattering, to God, that one will be able to achieve many things, the enemy strives to scatter that one's mind, using, in order to do that, grounded or groundless reasons. But we, by knowing that, let get used to wage war against our enemy; and when we stay at prayer and when we kneel down, let's not allow, by any means, any thought, to enter, be it white or black, neither from the right, nor from the left, neither written or unwritten, except the request towards God and the illumination and the ray of light towards God, coming to the soul's leading part, from heavens²³⁷.

But we need a lot of struggle and prayers, in order us to be in the undisturbed state of the thought, which is like another heaven within heart, where Christ lives²³⁸, as the Apostle says: "Don't you know that Christ dwells within us?" (2 Cor. 13: 5). If somebody wants to see the state of his mind, let him guard himself from all thought, and then, his mind will see itself like the sky's color and like the sapphire²³⁹. But the mind won't see the place of God within itself, until the mind elevated itself higher than all the meanings from within things, until the mind doesn't disrobe itself of all passions which tie the mind through meanings to the sensitive things²⁴⁰. And the mind will banish away the passions, through virtues, and the simple thoughts through the spiritual views. And this one, again, through the showing of the light itself²⁴¹.

²³⁷ Let's not allow any thought enter our soul, during prayer, neither white or black, neither written or unwritten, neither good or bad, neither from some book or heard from somebody. Let's have in mind only the request we address to God.

²³⁸ Thinking at Christ, within heart, it is like a sky canopying over our heart, which our heart looks at, for it sees it occupied with Christ. But the cogitation when troubled by all sorts of thought, it is like a cloudy sky, which Christ isn't seen on, or He only appears for short moments and then disappears again. Properly said, it isn't then a sky; and this is because it no longer is transparent to Christ.

²³⁹ Evagrius, *Heads about Love*, 18; *The Romanian Philokalia*, volume I, p. 62.

²⁴⁰ The mind gains its transparency for God when liberated from all the thought at the things, which narrow the mind and cover its being. When liberated of thought, the mind discovers its limitlessness, its borderless depth, in the Endless God, Who the mind can see only in this depth which is according to God. A narrow mind cannot receive God, for is that had been the case, God would have been narrowed too. And a God narrowed in a scholastic notion, it won't be God any longer. That's why, the mind, when seeing itself like it is, it sees within itself, in the same time, God.

²⁴¹ Here is being used the discerning dome by Saint Maximos the Confessor, between the simple thought at the things and the thoughts associated to a certain passion, or to the desire of having those things, of getting sweetened with those things (*Heads about Love* III, 42-44; *The*

KALLISTOS THE KATAFYGIOTE

About the Godlike Union and about the Contemplative Life

Introduction

The Author and the Content of the Writing

This writing, translated in the Romanian language, is present in several manuscripts. It seems that it was read a lot, though it has a high theological level.

The writing can be found at the Romanian Academia's Library, bearing the number 1602, comprising 122 pages, in the manuscript number 2022, comprising 113 pages, in the manuscript number 2027, comprising 143 pages, in the manuscript number 2568, from page 33 front to page 270 back, in the manuscript number 3001, from the page 92 front to page 207 back, dating from the end of the Century XVIII and the beginning of the Century XIX²⁴².

Erhard²⁴³ and Beck²⁴⁴, by rejecting the opinion that this Kallistos is identical to the Patriarch Kallistos II, they say that the author "seems" that he lived around the end of the Century XVIII and the beginning of the Century XIX. Nicodemus the

Romanian Philokalia, II, p. 85). The passions as forms of the egotism are banished away through virtues as forms of self-renunciation, and the simple thoughts at the things, through "contemplations" into Ghost, which see through things the godlike rationalities of the realities exceeding the things' images. But above them there is the seeing of the light of God Himself. We are also mentioning here that, while the passions narrow the soul through their egotistic character, the virtues widen it through their tendency for loving God and the fellow humans.

²⁴² In the manuscript nor. 2568, on the front of the page no. 2, it starts: "Every creature - out of what is the same nature with its good work - is imparted both with the according resting and sweetness". Likewise in the manuscript no. 1602.

²⁴³ *Quoted work*, p. 160.

²⁴⁴ *Quoted work*, p. 784.

Hagiorite says at his turn, in the preface of his work from the Greek Philokalia, that nothing is known about when and where this author lived.

But the content and the shape of the writing urge us not to reckon as totally improbable the fact that this writing would belong to Patriarch Kallistos. It might be that this writing too, it belongs to Patriarch Kallistos, but it might have been written at a time he was living in one of his withdrawals (καταφυγή), during his long monastic life. Of course, Kallistos the Katafygiote concentrates his writing around the two writings belonging to Patriarch Kallistos, and in “the one hundred heads” belonging to Kallistos and Ignatius. It is about the theme of the “One”, which our mind will be united with, if it strives to get out of the division in diverse thoughts, and thus becoming, at its turn, one too. The theme of the “One” is of Platonic origin. But at Kallistos the Katafygiote, through “One” it is understood the godlike subject, One Who all His masterpieces and works are transparent to. The human person’s ideal is that of placing himself in connection, through all these masterpieces and manifestations, with the Subject Who makes Himself felt and “seen” through them. This is for this One is alive, and He is full of love. That’s why this One is, in the same time, Threefold. This One is, in the same time, simple, because otherwise, if He had been diverse then He would have been composed of parts, parts which would have been, all of them, limited, so that they wouldn’t have been able to accomplish, through their union, the One. But His simplicity is endlessly rich. That’s why, the mind united with Him, it no longer needs to pass to something else, but the mind finds in Him its eternal resting. This resting is, though, for the “One” is endlessly rich, and He isn’t a petrification or a boredom, but He is a “steadfast movement”, a ceaseless deepening into love. One can say that this writing is a synthesis between the abstract thinking of Dionysus the Areopagite and the full of enthusiasm feeling of Saint Simeon the New Theologian. Its author anticipated, by describing the fiery feeling of the soul in union with the Person or with the godlike Persons, the full of feeling character of the feminine mysticism from Occident, but he maintained, in the same time, as reason of his feeling, a profound theological consistency.

The “One” is transcendent to creation, and He isn’t immanent as at Plotinus, for only Thus He truly is One and source of all unity. But He doesn’t remain locked up in His

unity, but He gets out, through all His works and masterpieces, towards us, in order to elevate us to the union with Him.

The mind unites with Him and it finds its unity and simplicity, or it finds itself and its resting, by ceasing the movement from an idea to another, from a thing to another, from a passionate attachment to one or another of the created things, for it surpasses itself. This means that only by forgetting about the self, in the love for another subject, our subject find himself again in his fully concentrated unity. This is for he is made for being elevated above himself, through a total and fiery love which he entirely focuses on, as the bird is made for flying.

In the perseverance which the author speaks with, about the abyss of the "One", we could see a resemblance to the thinking of Meister Eckart of Jacob Böhme. But at Kallistos the Katafygiote, this abyss is an abyss of the love, namely of the eternally existing Person, and not that one of an abstract essence; His hiding is the hiding of the indefinite Subject Who, in the same time, can be intuited through all realities.

We reckon that this writing may be considered as the most beautiful of all the Philokalist writings, due to its theological profoundness, and due to its fiery feeling.

But, just for that, it is very close to the writing entitled "The Paradise" (in 80 or 83 heads) wrote by Patriarch Kallistos, a writing characterized by the almost equally fiery description of the soul's feeling, a feeling lived in union with God in love.

We have in this dizzying writing, a description of the encounter of the mind with the godlike "One". It is a description having the theological height of the Areopagite's writings, which this writing is influenced by, but this writing is too, a Christianizing of the neo-Platonic philosophy of the "One" (see, for instance, the head no. 43), by more insistently highlighting His personal character, and for the great importance it grants to the feeling of love in relation with Him.

We have in this writing the same highlighting of the absolutely necessary role of the Holy Ghost in the union with God and in the fiery feeling of the love for God in this union. The bridge between the created soul and the transcendent God, it is built up by the Holy Ghost, and only by Him. The Holy Ghost elevates us out of nature, out of our speculations about God, which we do from distance, and the Holy Ghost elevates us to Himself, and, by this, to our true nature (see heads: 74, 75, 81, 82, 84). We have here the affirmation of the same need for

making our mind imageless (αὐιδεο – heads: 58, 33), simple (heads: 20, 30, 51, 91). The godlike light, seen by hesychasts, it is deepened in endless ascensions (idea taken from Saint Gregory of Nyssa and from Saint Maximos the Confessor). By surpassing everything that is understood, the mind is, in the same time, a supra-luminous darkness, a term taken from Dionysus the Areopagite. The term αἰβλυτα (always springing out) mentioned in the two writings of Patriarch Kallistos (heads: 53, 86) can be found here too, both in this form (head no. 72) and in the form as ἀπειρόβλυτος (head no. 49).

Even more than that, itself the “Method in 100 Heads of Kallistos and Ignatius”, not only that it uses the same characteristic terms, but it also affirms as supreme ideal - to be reached by the spiritual man – the union of the soul with the “One” (head no. 38). Equally common both to Kallistos the Katafygiote and to the “Method” of Kallistos and Ignatius, it is the idea that the prayer reached at its peak, it has gone out of movement, no longer being possible to fall off this state (Method, head no. 38). The spiritual atmosphere, the impetus of love and of sinking and of eternal resting in the endless abyss of the God’s love, they are the same in the writing called “The Paradise”, wrote by Patriarch Kallistos, in his writing about prayer, and in the writing belonging to Kallistos the Katafygiote. The only difference would be that this atmosphere and these themes reach, in the writing belonging to Kallistos the Katafygiote, a higher degree, or an ultimate degree of enthusiastic and flaming feeling.

This writing, placed at the end of both the Greek Philokalia and the Byzantine spirituality, it represents not only a magnificent synthesis of the whole spiritual writing from before it, but it is also a peak of the thinking subtlety and of the Byzantium’s feeling of intense spirituality.

Of Kallistos the Katafygiote,

Preserved Heads, out of the All-High and of Right-Judgment (Syllogistic) Heads about the Godlike Union and the Contemplative Life

1. Any being finds, naturally, resting and pleasure, in the higher work of his nature. That's why any being rejoices of it and it attaches itself to it, the most. So, the man too, as one having mind, and as one whose life it naturally belongs the cogitation to, he is sweetened and he is imparted with resting, especially when cogitating at the high realities and as the thing about himself, be it these ones called, by somebody, as good, or beautiful. And this truly happens when the man had God within his mind, and when the man cogitates at God's features, for God is the highest being, cogitates with the mind and above-mind, and for God loves the man in the highest and above-mind mode, and for God honors the man with the highest honors and with the above-human-mind His good things; and this is forever.

2. Any kind of birth makes the born one wot be alike the one who gave him birth. This is for the Lord said: "what is born out of body, it is body, and what is born out of Ghost, ghost it is" (Jn. 3: 6). Consequently, if the one born out of Ghost, he is Ghost, it will be obvious that he will be also god, according to the Ghost Who gave him birth, since the Ghost - Whom the one born by Ghost is partaker to - He is true God too. This is for God has His name (θεος) from: to see (θεωρεῖς). Consequently, the one who doesn't see (who doesn't contemplate), or who hasn't been found worthy ever since his spiritual birth and impartation, or who, by being found worthy of it, he afterwards closes his seeing power because of his lack of skillfulness and he stupidly turns himself away from the godlike rays cogitated with the mind around the Sun of the Righteousness, Who is cogitated with the mind, namely after that man has been made partaker to the seeing power, and now he unhappily deprives himself of its work, despite he tends to holiness.

3. All the existing realities have received their movement from the One Who has created them, according to their rationality and nature, and therefore the mind too. But the mind's movement lasts forever, meaning that is endless and borderless. So, it is against mind's worthiness and nature, to be moving in a limited and bordered manner. And this happens when the mind moves amongst the limited and bordered thought. This is because of being impossible that the object to be limited and bordered, and the mind's movement regarding that object, to advance endlessly. So, the ceaseless movement of the mind needs an endless and borderless object, which the mind to move itself towards, according to its rationality and nature. But there isn't anything truly endless and borderless, except God Who is One by nature and in the proper meaning. So, the mind must stretch towards the endless and actual One, namely towards God, and the mind must look at Him and to move towards Him – for this is characteristic to the mind's nature²⁴⁵.

4. Endless and borderless are also the realities contemplated around God. But neither in these ones the mind consummately finds its resting. This is for the mind searches for

²⁴⁵ The mind, by being always in movement, it actually needs an object which the mind to endlessly occupy itself with. This object must be in itself endless and borderless. As such, that object which the mind must focus on, it must be that One Who has everything in Himself. This is because, if the One had been one of many, He couldn't have been borderless. In that had been the case, the mind should have been eternally passing from one to another and the mind wouldn't have ever found an object according to its borderless movement. So, the mind wouldn't have been able ever to rest within the endless One. Of course, there seems to be a contradiction between resting and the endless movement. But these two states are reconciled when the mind enters the endless One. Then the mind reaches its borderless movement and its resting. The endlessness of the movement it has found the endless which the mind no longer has to pass from, to something else; in Him the mind has found its resting. The mind has reached that "steadfast movement", or that "mobile stability", which Saint Gregory of Nyssa spoke about. This is no longer an actual "object", because of being possessed by understanding, so that it is limited. The infinite "Object" of the mind is actually a subject: He is the supreme godlike Subject. By and large, a subject is truly understood by another subject; only between subjects, there can be accomplished an understanding. This is because a subject can understand himself only through the mediation of another subject, by being helped by that subject to understand himself. The object cannot be understood through himself. And then, the object leaves me into darkness. It doesn't help me to understand. But in another's subject understanding, I am, in the same time, endlessly advancing, especially in understanding the godlike Subject. I am resting myself into Him, for I no longer have to pass from something to something else; but I still advance into understanding. This is for I will never exhaust Him by understanding Him, and I won't ever get exhausted in my understanding. And by understanding Him, I understand the objects too.

“The One out of Whom”. This is for anyone rejoices, naturally, of the one who is like him. So, by being the mind one according to its nature, though the mind is many according to the acts of the understanding, by stretching itself and by moving itself towards God, the One according to His nature, but Who is many according to His work, the mind cannot fully rejoice before penetrating through the Ghost into The One borderless by nature, passing from the many²⁴⁶. Only in The One God, therefore, the mind can fully rejoice. This is for each one of the existences rejoices of what is naturally characteristic to itself. But naturally characteristic to the mind, it is to move, to stretch, to reach, and to fully rejoice of God, the Only One Who is One, simply and limitlessly.

5. The whole movement of the created realities, and therefore the mind's too, it hurries up towards stopping and appeasing and it tries to reach to stability and restraining in that stability. This is for every created reality asks for its end and resting. But the mind is the only created reality that, by moving itself amongst the created realities, it cannot achieve stopping and appeasing. This is because, what is created, when reaching the end appropriate to it, since it has begun, the endless movement of the mind, it remains, rightly so, as such, and it asks for something which the mind endlessly to move towards. The mind won't get appeased and the mind won't be able to reach its target, or within mind there won't take place an endless movement, as we've just said before, if the mind locks itself up amongst the bordered and limited realities. But this is far from the mind's nature, which, obviously, it is always moving. So, it isn't characteristic to the mind to find its quietude or stability into the created realities. But where the mind could use from, what is characteristic to the mind, namely to remain steadfast in movement and to appease itself in this meaning and to be at peace and to receive a true feeling of resting, if not from The uncreated and uncircumscribed One²⁴⁷? And this One is God,

²⁴⁶ Even Saint Gregory of Nazianzus and Saint Maximos the Confessor, they said that God is of infinite times above His infinity and above all His infinite features (Saint Maximos, *Gnostic Heads*, I, 49-50; *The Romanian Philokalia*, II, p. 140-141). But the author of the present writing specifies that, the fact that God is above His features, it is explained by that that He is The One “out of Whom” these ones are. He is their Subject.

²⁴⁷ The mind cannot use what is characteristic to itself, namely the mind's endless movement, which must be, in the same time, resting, except into the borderless One, from Whom our mind

Who is One understood in actual meaning, and Who is above the world. So, our mind must reach, through movement, in This and uncircumscribed (borderless) One, in order the mind to find its natural quietude and in order the mind to achieve the resting of understanding²⁴⁸, as it is due. This is for, no mind reached in That One will be lacking, by any means, the stability into the Ghost, or the wonderful resting, of the endless Who is the end of all realities, or the movement. This is for the mind has reached into the borderless, the limitless, and uncircumscribed, and imageless, and without countenance, and totally simple One. And this is One Who we have been talking about: God.

6. If God makes His angels ghosts - as David says (Ps. 103²⁴⁹: 4) -, and if the people born by the Ghost are made ghost by God too, as the Lord said (Jn. 3: 6), then the man too will be angel and born out of Ghost through the manifested impartation with the Him²⁵⁰. But the angel's thing is to ceaselessly look at the face of our Father Who is in heavens, as, again, the Lord said (Mt. 18: 10). So, the one who is manifestly imparted with the Ghost, rightly so, he also must look at the face of God, but he also must tend towards what he is looking at²⁵¹. That's why

mustn't pass further, namely within Whom our mind rests, or in Who our mind become stabilized, but in the same time the mind moves towards ever-more understanding. Only into Him our mind can be "steadfast through movement", or "it moves in stability".

²⁴⁸ The "Understanding resting" it means either the resting opposite to the bodily resting, or the meaning of the understanding's resting. This is for into God it is satisfied the mind's thirst for understanding all realities, though advancing, in the same time, in that understanding. In the union with the beloved One, I fully understand Him and I still am always advancing in understanding Him.

²⁴⁹ In KJB we have: Psalm 104: 4. (E. l. t.'s n.)

²⁵⁰ Until here, the mind's resting in God has been explained only out of the nature of the mind's endless movement, and out of the One God, now it is being explained out of the Ghost's work within mind. Only the Ghost liberated the man from the law of the gravitation towards the material realities, imposed to the man by his body. Only the Ghost helps the man to overwhelming the impulses towards the lower things. The Ghost is the "dove" and He makes the man flying "dove" and alike to the bodiless Angel. The whole this teaching about God like One, a One differing from the neo-Platonic teaching about the One, by the fact that this One isn't the immanent foundation of all realities, but He is transcendent, "above world and nature" and the elevation at Him it is being done through the Holy Ghost, and not on a natural way. But the preoccupation with the One, it shows that in the Byzantine culture of the time, there was an interest in Neoplatonism, and this explains the founding of the Neoplatonic school in Florence, by Gemist Pleton, after the year 1453.

²⁵¹ The face of God is the expression of His Subject and it must be looked at, or contemplated, but in the same time, the one who contemplates must tend towards what he is looking at,

the Prophet David too, he teaches us by saying: “Search for the Lord and strengthen yourself; always look at His face” (Ps. 104²⁵²: 4). Therefore, he doesn’t guard what is his own, that one who, by becoming partaker to the Ghost and, by reaching to experience the untold birth out of the Ghost, and by being elevated to the worthiness of the Ghost, after that, because of the impression about the apparent abundance of his glory, he closes his understanding feeling for God and he no longer wants to tend himself towards God and towards the godlike things. And he does that, regardless to the fact that the Savior commands us to remain into Him, for He too remains into us, as David says too: “Come to Him, to be you lightened” (Ps. 33²⁵³: 5). And truly so, if we do the things which we owe²⁵⁴ to, and the things consequent to those, we will see in the light of God-the Father, namely into the Holy Ghost, the light from around God, namely the godlike truth, so that we will not longer happily turn back, because of our lack of understanding, from the godlike rays.

7. The mind reaches to see God, on three ways: by moving by itself, by being moved by another, and on the middle way. The moving by itself it is done only by the mind’s nature, by using its will through imagination (imagining). The end of this way is the contemplation of the things from around God, which were, to some extent, imagined by the Hellenes’ scholars too. The second way is above nature and it takes place only by the will of God and only through the illumination from God. That’s why, the mind is, in this case, totally under the power of God and it is kidnapped towards godlike unveilings and it tastes out of the untold mysteries of God, and the mind sees how the future things will be fulfilled. And the way standing in the middle of the two already mentioned ways, it is a joining, to some extent, of both of the previously mentioned ways. For it is done through

increasingly more, in order to understand God increasingly better. It is about the same stability and movement in Him.

²⁵² In KJB we have: Psalm 105: 4. (E. l. t.’s n.)

²⁵³ In KJB we have: Psalm 34: 5. (E. l. t.’s n.)

²⁵⁴ Tending towards God it belongs to us, it is due to us, though it is being done through the Ghost. This is for, it is characteristic to the mind, to be into the borderless God. But the mind cannot jump up into the transcendent One by its own power, as this can happen according to Neoplatonism, where the One is immanent to the world. Rightly so, Lossky sees as ensured through the transcendence of the One, His personal character, unlike the Neoplatonism where the One is an impersonal essence (*Essai sur la théologie mystique de l’Eglise orientale*, Aubier, 1944, chapter: The Divine Darkness).

the mind's will and imagination, it is the same with the mode of the movement by itself. But it is imparted with the way of the movement through another, because the mind is united, through the godlike illumination, with itself, and now the mind sees, beyond its unity, in an untold manner, God. This is for then the mind gets out of all the seen and told realities from around God, no longer seeing the source of the good or the godhead, neither the wisdom or the-power-giver mastery, nor the Providence, neither something else amongst the godlike realities, but as being itself filled up with the spiritual light and with the joy brought by the godlike fire mixed with the love²⁵⁵.

8. The mind, using its imagination in order to contemplate the unseen realities, it is advised by faith. And when illuminated by grace, the mind received the strengthening of the trust. Finally, when kidnapped by the godlike light, the mind becomes treasury of love towards people, and all the more towards God. Thus, the job and the threefold movement of the mind become consummate, deifying, sure, and steadfast, through faith, hope, and love. And, by reaching in this wide place from the top of the city, as somebody would say, the mind has been placed in safety in the love's stronghold. This is for, as Paul said, "the love suffers all things, it endures all things", for the good of the faith and of the hope. "The love, he says, it never falls" due to its fiery union and for the untold connection with God²⁵⁶.

²⁵⁵ The first mode of seeing God is the natural mode. This is actually a contemplation of the God's features, through cogitation, and the cogitation uses, somewhat, the imaginings too. The second mode is above-nature, produced within mind exclusively by the godlike illumination. This one kidnaps the mind to seeing and tasting the godlike mysteries and to know the future things. The third mode is a mix of the two previously mentioned modes. The cataphatic (the affirmative) is combined with the apophatic (the negative). The mind cogitates too, but it is helped by the Holy Ghost to see in the realities known with the mind the realities which exceed the understanding. This mode of seeing God exceeds the intellectual knowledge of God's features, for the man's understanding penetrates to the experience of the full of meanings luminous light, but also above understanding, which irradiates out of God, and it is filled up with the joy produced by the fire of God's love.

²⁵⁶ In the state of the fait, the soul is far from God, cogitating at God's features. Through hope the soul is on the way, by having something out of God, something that has come to welcome the soul. Through love, the soul is totally in the arms of God.

9. Nothing is, amongst the created realities, consummately one²⁵⁷. This is for, it isn't difficult to see that each one differs from another, through some own feature. But, because of being created, no one differs from another, each of them having a beginning and an end, being them under nature, and not being, actually, one in a simple manner. "One" truly is only the Uncreated One, for He is simple, without beginning, without end, and borderless, and, that's why, limitless. And This One is God.

Only by looking towards This One, through impartation with the-life-maker Ghost, the mind receives at its turn, daily, its due growth, its unity, its simplicity, and its state of deification being strengthened²⁵⁸. This is for, we know for a fact, that without the One and without looking at Him into the Ghost, we cannot achieve an increasingly-better mind. This is because the mind has become scattered, and weakened, by the much-divided world and by passions, and the mind needs an above-world power and it need looking at the "One" Who is above-nature, for, by being the mind kidnapped out of the divided realities, to get out of passions and out of division and to achieve the godlike image²⁵⁹. This is because the world, by seeding into the mind the worshipping of many gods, and the mind - by looking at them and by serving them - to be persuaded to move against its own nature and to be the mind made to lust for all sorts of passions and to lust for lie instead of truth and virtue²⁶⁰.

²⁵⁷ Somebody may say that the soul, though created, it still is one. But the soul needs to combine himself with the body. Besides that, the soul is in a dependency on God. So, the soul "gets composed" with God, by nature, without God "to get composed" Himself with the soul, by nature. In the same mode the angel "gets composed" with God. So that, the angel's quality as creature, it doesn't allow either the angel to eminently be one.

²⁵⁸ The mind's unity and simplicity are maintained and are strengthened, at their turn, only through God, only by looking at God. This is for, by being God One and borderless, the mind that looks at God, it no longer divides itself amongst many objects, and it no longer gets torn in its work. In this meaning, God is the source and the upholder of the soul's unity. This is for in the soul's unity are gathered up not only all the soul's powers and works, but also the God's power is being communicated increasingly more, to the soul, in the communion that the soul has with God.

²⁵⁹ Looking at The above-nature One, namely at the One Who is above the composed creation, the mind is kidnapped from looking at the composed and multiple realities, or, the mind gets out of the composed realities and it take the "image" of the borderless One, and the mind becomes thus, itself one and borderless, or the mind actualizes these qualities to itself.

²⁶⁰ The virtue belongs to the mind's unity and the virtue promotes the mind's unity, for the virtues represents the overcoming of passions as forms of the egotisms fighting to each other.

That's why, the Holy Ghost urges us through the Prophet, by saying: "Come to Him, namely to the One, and be illuminated" (Ps. 33²⁶¹: 6); and in another place: "I firstly am God, and I am after, and except Me there is no other God" (Isa. 41: 4; 44: 6); and again: "Listen, Israel, your Lord God is One Lord" (Deut. 6: 4). The living of the one godhead's Hypostases it doesn't divide the one Reign. The Persons truly are Three, but, regardless, God is One, in being, in power, and in will, in work and in all His other existential features. So, serving to God's unity, looking at it and gathering yourself towards it, with the whole your power, by getting out of the many realities, it is God's will and it is improvement of the mind, as it is also a way to find out the truth, and it is fruit of the godlike love and of the deification.

10. If the many divisions are a lie, and the One is the truth, the mind that is elevated into the Ghost towards the One, towards the One Who is above world, towards the One Who is raised above all realities, towards the One out of Whom the many realities are, then the mind will be elevated towards the Truth Himself. And if the mind won't be able to become free of passions if the truth doesn't set the mind free (Jn. 8: 32), it will be also obvious that the mind will become free of passion when goes towards and when it is elevated, in a unique mode, towards the One Who is above world. So, the mind is helped to achieve the dispassion, and the state of deification, and the godlike adoption, mostly by the freedom, and by no means by slavery²⁶². That's why "the servant – he says – doesn't know what his Lord does" (Jn. 15: 15). But, while the nescience is characteristic to the servant, it is obvious that the one who has been imparted with freedom, he knows the Father's mysteries, and he is allowed to ascend, well and beautifully, towards the worthiness of the adoption. This is for, as not knowing it obviously means the opposite of the knowing, likewise the law of the servant is

The truth too, it cannot be but in unity, because the division weakens the reality and it makes it non-understood.

²⁶¹ In KJB we have: Psalm 34: 5. (E. l. t.'s n.)

²⁶² The passions show the soul's slavery. The dispassion is the liberty's sign. The dispassion opens the soul for God. And into God there is freedom. God is the borderless width, that gives the soul power to widen himself endlessly, in order not to remain attached to a limited thing, and in order the soul not to attach, to one at the time and unwillingly, to the limited things. By being into God, the soul is open to the whole, the soul is open to the bottomless depth, or to the limited-by-nothing height. Nothing stops the mind from extending, from growing up in its content, and to embrace the whole.

decidedly opposite to the law of the son. And while the one who doesn't know, he is a servant, the one who knows, he isn't a servant by any means, but he is a free man, or better said, he is a son. Likewise, while the Ghost of the truths sets us free, by itself this fact the Ghost makes the one whom He is within, as sons of God. "As many you bear the Ghost of God, he says, you are sons of God" (Rom. 8: 14)²⁶³. So, while looking at the One Who is above nature, it means searching for the truth, and the truth gives the freedom as a gift, and the freedom is the sign of the godlike adoption, and if nothing is greater than this grace of the adoption, and if nothing else is reckoned as more appropriate to the rational nature, then it will be very rational and as necessary as one can get, that the mind to tend to, to search for, and to gather itself up, while being carried by the Ghost, with the whole power, towards the One Who is above-world, namely towards God²⁶⁴.

11. This is for the Holy Ghost says: "Your Lord God, One Lord is" (Deut. 6: 4). By this, the Ghost's godhead elevated the man's mind towards the One from above world. This is because of not being allowed to preach about the One, while we do not turn our mind and our look towards Him. What the Holy Ghost says, He wants to be understood too. And understanding something, it presupposes tuning the mind towards that something²⁶⁵. This is because, if it lacks the turning of the mind

²⁶³ The Ghost sets us free from the body's law, from the nature's law, by strengthening our ghost that is free by nature. But the freedom of the one who is born out of the Ghost, it isn't a freedom of an individual who doesn't care about anything, but it is the freedom of the son. The son is free, but he is free in his love for the Father, and he is free to advance in the limitless love of the Father for him, and the son too, he increases in his love; the son is free to mastering upon all things, for all the things belong to his supreme Father.

²⁶⁴ This isn't a necessity that is accomplished by itself, namely it isn't a natural necessity, but it is a necessity required by the ghost, in order the ghost to grow up and to be accomplished. Likewise, it isn't a nature's rationality, that is imposed by itself, but it is a rationality required by the rationality of the spiritual accomplishment, by the committing of the existence's meaning.

²⁶⁵ This is what said before. The teaching about the One God, it would remain empty theory, if the Ghost didn't help us in order to elevate us towards Him, in order to reach to experience Him, and in order to have our life into Him. And this is done by the Ghost for He spiritualized the mind, namely the Ghost liberated the mind of passions, or of the passionate attachment to the limited things. One can reach the truth by removing his passions, namely through spiritualization. This is because the addiction took place as a falling into sin, in passions. And this is a falling off truth too. The truth is the unity, and the elevation into unity is a matter of

towards what is to be understood, it will lack also what the mind would want to understand. In such a case, preaching about The One it would be absurd (purposeless), as absurd would be the faith in Him too. And if these ones were absurd, then, cogitating The One by turning and raising the mind towards Him, it would be even more absurd.

12. If the created and rational realities tend, by nature, towards the cause and their search for it by turning themselves towards it, and if all the realities have God as their cause, and God is the peak and The One in a simple mode, it will mean that the mind tends, by nature, and it searches for The One Who is the peak and Who is The One in a simple mode, turning itself towards Him as towards its cause.

13. If “out of Him, through Him, and towards Him are all realities” (Rom. 11: 36), and amongst all realities there is the mind, then the mind too, it is out of Him and through Him. End the mind is even in a special way out of Him and through Him, due to its likeness to God. Consequently, the mind, more than all the other realities, it must look at God. And the words “towards Him” show that the mind must search by turning itself towards the showing of The One Who is above the world. So, the mind must look at “The One”.

14. The many realities come out of The One, but The One doesn't come out of the many realities. The creation shows the many realities. So, the creation is, obviously, out of The One. And The One is above creation, as Maker and Builder. So, the one who contemplates the creation as he should, he necessarily will conclude out of contemplating the creation, that there is One above-world. This is for the caused realities, they are very many echoes, out of which it can be known The One Who has brought to existence, through His craftsmanship, wisdom, power, kindness, and taking care, all the realities, as he wanted. That's why, Isaias too, he says into the Ghost: “Raise your eyes and see Who has shown you all these things?” (Isa. 48: 26). By saying “all of these” he named the many caused realities, and by saying “Who”, he wanted to elevate the mind towards The One out of

spiritual and moral effort. So, this elevation of the mind towards the One it requires also the mind's will to turn towards Him.

Whom all these realities are, and Who is, by nature, One in a simple mode.

15. The creation too, it is gathered in a unity, but is also composed, and it has many parts, and it is not without a beginning, since it is created. But, The One Who creates, He is not The One only as One resulting out of many and diverse things, as a symphonic whole having a sole purpose, but also for, by not being created, he is the beginning cause and before beginning, of all the realities. The mind, by raising itself towards the ultimate realities, it necessarily reaches something that is The One as beginning and ordering the seen order, of the making, of the harmony, and of the cohabitation of all the existing realities, in a unity. This is for, otherwise, the creation went backwards, endlessly, and that would be absurd. This is for, everything that moves and becomes, there was a time when it didn't exist; and if it didn't exist, it means it started existing on a moment in time. And if started existing, it means it was set in movement. But then, we must search for the One Who has set everything in movement, and Who has brought everything to existence. That One must also be totally motionless²⁶⁶. This is because, if not so, who is the one moving the one who isn't under another power, since he is uncreated? And if he is being moved, he will be changeable too. And if it is so, of course he is simple, lest by being composed, to be changing the one who we have seen that he is unchangeable. This is for the composition is the beginning of the stability²⁶⁷. So, at That One there is no composition so that a greater stability could result later on. And

²⁶⁶ This is Aristotle's formula: "The motionless Mover".

²⁶⁷ Since something has been composed, its stability has started too, a stability that the movement has brought that thing to; namely, that thing started having its own shape. God, by being non-composed, there mustn't be a precedent movement in order Him to be composed. But the author of the present writing, he combines in a characteristic manner, the speculative logics with experiencing God. He logically proves that God is One above the world, and that our mind tends towards Him as towards The One. But our mind cannot raise at That One, except through the cleaning of passions and this raising consists of an imprinting of His within the mind, through the mind's looking at Him, and through the Holy Ghost. He combines in an original mode, the logics and the mystique. One leans against another. The Orthodox East hasn't separated these two, as the Christian Occident has done it by only keeping the speculation, or the cataphatic, as for instance does V. Lossky, by exclusively keeping the mystique or the apophatic (*Essai sur la théologie de l'Eglise d'Orient*, Paris, 1944). In Occident only at Nicolaus Cusanus we can find this joining, due to the influence the Christian East had upon him.

there isn't such a stability in order there not to be undoing too²⁶⁸. And there is no undoing, in order there not to be change and move at the unchangeable and motionless One. He moves, but He isn't moved, and He is necessarily non-composed too, and that's why He is all-simple and absolute the One above world. And the mind stretching towards Him, it goes out of all realities and on all ways, due to the looking at The One Who is above kindness, and due to the desire for The One Who is above all realities, or, better said, the desire for the One out of Whom all the realities are, and towards Whom all the realities tend naturally²⁶⁹. And by taking that one place, as it is due, the mind also gets out of passions. This is for the mind that has been elevated even above to kindness²⁷⁰, it hardly can remain in the shame of the passions. That's why, the Law says: "You will serve only Him" (Deut. 6: 16), namely to The One who is One. So, we must tend towards the One from the top, if we want to fulfill also the law of God and to be us above passions.

16. "Only the Lord, he says, was leading them and there was no foreign god with them" (Deut. 32: 12). Can you see the power of The One and Only? There was no foreign god with them, for the Lord alone was leading them. But the Lord doesn't guide the ones who turn themselves away from Him. When somebody follows someone, that means he turned himself towards that someone. If we don't want, thus, to have with us a foreign god, namely the devil or some addiction, we will have to follow to The One and Only, by turning our mind towards Him, in order to be said about us, rightly so, and to be believed that "The Lord alone guides them and there is not foreign god with them".

²⁶⁸ At God there is no stability as result of the movement, because, if that had been the case, starting again the movement into Him it would have led to decomposition. At God there is a stability not-produced by movement, in order Him not to be submitted, by moving, to an undoing too. At God the stability is eternal. But it is a stability that masters upon movement. The author has proven thus, in an interesting way, the Aristotle's formula about God as the motionless mover.

²⁶⁹ The One, in this teaching, He isn't the object of a simple logical and speculative doctrine, but out of Him it irradiates a power that attracts the mind, for the mind by looking at Him, on the basis of that attraction, and the mind detaching itself from the many and limited realities, the mind it becomes, at its turn, one, namely the mind is strengthened too, in unity.

²⁷⁰ "The above-kindness realities" are the features of God. The mind is elevated even above those, when looking at the Subject Whom those features irradiates out of.

17. So, the many realities are, all of them, out of The One, but they diversely are out of The One, for also the way these realities come out of the first unity, it is a diverse one. This is for some of those are started and created; others are uncreated and lacking a temporal beginning. But to all of them and all the time, their cause is The One Who is above nature. But this is to some of them through creation, and to some others of them through nature²⁷¹. That's why, we don not get closer to all of those on the same way, and we do not appropriate them to ourselves on the same way. But, to the realities which are under mastery and in the state of the creation, we must get closer to them for something else, and not for themselves, as we get closer to the mirror for what the mirror shows as image. Thus, we get closer to creation not in order to get us improved, but in order us to see the Supreme One within it²⁷². But, to the without beginning realities and which are out of Him by nature, we get closer to them also for The One Who those realities are out of. To those realities, we truly must get closer for themselves, and to them is close, by nature, the Culminant One. Better said, those realities are, by nature, close to the Supreme and from the top One. That's why we mustn't only to get closer, but we also must grow up into those realities, and we must strive through those realities, towards imitating the Prime and Unique Good, in order us to be imprinted by Him, and thus, through the together-working and with the help of the grace, us to achieve the dignity of the glory of the image of and of the likeness to God²⁷³. Thus, the realities caused out of creation, when rightly looked at, they raise our mind through that looking at, to mirroring the One, and they unite our mind, by untying it of all things, in a simple mode, with the unitary meaning of The One, if our mind looks at them as it is due. And the realities which have The One as their cause and worker, by nature, for That One gives the mind a

²⁷¹ Saint Maximos the Confessor, *Gnostic Heads*, I, 50: *The Romanian Philokalia*, volume II, p. 141. But the present author draws some original conclusions out of that teaching.

²⁷² More limpidly said, the creation doesn't improve us through itself, but the creation improves us if we see The One through it. The creation cannot elevate us, by itself, above ourselves, since the creation is below us.

²⁷³ It is affirmed our possibility to non-mediatly encounter the God's kindness, and His love, and His power, and through them there can take place the imprinting of their godlike Subject, on our mind itself, or on our subject who encounter them. It is often repeated the affirmation that by itself the mind's looking at God, and under the power of God upon our mind, God is imprinted on our mind, giving our mind His image of kindness, of love, of holiness, and of limitless.

shape alike theirs, they have the power of uniting the mind with Himself That One²⁷⁴.

Consequently, out of all the realities caused on any way, either through creation, or through nature, the mind can gather itself together in a natural manner, either by doing, or by contemplating, towards The One Who is the unique cause in diverse modes²⁷⁵. And if the mind, by using either one or many from the created realities, or out of the realities natural to God, it isn't used for The One, neither in order to bring itself, gathered together, to the First One and to look wholly, unitarily, and simply, only at Him, in a holy impartation and influence of the illuminating Ghost, this is reckoned as a sin of the mind, even if this use leaves the impression of being good. This is because, the ones who use, as it is due, the realities which are from The One, those ones must bring these realities against back to the One. "The whole exit of the luminous showing, started from the Father and come to us, as a good gift, it fills us up like a unifier power and it turns us again upwards, towards the deifying unity and simplicity of God, the One Who gathers all realities together. This is for, out of Him and towards Him are all realities". And if the mind doesn't gather itself together and it doesn't raise towards Him, then the mind will have been deviated from its nature and the use of the things will no longer be done in a due mode.

18. There is a doing that precedes the contemplation and there is a doing succeeding the contemplation. The first one is done bodily, in order to give to the mind that has restrained the body's impulses and that has made the body to behave in good order, power in order the mind freely step in its things, which are the spiritual realities, and there to work well, what is useful to the mind. And the second one, starting from the mind and from the cogitation into Ghost, it gathers the mind together,

²⁷⁴ By looking through the created realities, the mind gets united with the meaning of That One Who has created those realities. But, by uniting itself with the realities which irradiate, by nature, out of The One, the mind gets united with Himself The One, or with the Subject of those energies.

²⁷⁵ Thus, the mind can gather itself together, driven by its nature, either out of encountering the created things, or out of encountering the uncreated energies, towards The One Who is their cause in diverse modes. Out of things the mind gathers itself together by doing, or through the cleaning of the passions and through virtues, by adopting a right attitude towards the things, with the deed, out of the uncreated energies through the contemplation, or through itself the sight of the mind.

towards the One Who is above mind, and Who is God, and to Who getting the mind closer, the mind actually gets closer to The One. This is for God is One.

Then the mind itself unites with itself, in a unity, and so the mind becomes undivided. This is for The One is causing the godlike unity and the simplicity, when contemplated. This is because it is impossible to the mind, by contemplating The One, not to be, at its turn, one and simple. Likewise, by looking at the divided and composed realities, the mind immediately becomes divided and diverse.

I've called as The One, simply, The One Who is simple by Himself. This is for the mind, by enduring the changes after working, and the mind itself being simple, it is necessarily simple also after working only when seeing The One. And if the mind had seen The One, while the mind had been divided at least in two, which would have been the cause making a part of it to differ from another, which sees The One? If that had been the case, the mind either would have been able to see something else, or it wouldn't have seen anything. And this last thing could have been happened due to three reasons: either because the mind not wanting to see, or due to its bluntness, or because of being made for another work, but not for seeing. But, if somebody supposed that the mind sees something else, behold the mind wouldn't simply see The One, but the mind would see two things, contrary to the rationality. And by seeing two things, the mind couldn't have been one. This is for the mind, as it has been shown, it gets cut in the realities it contemplates. And if the mind hadn't seen, this wouldn't have been because of not wanting, for the rational mind cannot be unworking even for the shortest instant. But neither the mind could have been blunt in this regard and sharp in another regard. In such a case, the mind would have been composed, and not simple; in such a case, the mind would have consisted of some non-resemblant parts, like a part of the mind would have been appointed to seeing and another one would have been appointed to other kind of work. Because this too, it would have been a sign of the composition. But this is totally inappropriate to be said, taking in account the mind's simplicity. For these reasons, when the one and simple mind contemplates The simple One, the mind must be one in working too. And if the mind is one in a simple mode, then the mind must be one in working too. And if not, the mind won't benefit anything, and the mind will work or

contemplate vainly. This is because, since the mind is submitted to division, the mind will be the worker of the passions, because of not being carried by the soul's feeling towards the unitary union with The One Who is above mind. And only this union can clarify and clean up the mind's sight, and to elevate it and to direct it towards The One, and by making the mind experiencing the attaching to That One out of Who, through Whom, and into Who, there are all the realities, and towards Who are made and are existing all the realities²⁷⁶.

19. The godlike and above-mind union, with the soul, it is the highest of the desired good things. But the godlike order required the likeness to God. And for the likeness to God, one needs the mind's work, namely the contemplation (seeing)²⁷⁷. For this is characteristic to God too, and from this work (θεωρία) God is called by us with the name Θεός. So, the contemplation ascends directly to understanding God²⁷⁸. This is for God sends from everywhere, to the seer mind, like some rays, and the seer mind has God as its target. And God is One and above world.

On the other hand, it belongs to the mind's nature to actually become what it sees. This is shown also by the speaker of God voice of Saint Gregory, who says that "the mind sees and it experiences the shininess of God". This is for, what the mind saw, the same the mind experienced, for the mind became alike. "The mind is colored, says Peter from Damascus, according to what it sees". And, like by looking at the divided and diverse realities, the mind becomes divided and diverse, likewise, by being elevated to looking at The Simple and Above-World One,

²⁷⁶ We have here a beautiful logical analysis demonstrating that only if the mind is simple, it will be able to concentrate wholly towards seeing God The One. If the mind had been composed, a part of it would have seen God, and another part of the mind would have remained addicted to things. But if that had been the case, the part remaining addicted to things, it would have disturbed the part contemplating God too. Or, if only a part of the mind had been contemplating God, the awareness of the mind's division it would have introduced a limitation also into God. If that had been the case, the contemplated One wouldn't have been The One.

²⁷⁷ The mind's work is the contemplation or the spiritual seeing. It follows to the previous work, that one of the doing, directed upon the body, in order to clean the body of passions.

²⁷⁸ Like the sensitive things can be seen for they send some kind of rays to the sensitive eye, likewise God is seen by the mind, for God sends some kind of intelligible (possible to understand) rays, to the mind. Therefore, any kind of contemplation about God, even if seems purely intellectual, it still establishes some kind of contact between God and mind.

the mind becomes one, as I said before²⁷⁹. And if, by reaching into The One, the mind sees The Without Beginning, Borderless, Shapeless, and Simple One – for The One is such –, the mind will become, at its turn, without beginning, borderless, shapeless, and simple, according to its work²⁸⁰. And the mind, by experiencing these things, and by being changed thus, it is in a likeness with the godhead, as much as it is this possible. And thus, the mind ascends to the highest amongst the desired good things, to the above-mind and untold union with God. But, in order to do that, the mind must strain itself, with the whole its power, towards hurrying up and towards desiring into Ghost, to reach the contemplation and the seeing of The One Who is above the world.

20. When the mind is divided amongst many realities, or at least between two, it is obvious that the mind cannot see The Simple One, and that's why the mind is bordered, limited, and darkened. This is because thus are the realities which aren't totally simple. But when the mind reaches to a touchless touching with The True One, knowing Him through a sight understanding into the Ghost, and without involving the eyer, the mind becomes without beginning, endless, borderless, imageless and shapeless, it is dressed up with the not-speaking, and it gets accustomed to the silence of the awe, it is filled up with joy, and it experiences the untold realities. But do not reckon that I say that the mind becomes without beginning, endless, and borderless, according to its being, but the mind becomes like that according to its work, for what is changes, it is not the being of the mind, but it is the mind's work. This is because, if the mind had been changed according to its being, when seeing and experiencing the godhead, or when being deified towards seeing God, the mind would have been itself God, according to the being. But, something like that cannot be even someone amongst angels, but like that is the only, the

²⁷⁹ The fact that the spiritual contemplation or seeing of God, it implies the coming of some rays from God to the mind, it has as consequence the fact that the mind - or the subject – it is imprinted with the image of God, namely the mind becomes in His likeness. Thus, the likeness of the man to God it cannot be done without contemplating God.

²⁸⁰ The seer of God, work of the mind, it actually no longer is its work, but it is the work of God within the mind, it is His active ray within the mind. But this work becomes so characteristic to the mind, that the mind lives it like its own. So, we must understand that the seer lives this work as not-begun, borderless, simple, and shapeless.

supreme, and the one God Who is God according to His Being. And, consequently, it is absurd to say that the mind is deified according to its being, then we only could say that the mind experiences the deification through itself the work of seeing. So, it isn't characteristic to the mind's nature that its being to be transformed, but only the mind's work is transformed. Besides, if the mind is naturally transformed, as it was said, according to the realities it contemplates, but the mind doesn't contemplate, by any means, the godlike Being, but only the godlike work, the mind won't be transformed according to its being, but according to its work²⁸¹.

21. Shining²⁸² all the realities out of The One Who is above the world, and they do not detach themselves, by any means, from That One Whom they have taken their being from, but as they have been created by That One, likewise they are uphold and consummate by Him, and there isn't anything in any of them which not to come like a flowing and like a fragrance, out of That truly One Maker²⁸³. And all the partakers to existence realities, they almost speak, by unveiling not The One Who is above the world (for This One is above any contemplation of understanding), but a certain ray of The One Who is above the world. That's why, given that all the realities shout out on The One, and all realities tend towards The One, and The One Who is above the world He shows Himself through all realities, it is absolutely needed the mind to be guided, advised, and brought

²⁸¹ The Eastern discerning between the being and the work of God, it allows this teaching to speak about a deification of the mind according to the work, and not according to the being. The scholastic theology, when speaking about a contemplation of God's being, by the mind, in the future life, it should reach the conclusion of a deification of the mind according to the mind's being, and that means a pantheism.

²⁸² All the things are shiny for they come from The One Who is luminous light. Rightly so, the Romanian people call the world as "lume", namely luminous light. The physical realities have the luminous light as their ultimate essence. The persons illuminate when they sincerely open themselves to others, so that they are too - in their actualization, as factors of conscious relation - luminous lights. But the physical things are luminous for they have a meaning too, a logos out of the godlike Logos Who is the supreme meaning of all realities. And the persons are luminous, for they are living within their conscience's light, and for they are searching for their own meanings in all realities.

²⁸³ None of the created realities stands by itself, but all of them are uphold by the Maker, through a work irradiating out of Him (ἀπόρροια), and all of them persist and advance towards their own target, and towards a general target, not through a static connection with Him, but through a power coming out of Him in a continuous irradiation, like the rays of a luminous light source are irradiating continuously.

to The One Who is above the world. And this is done, on one hand, by being the mind forced by the urge of many creatures, and on the other hand, by the fact that Himself The Untold Creator says: "I am the life" (Jn. 11: 25); and: "This is the eternal life, they to know You The One and true God" (Jn. 17: 3); and in another place: "Search for the Lord and your soul will live" (Ps. 86²⁸⁴: 33). This is for the sight comes from searching and the life comes from seeing²⁸⁵. He would want to be seen by the mind, in order the mind to get gladdened, to get illuminated, and rejoice, as David says: "Into You there is the dwelling place of all the ones who gladden themselves" (Ps. 86²⁸⁶: 7); and: "Into Your light we will see light" (Ps. 35²⁸⁷: 9). He has made, on one hand, the mind to be seer, and on the other hand, He has sown all His features in all existing realities, so that through them, as through some openings, to show Himself to the mind, in a light of the understanding, conquering the mind, illuminating the mind, and attracting the mind towards Himself²⁸⁸.

22. God Who is the Trinitarian One Good, what He did, He did it because He wanted. But God wants the highest good. This is for the kindness is His nature. So, for He has created the mind as seer of Him, and of His realities, and this gathers the seer mind towards The One, it is a thing wanted by God that, the mind to contemplate Him (to see Him). And this is for He is through Himself the supreme Good. This is for God is One in a proper and simple sense, and the fact that the mind searches for

²⁸⁴ In KJB we have: Psalm 69: 32. (E. l. t.'s n.)

²⁸⁵ The seeing transforms the life of the one who sees, for it places the one who sees in connection with a seen content. That's why, when it is seen a source of healthy life, one above the passing life, this source nourishes the life and it elevates the life on an imperishable level. The view, or what is seen, it has an ontological effect – we could say. I do not change myself into life, through seeing, only by following the example of a superior life seen by me, or only for I am influenced by a bad example seen by me. But, out of the source I am seeing, it comes within me a current (*απόρροια*) of power, in the good or the bad meaning of the word.

²⁸⁶ In KJB we have: Psalm 87: 7: "As well the singers as the players on instruments shall be there: all my springs are in thee."/ in ROB we have: Psalm 86: 6: "For into You is the dwelling place of everybody who gladden themselves".

²⁸⁷ In KJB we have: Psalm 36: 9. (E. l. t.'s n.)

²⁸⁸ The Word of God, as Rationality-Subject, He has given to the rationality-subject of the man, His rationalities-objects, materialized in things, in order there to be a common content for the dialogue with the human subject. They are equally many words of the Word-Person, towards the human persons, in order the human person to answer Him, through these ones. The things are the eyes which God looks at us through. The world is like a sift crossed through by eyes, which God-the Word looks at us through, and we too, look at Him.

Him and unitarily gathers itself towards Him, it is, like it has been shown, the highest good too²⁸⁹.

23. If the love usually is one and not-undoable, according to the teaching of the wisemen of God, then One will be the beloved One too. This is because, if the beloved realities had been at least two in number, there would have been two loves too, or the one love would have been divided in two, and it wouldn't have been any longer called as one and undivided. But, since we say that, by and large, the love is one and not-undone, we must understand that the beloved One is One too²⁹⁰. But the One Who is loved, He is before the love for Him, and until somebody doesn't have something out of the beloved One, that somebody cannot have either the love for Him²⁹¹. And the love means that we must extensively love God, as we are required by the natural and written law of God. The natural law urges our loving of good mind, to search for the greatest good, which is God; and the written law commands us: "You will love your Lord God, with the whole your soul, with the whole your heart, and with the whole your thought" (Deut. 6: 5); and: "Your Lord God One Lord He is" (Deut. 6: 4). So, One is the worthy of Love One: He is the Trinitarian Unit. And this precedes the mind in the mind's love for God in Trinity²⁹². So, the mind must want to

²⁸⁹ God is in Himself, or for Himself, the highest Good. But the mind that is gathered, by seeing, into Him, the mind receiving God within itself, that mind becomes too, by participation, the highest good.

²⁹⁰ The love cannot be divided. Everything that belongs to the love is concentrated into love. That's why the love is wholly directly towards the beloved one. For this reason, even if the beloved ones are two, the love is directed wholly towards each one of them, and thus the love unites them. And the love suffers when seeing them as wanting to remain divided. The love wants to see the beloved ones as united, in order itself not to be divided. In God this desire of the love is being accomplished. Into God, the loves see all people united, for God is One and in Him everybody have their origin and support. By loving The One God, the love is satisfied in its not-undone fullness. In this case, the love is no longer exposed, to any sufferance.

²⁹¹ The beloved One exists before our love for Him existed. Better said, if there is a love amongst us, there must exist somebody worthy to be loved, before us coming to existence, or before us being capable of loving Him. You must be aware of the beloved One and you must have something out of Him, or you must feel within yourself the quality that makes Him worthy of love, in order you to love Him. If our subject feels the need for loving and for loving in a culminant degree, it will mean that this culminant love existed before any human subject - who feels the need for love - existed, namely it existed before any human love.

²⁹² If the one who loves must receive within himself something out of the one Whom he loves, before loving Him, in order that one to be able to love Him, the loved One has to communicate something out of His love to the ones into whom He wants to awaken the love for Him. That means that within the beloved One there must be a love, for Him to communicate out of that

extend itself towards The One Who is above the world, so that by finding Him and by seeing Him, the mind's love to be kindle for Him, and the man to be able to become fulfiller of the law and of the commandment, by loving, according to the things we've just said, his Lord God.

24. It is impossible to the mind that has ascended towards The One Who is above understanding, not to be filled up with love for Him. This is for the mind encounters an untold and non-comprisable beauty, starting from within That One as from an all-upholding root. That's why, when the mind is full with the godlike illuminations, so that the mind is like a fishing net on the brink of getting torn apart because of the load of fish, and the mind is overwhelmed with awe by watching at that above-mind beauty. And, the mind is even drunk as of wine, and the mind gets out of itself, and it experiences a bewilderment above understanding, because of not being able to look at that above-beauty showing of the unusual beauty. For this reason, the mind is kept, to say so, in the chains of the love and the mind feels itself burning as of a great thirst²⁹³.

This is for This One is and above-understanding One, but He is One preached by all realities as their Cause existing from before, as the beginning, as the end, and as the Upholder of all realities. He has brought to existence the beauties and the good things of all the beautiful and good realities, through a springing out, out of His power, of a making of beauty and good things power, while Himself remaining, endlessly and for infinite times, above all beauty and all kindness, and being Him One above world and without resemblance. Only Him is worthy to be loved, and He is above everything that is worthy to be loved, for only Him is - in an actual meaning - Good and Beautiful, and above anything that is good and beautiful²⁹⁴. Only Him is truly

love, to the one whose love He desires. But in order to have that love in Himself, before the man existed, He must be in a communion. Thus, God as the supreme source of love and as the supreme Subject worthy to be loved, He must be a God in several Persons Who to still be united through Their love.

²⁹³ Other antinomies of the love: the love makes free the one who has it, but the love still keeps him as in chains, for that one cannot forsaken the love; the love satisfies in a consummate manner, but it still persists in it a ceaseless thirst, due to a longing for even more love, a such a big thirst, that the one who loves he seems to be burning, because of love.

²⁹⁴ God fills the soul up, when He is seen as One, with so much joy and light, for His unity isn't an abstract, or mathematical, unity, but it is the fulness of life containing all the realities which

worthy of being loved, through the law of the love and of the order, as the Cause of all realities. And this is all the more, as He exceeds all the realities worthy of being loved, through the overwhelming beauty and kindness and He truly is One above world, as the only One truly existing and causing all the existing realities.

Let's aspire, therefore, through the good zeal, to reach into Ghost to the finding and to the knowledge of The One Who only Him is One, from Who are the beginning of all the realities, and into Who there are the borders of all realities. By doing so, it surely will be opened to us, the gate of the godlike love through the grace of Christ, and we will enter the resting of our Lord (Hebr. 4: 3), in much happiness and gladness, and we will know the joy of being imparted with The One, and we will taste the godlike sweetness, by becoming us, at our turn, one too, and by no longer being torn apart and divided, according to the Savior's prayer towards the Father: "for they to be one, as We are one" (Jn. 17: 22). Then we will be the full guards of the commandment that says: "You will love your Lord God with the whole your soul, and your neighbor as on yourself" (Deut. 19: 18). Then we will have reached the consummation possible to the man. This is for "the end of the law if the love" (Rom. 13: 10). Of this consists not only the whole law and the Prophets (Mt. 22: 10), but also the ones who are consummate into Christ.

25. All realities being naturally united into the Ghost, the division means a falling off Ghost. That's why, also the mind when is divided in its work, it is outside the living into Him according to the grace. And the mind experiences this by looking at diverse things. This is because the mind cannot have the non-division while looking at diverse things. And this is because, if somebody supposed this as possible, he wouldn't be able to easily explain why the quiet mind it differs from the disturbed mind. If that had been the case, the mind of the ones who are carried by God it would have been shown like the one troubled by the passion's disorder, and that is absurd. So, the mind becoming, according to the work, like what it receives, necessarily, when looking at the composed things, the mind becomes diverse too, and, by falling off simplicity, the mind

are above all the world's beauties and good things. Out of God, as the only One Who truly is One, blindingly irradiates all the beauties, all the lights, all the meanings, and all the gifts.

won't be able, any longer, to keep its non-division. And while divided, the mind is less clean of sin than anything, since itself the fact of being divided is reckoned as sin by the ones who can understand these aspects. If, consequently, the understanding power asks the mind for tasting – by looking towards the supreme and from above world One, and in an understanding feeling, and unitarily – the above-nature Good, while living in division, the mind falls off grace.

That's why, we must attach ourselves to The One Who is above the world, and to look only at Him, with the whole our soul, in order us to get rid of division and estrangement. But, not only that, but even if the mind looks at a sole thing, if that thing is a created one, then the mind won't be able to become non-divided. This is because the created one cannot be actually called as simple, since it is limited, composed, and circumscribed; and that's why, no one has the right to be called, simply, One. And the mind focusing its look toward a limited thing, it won't have its work simple and unique. This is for the mind's look will be limited and circumscribed and composed, as it is the thing contemplated by the mind²⁹⁵. Consequently, it will

²⁹⁵ No only when looking towards many things, it is the mind divided and therefore disturbed, but also when looking towards a sole thing, but a created one. This is because a created thing, by being limited, it cannot absorb the whole mind in looking at it, but there remain within mind great reserves not engaged in that looking, reserves which protest against the mind's engaging against the mind's preoccupation with that sole thing, and that causes within man a tearing apart. This is a tearing apart experienced by any of us, almost permanently. In no thing we can find the whole. That's why, with another part of our being, we crave for something else. We are especially not finding the whole, when we consider anything as standing by itself. In such a case the thing still remains unexplained. The thing is potentially composed, by the fact that the thing is connected to the ultimate ground of all things: to God. Only God is explainable through Himself, for He is and He comprise everything. But each thing shows itself as composed, by the fact too, that it is limited. This is because any limit it involved the awareness about something existing beyond that limit (Simeon Frank, *La connaissance de l'être*). That's why nothing is, in a simple manner, One. This is because by not-comprising all the realities, it presupposes that beyond itself, and next to itself, there are other realities.

But any sort of immanent foundation of the whole, in a pantheistic sense, it cannot be The true One. This kind of one, it is forced by a law superior to it, to diversify, so that it has within itself the multiplicity in a potential manner. That one is nature, and it is not a subject. That one is identical to what comes out of itself. But it is not like that, in the case of the godlike Subject, and therefore neither is like that in the case of the human subject who is created in God's image. The divine energies aren't one with the divine being, and, on the other hand, neither are they one with the created world. The world is created through energies, and not through an emanation out of God. The danger of the pantheism stalks the Occidental theology, that doesn't discern between uncreated energies and creation. The human subject can remain or he can become, at its turn, one, for he enjoys some kind of "transcendence" from nature. But it is a

fall off the godlike grace that was making it, before, as simple, without beginning, and uncircumscribed. And it will be outside The hidden and above-understanding One²⁹⁶. That's why, the mind will be deprived of its glory, that is the joy for being the unique and without beginning origin, of the work, the joy for limitlessness, for simplicity, for having reached imageless and unitary. And the mind won't reach to receive within itself the imprinting of the above-nature and all-untold beauty. Therefore, it is due that the mind to search for and to tend towards The One Who is without beginning, simple, limitless, and truly One, and from there, the mind to hurry up to become illuminated and to join with the original unity, which gathers all realities together and, consequently, the mind will be united with itself. By this, not only that the mind will be loved by The All-Good One, as one that has become, as much as it is possible to the mind, alike the limitless and the simplicity of The One Who is imageless and shapeless, but the mind will even be able to love the godlike and above-nature beauty, for the mind will be, as I said, elevated towards its likeness²⁹⁷. This is for, if in the one who is alike it usually is born a disposition that love the alike realities, it will be obvious that the mind will be love and it will love God, and this is for what is alike, it is alike to someone who is alike it too, and as the likeness has its complement corresponding to it, likewise the one who loves is, at his turn, loved. And between

created transcendence, and not a creator one. But the human subject can be considered as participating to transcendence, for it tend to raise above the created world and for the human subject can find his accomplishment only in the uncreated world. The human subject consciously actualized his limitlessness, and he can live in the limitlessness of the divine Subject, for the human subject has become in His likeness, by receiving His uncreated energy, and by being capable of receiving that energy.

²⁹⁶ No longer being in connection with The One, by sight, the mind will be outside the grace, or outside the transforming ray coming from Him. The mind won't be actualized in its simplicity, and it won't receive in that simplicity the endless richness of The One, because of not having the grace of The One Who is truly One, or the connection with Him, and Who comprised within Himself all the realities.

²⁹⁷ Only the mind that unites itself with the godlike One, it actually united, through its works, with itself too, becoming one in work, as it is one in being. Only that mind is aware of its limitless unity and it lives that unity. Only by living its limitless unity in working, of its abyssally rich unity, the mind lives the infinitely rich unity of God. But this is valid also vice versa, namely, only by living in intimate relation with the divine Subject, the mind will live the indefinite reality of its own subject.

God and the human soul, there isn't a greater communion than this one²⁹⁸.

26. The mind will ascend above its nature when it consummately ascends at what is above the nature, the mind becoming imageless and shapeless and entirely deified, without beginning and endless, and, to say so, above its own unity²⁹⁹. And when the mind keeps within itself, its understanding, even if still occupied itself with the spiritual and above-senses realities, the mind will move naturally and it will still remain in its nature. And what is above-nature, it exceeds by far what it is according to the nature, and it is far higher. That's why, we must love forcing ourselves to ascend to what is above nature, for that is better, according to the commandment that says: "Crave for the best amongst the gifts" (1 Cor. 12: 31). And the mind, while being in what is above the nature, it will be into God. This is for God is outside any nature, He being the All-Old (All-Original) and simply The One. That's why the mind must tend towards the All-Old (All-Original) and Simple One, and the mind must strive to look towards Him, in order to be elevated for, while being in The One Who is above the nature, in a manner that is above the mind's natural work, to reach a state that is better than the mind's state according to its own nature³⁰⁰.

²⁹⁸ "There isn't a greater communion between God and soul". It is about the affection awakened by God within the man's soul, and vice versa. This affection is not only a thought one, but it is also produced by each one's answering the desire of the another. Of course, God accepts this affection produced by the loving answer of the human soul, only because He wants. The mind's gathering together, from all realities, into God, it is a deed of the love too, it is an affectionate answer of the man to God's desire, and it isn't only an intellectual movement.

²⁹⁹ The mind crossed into an act of total love for God, beyond itself. And for the mind is the highest in the created order, by ascending above itself, the mind is elevated to the divine transcendence. That's why the mind is made for transcendence, namely it implies in itself the relation with the transcendence. But because only the created realities are to the extent of the mind's understanding, by being elevated into God, the mind is elevated to what is above understanding. This is for the plan of the understanding coincides, in a certain way, to the created or the immanent plan. But this entrance into the transcendence plan it is an experience of the infinite and above-world richness, that one hidden in the godlike One.

³⁰⁰ The elevation of the mind above its own nature, in the divine and transcendent One, it means ascending above the mind's natural work; it means that God seed His work within the human mind, namely that God elevates the mind through His work, though the mind has impropriated this state also through its own experience. God's transcendence, in the Christian teaching, it doesn't mean locking God in a plan that is inaccessible to the creature, but it simply indicates that God is from another plan than the created, natural, immanent, and submitted to the natural laws plan. It means that there is a possibility for the creature to be elevated above

27. Each one of the existing creatures, it enjoys its own things, and it naturally rests itself in those things. But all these creatures preexisted before, according to their cause, in the All-Original Cause. That's why, the mind will naturally reach the true joys and it will have the imperishable happiness and it will endlessly rest itself, when, by crossing through and by leaving all realities behind itself, the mind will stretch itself towards that original, unique, and totally-first cause, and the mind will reach, through an understanding turning, there where all beginnings, all middles, and all ends (targets), of all realities, have come to existence; to the cause in which they have their ground from before, and which all realities are being kept through, and which are brought towards their own target through, the realities which are being consummated; to the cause which they achieve the good experience for, the realities which are imparted with this good suffering³⁰¹, and the cause which the mind too, it has been built up by, like it is. This is for, in some mode, while the mind turns towards the cause of all realities, the mind actually turns towards itself, for that cause is the mind's prototype (model)³⁰².

Actually, each one loves himself naturally, and especially the mind is the one experiencing this love³⁰³. But by being supra-luminous image of the non-comprised beauty of The One Who is above understanding, the mind looks - through its turning - at its cause, with love, for, as it was said, by looking

nature's plan; this is for there is a plan which the creature can be elevated on. And for this plan is the plan of the sovereign will and freedom, and of the absolute power upon any law, in manifesting the good, the conscious creature cannot be elevated on that plan, except by the work of the transcendent God. God's transcendence is an active transcendence, capable of and desiring to work upon the plan of the created nature, in order to elevate the created nature on the plan of God's absolute love and freedom.

By being elevated on this plan, the human subject becomes better than he is according to his nature. Thus, the human subject reaches the plenitude of exercising the absolute freedom, unlike on the plan of his created nature where he cannot exercise it plenarily.

³⁰¹ The good suffering is the suffering of the happiness, and of the illumination, and of the love. This is for all of these are produced within us by God. Even in the purely earthly life, we cannot achieve the happiness only as a fruit of our own action, but also as a fruit of the love given us, as a gift, by another.

³⁰² Only for the mind, by gathering itself into God, it finds itself, helped by its cause and model Who works within the human mind efficiently, and the mind, by exceeding itself, it experiences, paradoxically, in the same time, the fullest happiness or the best suffering. And by this, though reached outside itself, it accomplishes its natural desire for full happiness.

³⁰³ The mind loves itself more than any other creature, for it is aware of itself.

there it sees itself and it loves on itself above anything³⁰⁴. But also differently: the ones having their being from somebody, they naturally feel an impulse of love towards that somebody whom they have come to existence from, and vice-versa, the parents are mastered by love for the children born out of them. That's why, within the one who turns himself towards The One Who is the everybody's cause, it springs out a great pleasure. This is for that one turns, as I said, in the same time, towards That One and towards himself. And this is for in That One existed from before, in the virtue of the cause, all the realities, so also the mind, as one amongst all, it is in The One Who is above understanding, as in the cause and the model of all realities.

28. Like all the beings are out of the One Who is above-being, out of the One Who is above-nature it is all the nature, out of the non-temporal and incomposite One are all the temporary and composed realities, and out of the uncreated One are all the created realities, likewise the imageless One has made on Himself all the images, and out of the One Who is above-world are all the shown many realities. So, the one who doesn't occupy himself with The Imageless One and who doesn't look at Him, by somehow hanging on Him, but he looks towards something else from amongst the realities seen in image and creation, that one gives primacy to the realities which are incomparably lower than The One Who sits above, and so the human mind will be almost worshipping idols. This is because what somebody occupies himself with, what he aspires to, that something conquers him too. And what conquers the man, that enslaves him too. And thus, a man like this, he ends serving the creation instead of serving the Creator. This is for each one's mind is enslaved by and it served to what he occupies himself with. And that is the things the mind loves. If, therefore, the occupation with something else and the looking at something else than The One Who is simple and imageless, it brings so much sliding away, we must direct our zeal towards The One Who is simple and imageless, in order to know Him through our understanding turning and tending, and in order us to be

³⁰⁴ Thus, it is reconciled the love for the self with the self-exceeding. In its cause, the mind loves both God and itself. Besides, generally, by loving on another, any subject finds in this his own happiness. The difference from egotism is that my subject doesn't start loving another subject with the intention of finding my own happiness. My happiness will come to me without I, thinking at it, even for a moment.

partakers to the treasures of all knowledge (2 Pt. 2: 9). This is for, the ones who have united themselves with Him, they are imparted with the resting or with the stopping of all contemplation, and with the stopping of all cogitation, and with the above-mind silence, and with the impossible to explain gladness, out of much awe³⁰⁵.

29. If all the existing realities desire their existence, and everybody's existence is, according to the cause, in One Who is above existence, consequently, all the existing realities, and especially the rational ones, if the move straight and as it is due, by wanting their existence, they will actually want The One Who is above existence³⁰⁶. So, the mind that doesn't tend towards The One Who is above existence, neither it desires Him, that mind wrongly and sinfully uses its movement and it fall off its worthiness, for the mind's worthiness consists of knowing The One Who is above existence and it consists also of all-godlike and above-mind union with Him, as consists of loving Him too.

30. The causes abundantly have the beauties of the realities they cause. And everybody's cause, by and large, it is The One Who is above being. So, if the mind attaches itself to something amongst the realities which are below The One Who is above being, as a good reality or worthy of mind's attention, that mind will miss, without any doubt, its target. That mind will be loving of good, but it won't move towards the prime and own and above-being One, out of Whom all the good realities are through impartation, but that mind will move, because of its carelessness and nescience, towards the realities which are imparted with goodness. But the mind that searches successfully, it directs the sight of its understanding towards The One Who is above being, by limpidly knowing that thus it

³⁰⁵ In the union with The One it ceases the contemplation, or the spiritual seeing. And it even ceases any effort for understanding. This is for it is no longer needed the passing to a greater understanding, to understanding some higher reality. It is a stability in The Same endless or borderless One; it is a stability above any understanding; and therefore, it is an understanding higher than which, there is no other understanding.

³⁰⁶ The existence of all realities has its origin in The One Who is above existence, in The One Who is transcendent to the creation that is multiple and composed by nature. ON the other hand, all the existent realities want to exist longer and eternally. Consequently, all of them search for strengthening their existence also in the surplus of existence into the One Who is above existence. If they do not search for in Him, they will suffer a weakening of their existence.

will abundantly achieve what it wants, by reaching within its cause through that understanding seeing. Such a mind will know that nobody gives the good things it has, or any other good thing, except The One Who is above nature. This is for, even if the mind reckons that some of those come out of an own power, those ones do not use to always remain in the loving mind. Only the Holy Ghost has been entrusted with doing that, and to work the good things as He wishes, and in whom He wants, for He is Lord of the mastery nature and Person of the Unity in Three Hypostases. So, the mind must turn towards The One Who is above nature. That is for, at Him, there is not only the spring of all good things, but at Him is also the unimpeded sharing of the gifts.

31. All the existing realities naturally desire the good. And the true good is One, despite being many things called as being good. This is for the good in a simple way, and, to say so, the consummate good, you won't ever find it in the many things, but you will find in those things only a good that is called like that in the virtue of some impartation with the good, for they participate to the good coming out of The One Who is above nature; so that those things reckoned as good, they do not have the good by themselves. Only That One Who is above nature good and simple and above-kindness, and spring of all-kindness and ultimate giver of the realities belonging to Him, and Who naturally turn all realities back within Himself. He is the spring of all being, existence, skillfulness, power, movement, and kindness. Simply speaking, all the existing realities and all the realities contemplated around them, they have their origin, by creation, in The One Who is above being. That's why, the mind that is carried towards something else and not towards The One Who is simple and above being, that mind is moving in a wrong direction. That mind might be moving towards good, but not towards the simple and actual good, neither towards The One Who does the good realities and the better realities and the other realities which need the good and which need better, through an overwhelming outpouring of benefaction.

32. So, the mind of the many, by laying, because of their lack of understanding, in division, and by being torn apart by many things, that mind doesn't know the Good, namely the One Who is simple, and that mind doesn't search for Him, neither it

occupies itself with Him. About those ones, David says into the Ghost: “Many say: who will shown us the good things” (Ps. 4: 6). But not the Good. And that is rightly so. By taking care of an by toiling for many things, they have forgotten that “only one things is needed” (Lk. 10: 42). This thing, of the part shown by the Word of God, as the good One, they overlooked it, or, by disregarding it, they have lost it, without thinking, at least, that it deserved to be searched for, above all things. And the ones who let themselves be advised by David, as by a pedagogue, and who reckoned that they must step on his tracks, they say: “It has been marked over us the light of Your face, Lord” (Ps. 4³⁰⁷: 6), namely the knowledge of Yor one glory it has imprinted upon us as in a mirror. Thus, the numerous people rejoice of the many good things. And the ones who live spiritually, they are illuminated by the knowledge of The One and simple Good, being they illuminated in an above-world manner³⁰⁸.

33. Like the water of a river is bigger when flowing united, than when it is divided in many creeks, likewise the sight of the mind and its movement and its desire, are stronger when the mind focuses unitarily and without division, towards only one thing, and when the mind isn't divided in many and many sorts. And this happens when the mind extends, and it searches for, and it looks at The One Who is simple and above world. This is for One Who is all-simple and above-world, He truly has the power of gathering the mind together. And only when the mind is found worthy of seeing This One, it is impossible the mind not to take His shape – as much as this is possible to the human mind – like an image, and not to become unitary, and simple, and colorless, and imageless³⁰⁹, and without any quality, and impossible to reach, and borderless, and endless, and without

³⁰⁷ In KJB we have: “There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.”; in ROB we have: “Many say: “Who will show us the good things?” But it has been marked over us the light of Your face, Lord!”. (E. l. t.'s n.)

³⁰⁸ Here is affirmed an opposition between the people of the many, who rejoice the many pleasures, but all those pleasures being little satisfying, and the few people who detaches themselves from those pleasure and who focus themselves in the endless joy for The One Who is endlessly rich.

³⁰⁹ On the other hand, by looking at the borderless One, the mind regains, at its turn, its own limitless, and in this sense the mind takes His image (εικών), which means, in the same time, being free of any define, contoured, or with edges around, image (απεριόριστος). The author says further on: “impossible to reach”, in the sense that not thing can reach that and no person can disturb of catch that.

countenance, and simply one above the world, illuminated by the rays of the godlike love³¹⁰, and above the world, and crowned with the unveiling of the mysterious knowledge, of the silence, and of the non-understanding which is above word and understanding³¹¹, by being delighted with a spiritual joy and with a heavenly gladness. This is for the mind that has reached there, it has been transfigured in a more godlike mind³¹², and it has been dressed up in a godlike shape, by being spiritually imprinted by The One Who is simple, and imageless, and One, and all the other things we said previously. And if this doesn't happen, and if the mind doesn't experience such a godlike transformation, it means that the mind hasn't reached yet, the touching and the imprinting of The One Who is above the world. This is for God is unifier unity and Mind above understanding. That's why, the mind received the His above-world imprinting, when, in the same time with the said things, the mind becomes itself a unity above understanding, experiencing this through the godlike imprinting³¹³.

34. The Trinity of the godhead above being, it is joined in an above-nature unity. This is for God is a threefold hypostatical unit. That's why the soul cannot reach the likeness kindred to God, as an image of God, except by remaining threefold, it becomes one with itself in an above-nature mode. And through the three parts of the soul, I do not mean the rational part, and the anger, and the lust. This is because the three parts of the soul do not consist, actually, of the three parts I've just mentioned. To the rational soul aren't too characteristic, the lust and the anger. All of these are taken from the irrational part and are added to the soul for the bodily living from here, themselves actually being irrational and darkened. And the soul is rational and the soul's nature is full of understanding light. We must say

³¹⁰ The love illuminates a person's face from within that person, but it also shows, in the same time, that person's limitlessness, or that person's infinite depth.

³¹¹ This lack of understanding isn't, actually, an absence of the understanding, but it is an understanding above understanding. That's why the one having it, he keeps his silence, for he realizes that he cannot express it. This kind of understanding illuminates the face of the one who possesses it, more than any other understanding illuminated it.

³¹² On any new level of the union with God, the mind becomes more godlike, not by its being, but by the richer godlike work whose subject the mind has become, through the dwelling of God, with His work, in the subject of the one who looks at God.

³¹³ By imprinting Himself, into the human mind, The One Who is imageless and above understanding, the mind itself becomes one and above-understanding.

that characteristic to the soul are those realities which the soul cannot fulfill its work without. But the soul can work without anger and without lust; and this is valid especially when the soul truly works, namely when the soul works without lust and anger. So, these ones aren't really part of the soul, but, as I said, they are powers of the animal and from below side, of the life, and they stay besides the soul.

That's why, the rational soul, by looking, with understanding, at the realities from above, and by being the soul imprinted with the realities known with the mind, and by extending himself, and, to say so, by jumping over himself, the soul throws somewhere far, as vain trifle, the lust and the anger, because of not having what to use these one for, there where is only simplicity, lack of image, and of shape, and of color, all the other realities requiring an untied and totally simple mind.

The soul is threefold according to its simplicity, for the soul is mind using the word (rationality) and the ghost, which are characteristic to the soul, and it harm less than all things, the soul's simplicity³¹⁴. This is because neither the Trinity of the one godhead, whose image is the soul, is an impediment to His unity and simplicity, but the godhead is a totally simple and above being unity and, still, no less a steadfast Trinity. Thus, the soul, or the mind (this is for the soul is mind and wholly mind), the word (the rationality), and the ghost, made on an above-nature manner, they show us the actual countenance of the one godhead in three Hypostases. And this cannot come from somewhere else except out of looking as and of contemplating the above-nature trinitarian unity³¹⁵. This is for this one is the one Who has made the soul too, thus, and Who brings the soul back to this state after the soul has fallen. This is because without focusing and looking at the Trinity, this is impossible to happen to the soul. And if this doesn't happen to the soul and

³¹⁴ Rightly so, the Holy Fathers know about two trinities of the soul: one consisting of rationality, anger, and lust, and one consisting of mind, rationality or word, and ghost. In the first trinity, the soul's parts are less united. That's why sometimes the Holy Fathers consider the soul as differing from anger and lust. In the second trinity, the parts are so united that one cannot be cogitated as working without the other two parts. Here the trinity doesn't weaken the unity. The Holy Fathers consider the last-mentioned trinity as image of the Holy Trinity.

³¹⁵ Only by this, the soul is one and threefold, or the image of the Holy Trinity, for the soul have been created for looking not at a unipersonal God, but of a God One in being but threefold in Persons. Even if the soul doesn't consciously look at God as Trinity, the soul still is tied to God as Trinity. The Trinity is being imprinting, starting from creation, ceaselessly, His image within the man's soul.

the soul doesn't come to resemblance, we prove ourselves lacking this (trinitarian) mode of being.

We say these things about the contemplative work and about truth, which are especially worthy of all zeal and without which it is impossible to us to ascend to the dispassionate state³¹⁶. This is for like the good requires us the doing in order us to reach dispassionate, likewise the truth requires us contemplation in order us to reach godlike at our image, by serving God in all things and by wanting to become gods through work, and to be us, as much as it is possible, in the likeness of the prime model³¹⁷. And if we need to become one, in order us to resemble the unity of the above-world model, and this unity is achieved within us by looking at, by contemplating at, by tending to, and by the understanding turning towards The One Who is above the world, and by steadfastly looking at This One, we must force ourselves on all ways to look towards The One Who is above the world and above understanding and to attach ourselves to Him, wholly and with the whole zeal, with the whole our heart and with the whole our soul, and to nourish, within ourselves, the love for the One Who is above the world and above simplicity, so that His itself the love for Him to become to us simple wings in our understanding ascension towards Him. On this way, we will always be as in heavens, in a unitary and imageless state, together with the Lord (1 Tess. 5: 17), with The true Trinitarian One, and praising with our mind, with our word, and with our ghost, the Trinity, amazed, overwhelmed, and united with The One, unitarily and above-union.

35. The sensitive unity is the beginning of all numeric multitude. And the above-world unity is the beginning of all the seen and thought multitude and of all existing realities. As, therefore, every number has its beginning from unit, likewise all

³¹⁶ Here is done a connection between image and dispassion. The trinitarian image of God within man, re-actualized by contemplating the Trinitarian God, it coincides to the soul's coming back to dispassion. This is because the image is disturbed through the passionate attachment to the material things, through anger and lust, or through the weakening of the seer work, a work characteristic to the mind.

³¹⁷ After the author said, in the previous phrase, that one reaches the dispassion through contemplation, now he says that one reaches the dispassion through doing, and that through contemplation one reached to deification. But this contradiction could be solved, if we take in account the fact that before starting advancing towards deification, through contemplation, we must have achieved through doing, the dispassion.

the existing realities start from The One Who is above the world, either in His quality as their natural cause, or as their Maker³¹⁸. But the numeric unit, because of being submitted to the senses, it is placed the first one to the ones following to it by nature. This is for, by being the beginning of the counted realities, when counting, the feeling places the unit as first. But with the above-world unit, because that unit being above-mind, it happened inversely. This is because this unity, though it is, by nature, before all realities, the mind places it after all realities. This is for no mind could start from The One Who is above world, and then to advance from Him to the many realities. But, on the opposite, from the many realities the mind ascends and is gathered together at That One. There the senses need the number one in order the senses to advance to the many realities; otherwise, it is impossible to count or to advance as it wants. But here, the mind needs the many realities, in order the mind to be able to ascend to The One Who is above the world, and in order the mind to be gathered within itself, by not being possible to ascend on any other way towards imagining The One Who is above the world.

Thus, the mind, by using the appropriate order and way, it starts from the many realities and it ends to The One Who is above the world, and Who is the top. This is for the one known with the sense, it is easily to comprise and to limits the sense places it naturally and through affirmation, as first, like its nature requires it. But the above-world unit, searched for with the mind, by being that unit above understanding and by escaping the understanding, it cannot be affirmed as the first, according to its nature, so that the mind could start with it, but, rather, by being above nature, the mind finds it in an above-nature mode, not at the beginning, but at the end, after crossing through and, to say so, after counting the many realities³¹⁹.

³¹⁸ The godlike One is the natural cause of all His uncreated energies and the maker (creator) cause of the creatures.

³¹⁹ Here isn't about the procedure of the logical thinking. This one can affirm The One Whom all the realities came from in the beginning. That is the so-called deductive, scholastic thinking. It isn't either about an inductive thinking, raising from concrete and individual to abstract or general. But it is about really experiencing The godlike One, and experience that, though real, it still is experiencing The One Whom all realities are within. One reaches this experience through spiritual growth, and that one must cross through many, and to detach itself from them, through dispassion. That's why, This One is found in a supra-natural, spiritual mode. This way has been granted priority in the Christian East. It has been absolutely required this mode too.

This is for, the mind has the understanding by nature, and The One Who is above world, He is in Himself not-understood and unapproachable; the mind tends by habituation towards the many realities, even unwillingly, given that, on one hand, the mind cannot stop cogitating, and on the other hand, the mind doesn't have power to catch The One Who is above the world and on top. But, by looking at the many realities, the mind sees in each of them something that can be understood with the mind, but that something is seen not as standing by itself, but as belonging to a certain one. Then, by gathering out of each seen thing the meaning which that thing is transparent to, and by ascertaining through contemplation that these ones dialogue with one another, and they do not oppose to one another and they are like some flowers grown out of the same root, the mind advances from the many realities towards The One Who is on top, out of Who all the many realities are; and so, the mind is naturally gathered from the natural existences to an above-being order, in which the mind sees the One Who is above-nature and above-being, through the realities according to the nature. And by seeing, in an untold manner, the spring gushing up and making all the good things and all the beauties, and by being delighted with The One Who is above being, the mind no longer turns willingly towards the many realities, though these ones too, are existing and good and partaker to the good part³²⁰.

This is for, being the mind naturally loving the good and the beauty, the mind doesn't willingly leave The One Who is above all realities, except the mind is forced to do that by some circumstance. But, because the way to be of the existing realities it is different, the mind looks at them differently, and the mind ascends through them to The One Who is above world and nature. In my opinion, the mind must advance in stages, on the path leading to The One Who is above nature and world, in order to, by climbing as on a ladder, the mind to advance in the safest mode, and to know if there is any shortcoming in itself, or in what the mind must be, and if the mind delights itself with that

³²⁰ In this paragraph it is less affirmed the detaching from the many realities, through dispassion, in order to reach at The One. It is mostly described the intellectual detaching. But through that, one reaches to a live union with The One. This paragraph is characteristic to the joining of the logics and of the mysticism in this writing. But the author shows, furthermore, that itself the ascension isn't only logical-intellectual, but it is spiritual too, or it especially is spiritual, namely detachment from the many realities, through virtues, through dispassion, and through the love for God.

shortcoming; and if yes, the mind must realize what is wrong and what it separated it from the godlike feast; and what should the mind do, in order to get back to where the mind has rolled down from. In this way, the mind will know both the mist of the passions and the transparency of the clean heart, and it will mirror the knowledge of the truth, by seeing the truth as the truth actually is, and the mind will be made partaker to heavenly views, and it will receive a godlike feeling and it won't pass unnoticed to itself, its own increase or decrease. Everywhere, the mind will know many wonderful things and the mind will understand what the purpose of the appeasement and of the locking up in the monastic cell is.

But about these latter things, we want to speak right here: All the existing realities are divided in created ones known with the senses, in created ones known with the mind, and in uncreated and know with the mind (intelligible). And above all realities, there is The One Who is uncreated and Who is above mind and being. By passing, the mind's eye, from one to another, amongst the first realities, and by deeply looking within them, after the mind has chosen to appease itself through asceticism, the mind ascends from the doing into loneliness, of the due things, as from some level, at the contemplation (the looking at) of The One Who is truly existent, and to the occupation with Him, as also at the delectation with the heavenly realities, at the happy living into the truth's rays, and to the endless enriching with the eternal realities and at the wonderful sweetening with them. And, it might be, that through the together-working of the grace, and by advancing in time, the mind will even be kidnapped from earth and, by getting steadfast through habituation in the light of the understanding, the mind will reach insensitive to the realities from here, for the mind gets under the mastery of The One Who is above-mind, and the mind will be imprinted by The One Who is incomparable and above all good.

This holy ladder, which is divided in five, and on which we climb exactly like on some steps towards the ultimate target, it doesn't have a spatial distance between steps, but it has a difference, namely an order of the quality characteristic to each step. As existence, the creatures submitted to the senses and the creatures known with the mind, they are likewise. But the last ones exceed, to a large extent, the first ones, like the mind exceeds the feeling, through its feature. And again, the

uncreated realities which are known with the mind (intelligible) they exceed, to a large extent, the creatures known with the mind (intelligible). But both these two levels are amongst the existing realities, and that's why, the uncreated ones which are known with the mind as existing and as subordinated to The Uncreated One, they are above-mind³²¹. From here, it is obvious that the highest seeing and contemplation of the mind, it is that one through which the mind rests within the One Who exceeds all realities, after the mind passed further from doing and it has reached the hidden of that ultimate top, which is placed above all realities; and therefore, the humblest seeing and contemplation of the mind is that one moving amongst the realities submitted to the senses, or better said, that one belonging to the doer man³²².

So, by being the mind, by nature, lover of good (beauty), it must desire what is, in all regards, better (more beautiful), not only in order to have that, but in order to suffer the transfiguration in better, or above-mind, as it is due, for, as It was said, the change received by the mind is according to what the mind sees or it delights itself with. But, because the fickleness intertwined with the mind's nature, it won't leave the mind as long as it is the day today (Hebr. 3: 12) and, as they say, until the shadows keep moving (Song of Songs 2: 17), namely until we won't pass away from the present life, which it shows as in a mirror, in riddle and overshadowed, the truth, it is necessary, when we fall off the contemplation and the seeing of The Uncreated One, The One Who is above-mind, for force ourselves to stop at the uncreated realities which can be known with the mind, and which are the closest to Him, in order our

³²¹ The uncreated intelligible realities, or the uncreated realities known with the mind, as there are the uncreated godlike energies and features, as there are: the kindness, the righteousness etc., they have in common with the intelligible ones, as for instance with the angels, or with the soul, the fact that they can be known with the mind (intelligible) and they can be experienced and, as such, they belong to the realities which can be reckoned as existing. As such, they too are subordinated to God as being, as One Who is threefold in Persons, and Who is above-existence, and as such He is above-mind, or above-understanding.

³²² Here is mentioned also the mind's resting into The One Who is above-mind, and above-seeing, and above-contemplation, after in another place the author reckoned this resting as above seeing and contemplation. But the terms expressing the living on those spiritual heights, they always are insufficient. That's why one can use them in both situations. Everything depends on what these terms are understood like. The fact is, that the author admits the conscience of a resting within The One Who is threefold in Persons, without meaning through this that God's being can be understood or contemplated.

turning back to The Uncreated and above-world One, to be easier to us³²³. And if the thicker mist falls over the mind, darkening the mind's understanding and bringing the mind's contemplation to idleness, we must go back to prayers accompanied by the doing out of the humble heart, in order us to be delivered from darkness through the power of the prayer and through tears, and thus, us to build up again some foundation out of the creatures submitted to the senses³²⁴. On this way, by dwelling the understanding light within heart, through a spiritual work, with the spring of the Ghost's Hypostasis, and the mind skillfully taking the mastery upon the doing, the mind climbs as on a mountain peak and as to an observation height point, where the mind can contemplate from, the realities which remain to the many not only as unseen, but also as unsearched for and not-understood. This is because, without that, nobody will see either himself or God, not even passingly. Speaking now about this doing, it may not be totally besides our purpose.

33. Three are the inwards things which the soul must have in sight, on the stage of the doing: the power of the rationality, the anger, and the lust; and there are three things from outside too: the desire for glory, for pleasure, and for more. These two trinities are healed by the soul by looking at the Jesus Christ's living into body, through the four general virtues, namely through: wisdom, righteousness, temperance, and manhood – and with the grace of Lord Jesus³²⁵.

By this the mind is given the power to ascend in a non-darkened manner, and to look at the godlike realities and to contemplate God. When Lord Jesus was taken into wilderness by the Ghost, having to defeat the devil, He healed the lusting

³²³ The true aspiration of the mind, or of the human subject, it is that of reaching within the godlike Subject. Only in His love the mind can find its resting, like a relative resting can be found by the human subject only in the ambience of a loving person. Any of our preoccupations with impersonal goods and values, it is a falling into a state lacking the true satisfaction.

³²⁴ The doing doesn't consist only of actual good deeds, but also of everything that helps to our cleaning up: prayer, tears, fear of eternal punishments, restraint, patience, humbleness etc. But in all of these, there is also an attitude of differently understanding the things, of differently using the things, or better said, a detachment from considering the things as the ultimate reality.

³²⁵ Unlike the philosophical, natural morals, which reckon that the four cardinal virtues can be gained by the man by his powers, here they are placed in connection with Christ. Only by looking at Christ and by receiving the help from the grace, those virtues can be fully achieved.

part of the soul, through fasting; and He healed the rational part, through taking vigil and quiet prayer; and He healed the anger by resisting it in word; and He healed the love for pleasure, for glory, and for money, because, when getting hungry, He didn't ask, as the devil suggested Him, the stones to be transformed in breads, neither did He throw Himself off the temple roof, with the intention of being extolled by multitude that He wasn't harmed by falling, and neither He let Himself to be convinced to worship that one, after that one promised Him that He will be presented the richness of all kingdoms. But, by angrily, but wisely and rightfully and temperately and manly resisting satan, He rejected that one, teaching us too, how to defeat any devil's attack³²⁶.

One can see and he can know the same thing in the Savior's cross too. We see the Savior, when the time was coming closer, that He was praying, getting away from His disciples (Mt. 26: 26). This brings the healing to the rational part. He took vigil and He endured the sufferings of the cross. This heals the lusty part. He didn't answer back, He didn't quarrel, He didn't shout out, not even when He was rebuked, but He prayer for the ones who were tormenting Him. This is for it depend on the good use of the anger to topple the devil over, by resisting him with the word. But He answered the people who were tormenting Him - because of they being also tormented by satan - by keeping His silence, and with the long-suffering, and by praying for them. He was spit at, He was slapped on His face, and He endured mockery. This is for healing the love for glory. He was given to drink with vinegar, He was nourished with gall, He was crucified, and He was pierced with the lance. This is medicine for healing the love for pleasure. He was nailed on the cross, naked, He was sleeping outside, He didn't have a dwelling place, He was disregarded by everybody because of being poor and beggar. And this heals the love for money.

The Savior showed, therefore, twice, the medicine for healing the passions, inside and outside: when He started to show Himself to the world, with the body, and when He left the world. That's why, the one who looks at Him, and at His

³²⁶ The anger mustn't be totally abolished, but it must be used appropriately, through the four cardinal virtues, as Lord Jesus Christ did. By using the anger in this way, we can defeat diverse passions. Thus, we make out of anger too, a positive power, as God wanted it when endowing us with it, and we can abolish the passions' temptations, or even the passion themselves, from within us.

teaching and cross, and who becomes - as much as this is possible to the human being - Christ's follower, wisely, and righteously, and with temperance, and manly, that human being will stop at his turn, as Christ did, the passions' work directed towards evil, and by that, he will be able to stop all the other bad things. He will be able to use those virtues as it is due, and after that he will use all the things appropriately, and he will be a true doer man, and as ready as possible in order to look at God and to occupy himself with God, in focusing his understanding.

Thus, the mind, by starting with the many creatures submitted to the senses and by seeing their good composition, and by understanding then the creatures which can be known with the mind (intelligible) and by moving itself to the uncreated realities which can be known with the mind (intelligible), the mind has climbed, as on a ladder, all the four steps³²⁷. And to these ones it follows the non-speaking, the silence, and the godlike awe, and, in short, the looking at and the contemplation of The One Who is above-world, and the above-understanding union. This is the crown of the silence, the highest and the most consummate good thing, as much as it is possible in this life, it is the end of the truth, it is the fruit of the faith, it is the shiny ray of the hoped glory, it is the foundation of the love, it is the balance of the mind, it is the steadfastness replacing the ceaseless mind's movement³²⁸, the not-understood resting, the unitary state, the earnest of the future age, the source of a

³²⁷ By looking at the seen things, without passion, we climb on the first step; by looking at the intelligible creatures (angels, soul, their value), we climb on the second step; by passing from these ones to experiencing the uncreated intelligible realities, namely the godlike uncreated energies and features, we climb on the third step; finally, by resting ourselves into God Who is the Maker of the realities from the first two steps and the spring of the realities from the third step, the mind has ascended on the fourth step.

³²⁸ The ascension towards The One it wasn't only an intellectual ascension, but it was also one through doing, through praying, through strengthening our love for God as the Unique and All-Comprising Good. The state lived in union with God, it is, on one hand, a state of supreme focusing and quietude, and on the other hand, it is a state of endless joy. It is a state of supreme quietude for nothing attracts the soul towards something else, any longer, and the mind is in this state rejoicing of the limitless depth of the whole and of the endless love. But just because of being this Good endless, the soul never ends tasting Him and the soul never gets satisfied. This stability is, in the same time, therefore, a ceaseless movement. The idea of the stability while always be in movement, or of the eternally stable movement, formulated by Saint Gregory of Nyssa, it is opposite to the Origenistic idea about the boredom of the soul that has reached within God and the soul's coming out from Him, of falling from Him, in order to have another adventure. "The mind's balance" it is the equilibrium achieved by the mind out of knowing all things and the rejoicing of all things within The One.

unimaginable joy, the chamber of the peace, the quenching of the bodily cogitations, the turning back from the present age, the becoming addicted to the future age, the detachment from the passionate life, the inward growing up of the dispassion, the soul's gladness, the gathering together, the resting and the guarding of the soul's movements and powers and, saying all in one, the godlike knowledge and dispassion.

If the mind gets scattered again, due to our drowsiness, or due to some external circumstance, we must take care to bring the mind back again to its own good, namely to the contemplation, by rejecting the passion that constituted an impediment and that deviates the mind from its purpose. We must take heed how far the mind is from its highest good and why is that. We must see: is it the look directed towards the creatures submitted to the senses, or towards the creature known with the mind (intelligible), or towards the uncreated realities known with the mind (intelligible)? Or, is it the mind separated from The One Who is above-nature, the Only One Who is true and above any other one, because the mind having vain thoughts or a certain need? And, by knowing this, let's remove the impediment staying in the middle, in order the mind to turn back again, unitarily, as itself the order requires it, to the contemplation and to seeing The One Who is above-world. This is because, by being the mind outside The One Who is above-world, uncreated, and above-mind, the mind will linger in division and it will have not reached the actual good, even if the mind moves well. This is for the Good from the top is The One Who is above-mind and above-being, uncreated and simple. And That One is the highest end Whom the mind tends towards. One must search for The One Who is above-mind, one must contemplate The One Who is imageless, and one must reach at The One Who is non-comprised, in order to reach the unitary inheritance of The One, of the supreme God, with the grace of our Lord Jesus Christ and of the-life-maker Ghost Whom being us illuminated through, to be us found worthy of receiving the gift of the contemplation and us to become gods by work, and deified through the gift from God.

37. Once the mind elevated on the land of the godlike hidden, the mind naturally keeps it silence, for being united with the simplicity, and therefore being unitarily united with The One Who is above-understanding and illuminating for being imparted

with the Ghost³²⁹. This is for, what could the mind have to say, once it has reached above its understanding powers, and once being outside any meaning and totally emptied, as being above-understanding³³⁰? This is for, the mind still needs the word in order to speak, and therefore it is obvious that the mind still understands. This is for any word comes consequently to a meaning. And if the mind still understands something, how could the mind be in the land of the hidden? For that isn't an actual hidden, and what isn't seen by any other organ, it still can be seen by the mind. For, thus, many realities would have been called as hidden, because very many of them, or, to say so, all the realities seen by the mind, the mind sees them by knowing them through the mediation of another organ that sees them. Consequently, the hidden realities could have been almost endless in number, and that is absurd. But only one is the actual hidden, which the mind ascends to, after crossing through all realities, as at The One Whom all the realities are form, either seen, or cogitated. So, the mind too, by ascending at Him as at The One Who is above all realities, either seen, or said, or cogitated, the mind gets out of understanding, out of seeing, and out of speaking. And we can even say that the mind hasn't ascended there yet, neither the mind has reached into the godlike hidden, as long as the mind still is able to speak. This is for the mind still is able to understand, as long as it speaks. But the hidden is impossible to understand, because of being above-word³³¹.

³²⁹ Once reached in the hidden intimacy of God's love, the mind keeps in silence. This is for, that simplicity, more than full of all the good things, it cannot be described by our words, because our words can only catch small pieces of it, and our words, regardless how much we would use, are insufficient to express this infinite fullness of the godlike simplicity. The infinite simplicity requires to be lived with our endless simplicity, in its impenetrable intensity, and by no means trying us to break it in small pieces, which cannot either separately or together to express it in its fullness. This is because, who could describe the love lived while being held to the bosom of the beloved one.

³³⁰ The mind is there as emptied of meanings, of notions, and not because it would have become totally depleted of those, but because the mind has exceeded all of them, or the mind is above all of them. All the meanings have become unseen through overwhelming. What the shards will be good at, if somebody has the unbroken vessel? But the vessel implies all the shards, but also it implies endlessly more than the sum of the shards: it comprises the shards' harmony, the shininess of this harmony when in sun rays, and the capacity of the vessel of holding a content.

³³¹ This is a logical demonstrating, to say so, of the fact that the godlike hidden isn't a hidden only to the sensitive sight, but it is so also to the mind's understanding. This is for, otherwise, the hidden no longer would have been one, but many. This is because many are the realities

38. While the words usually make the mind to thrive and to advance, they elevate the mind, in this advancing, where the word becomes insufficient, namely all the way up to the work that is being done in silence. And, if the mind always had used words and if the soul always had needed words, I wouldn't have been able to tell you what would have been the advancing of the mind by speaking. But the speaking isn't useful only for doing, but it is useful also for contemplation, for the mind ascends from the words about the realities which have an image, to The One Who is imageless, The One Who is simple and above word, unattached to anything, and actual, where any word appears to be meaningless, or, rightly speaking, the words are even an impediment³³².

This is because the words are used as long as it is done a passing from a meaning to another meaning. But The One Who is simple, detached from all realities (absolute), borderless, and imageless, The One Who is simple and pure and above-word, how could He need the word in order to be done the passing from Him to somewhere else?³³³ Or, how could have been God

unseen by the sensitive eyes, but know with the mind. This is a proving of the apophatic theology. But this isn't only an intellectual renunciation to expressing what is above-understanding, but it is a positive experience of union with The One. This is for the mind is "illuminated by The One", or by the Holy Ghost, in this union. As such, the mind knows about this union, but the mind also knows that that union is above understanding. The mind knows the "that" of the union, but the mind doesn't know the "how" of that union.

³³² This is an argumentation by reducing to absurd. If the mind had always needed words, the mind wouldn't have actually needed the words, for, if that had been the case, the words wouldn't have helped the mind to advance beyond words, because of keeping the mind within their limited realm. A resembling example: if a plane hadn't tended during the whole flight to the landing strip, that plane wouldn't have ever flown. The words help the mind to ascend beyond words' realm. This is the use of the cataphatic or affirmative theology, for the apophatic theology, or of the silence.

³³³ A word follows to another word, for we pass from a meaning to another. By stringing the words, it is shown the connection of a word with another word, or the dependence of an affirmed meaning, on another meaning that must be affirmed, and therefore it shows the dependence of the things on one another. But the mind that reached within God, where that mind would pass beyond Him, by using a word or many words? God doesn't need to be explained through other words, namely through other realities, for all realities are inferior to Him, so that they cannot explain Him. By using words, we only can show God as connected to other realities. But God is absolute, namely detached from all realities (απόλυτος, ασχετος). Of course, we can speak about God, when showing His descent amongst people, and His savior deeds done for us; or when the one who experienced Him, he wants to express something of that experience, to other people. Or, we can speak about God, even when we haven't reached to experience Him, an experience surpassing the meanings and the words, but we still speculate about Him by using our rationality. But the happiness of the man who has reached within God Himself, it cannot be described, and also that man doesn't need to describe to himself. One

encompassed? This is because, the words it usually encompasses something. But The One is non-comprised, because He is borderless and shapeless. And if the word isn't appropriate for The One Who is hidden and above-mind, because That One is non-comprised and shapeless, it will be obvious that the most appropriate is the silence. Therefore, the advanced ones, they must reach from speaking to silence, for they have advanced to the simple, imageless, and shapeless contemplation.

39. The words are used for the known things, while the hidden is unknown, so that the hidden is outside the word. And if the knowledge of the hidden is above-knowledge, and what is above-knowledge it doesn't need knowledge, the less it will need the word. So, the mind that has ascended to The One Who is hidden and simple, it keeps its silence naturally. And while the mind doesn't keep its silence naturally and without being forced to that³³⁴, that mind still hasn't ascended to The One Who is hidden and more than simple.

40. As the people toiling with the quietude, by sometimes getting out of their monastic cell, they know by their own deed itself, the difference between staying inside and getting out, likewise the ones who, by being close to the glory of God, through contemplation, they experience the silence, but sometimes they start speaking again, so that they know themselves what state there are in, when the silence falls upon them by nature and not by will, and how they are when tending towards speaking. When the silence comes upon them, they desire that they wouldn't have ever been given the speaking, and they want to remain in that state. This is for, they are like some angels on earth, and united with the truth: unitarily, imageless, without bodily seeing, shapelessly, and simply, through mind's sights, which do not pass from a reality to another, they having within themselves only the overwhelming and the awe, without understanding anything, better said: looking, without bodily sight, at the godlike and without beginning illuminations. And

cannot speak about God in a fully adequate manner, also because God is "shapeless". The shape as defined in itself, it can be described to others, while the shapelessness cannot be described; if we tried to ascribe a shape to the imageless One, it would limit Him.

³³⁴ The silence of the one who has reached the union with The One Who is endless, it isn't imposed by the will, it isn't intentional and aiming to make a good impression, but it is imposed naturally, non-forcedly, by itself the lived infinite of The One.

when the mind descends from there, as one that is changeable, they start speaking and they pass with their understanding from a reality to another, through many and diverse crossings. And in order the state of silence to come back to them, which is much higher than the state of the speaking, they embrace the quietude and they guard their senses against the realities submitted to the senses, and they use their whole skillfulness, in order to avoid not only the speaking, but even the understanding itself, in order they to be able to say, together with David: “I got muted and I got humbled and I kept my silence about the good things” (Ps. 38³³⁵: 3). Therefore, speaking even the good things, it is inferior to the silence³³⁶.

41. The godhead isn't unveiled, but the godhead isn't either totally hidden. For the godhead exists, the godhead is an unveiled fact, and even a very clear fact. But what is this “is”, it is a hidden aspect. And we must know that “what is”, it very much differs from “that is”. “That is” is shown out of work, but “what is” is shown out of being. The last aspect wasn't allowed to be known even to angels. This is for God is endlessly endless, and above all existing realities³³⁷, and He is above all the mind and the understanding. So, when the mind occupies itself with the realities showing that God is, the mind has many to tell and it can philosophize very beautifully. The man can be name then as philosopher and theologian. But after the mind has ascended higher, due to the knowledge that God *is*, and the mind has been engulfed by the godlike hidden and crossed by the imprinting of the work of what the mind is, and the mind has become, by

³³⁵ In KJB we have: Psalm 39: 2. (E. l. t.'s n.)

³³⁶ In the Greek text: της μετα λογου σιγης = the silence in word. The silence isn't the muteness of the total darkness, of the absence of the conscience and of all knowledge. It is a silence that speaks, that says more than the words could say, but one that can be manifested also through words. It is a silence that comprises the non-comprisable One, in words, namely, it is a silence comprising more than all words can comprise. The one seeing this non-comprisable reality, he keeps his silence, because of not being able to express the non-comprisable, but this silence irradiates out of him, for it irradiates out of him the living of the non-comprisable. This silence irradiates through words too.

³³⁷ υπερ παν ειναι – God is above any existing reality, and He *is*, by and large. This is for, *is* it means noticeable by the realities rejoicing of existence, it means being in the context of the existing realities, it means depending on all realities, and, in the last analysis, it means depending on God Who all realities depend on. We fully are here in Areopagite's terminology. But the author of the present writing, he always brings a new interpretation, as we can see in his following affirmations. A German philosopher or theologian, he would translate the distinction between “that is” and “what is”, by using the terms “das Dass” and “das Was”.

grace, imageless, without the possibility to be touched³³⁸, and without eyes, so that any word that one can say about God, it ceases, and the unified mind remains motionless³³⁹, once the mind has entered The One Who is non-understood. Then the mind surrenders, wholly, to The One Who is beyond all realities, where there is no word, neither meaning, and where the diversity of the thinking can no longer advance from, but where there is the simplicity, the non-comprising, the silence, and the awe. There the mind sees The One Who is imageless, endless, and borderless, and the mind rejoices unusually and wonderfully of seeing The One Who is unseen. And by seeing the imageless image³⁴⁰, the mind becomes, rightly so, at its turn, detached from all realities (absolute) and imageless³⁴¹. And to say it shortly, the mind is contaminated, like the realities contemplated by the mind in an unseen manner and looked at without bodily eyes, by the above-nature godlike beauty, and the mind extolls God, within itself, for God has created the mind thus.

42. God is named as The One, not only for He is simple, being above any composition, but also for He actually exists amongst all the realities said as existing, but which have their existence from Him. This is because what doesn't exist in an actual and simple sense, neither is that, as One in an actual and

³³⁸ The mind that has reached that mysterious experience, it is beyond any contact, and nothing can touch it (*ανεπαφος*), not even spiritually. This is for the mind lives the godlike reality that overwhelms the feeling of any touching coming from something else. The mind lives the reality of God not only above understanding, but also above any somehow thickened feeling, being noticed through a feeling above-feeling. It is a supreme experience of subtlety and finesse. The mind doesn't feel itself as touched even by things, and the persons experience in an accentuate manner, the mysterious transcendence of the mind. These descriptions are on the level of the ones belonging to Meister Eckart, but still not stained by any pantheistic shadow.

³³⁹ The mind's effort of understanding, it comes to an end, and, in this sense, the mind remains motionless, though the mind still is, otherwise, in a ceaseless movement of awe, towards the godlike infinity.

³⁴⁰ Το ανείδεον εἶδος. God is the actual One, imageless, without contour, but on the other hand, this limitless of His richness, of His power, and of His love, it still is an "image".

³⁴¹ The mind, by looking at the imageless image of God, it is imprinted, at its turn, by that imageless image, namely by the "image" of the limitlessness and of the infinity, in the joy and the richness received, by the mind, from God. By this, the mind becomes, at its turn, absolute and detached from all realities, as God Himself is. This is because the mind no longer feels anything of the created realities. The mind no longer feels either the relation with God, as a relation of dependency, for, by being filled up with God, the mind lives His sovereignty and absoluteness. On the other hand, even understanding God, while the mind is detached from any relation, as God is (in an absolute state), it belongs to the mind's nature.

simple sense³⁴². At so, He is called as One for He is the same everywhere, in a non-comprisable manner, and for He alone is unlike any other reality and for He is outside any reality; then, God is called so, for He is eternal, and without beginning, and ceaseless, and for He is equally sending to all realities, in an all-clean mode, the godlike ray of His Providence, even if not all the realities receive His Providence in the same manner. Finally, God is called like that, for He makes Himself know to everybody, without being Him submitted to the relation, and requiring a mind that isn't submitted to variety, an imageless mind, a shapeless mind, a colorless mind, a mind that has gone out from the touching with all existing realities, and simply, a mind detached from all realities, elevated to the infinity of the endlessness, above time, above place, and above nature, and above the natural realities, in order to make Himself somewhat seen by them, unitarily, and above the understanding union³⁴³.

43. Because the spiritual union accomplished between God and mind, it is above understanding, it is said that the mind is above its nature, during those moments, by perceiving The One Who is hidden and above-nature, through an understanding feeling, in a manner detached from all realities (in an absolute manner). Despite all these, what the mind experiences it is appropriate to the mind's nature as cleaned up by grace³⁴⁴. This is for, the understanding is not the mind what

³⁴² It is made here the connection between the fact that God is One in a simple mode, and the fact that God is the only one existing in an actual mode. In addition to that, God is the only One existing in a simple mode, for, when speaking about Him, we do not need to mention anything else, in order to determine His existence, as it is in the case of all the other realities.

³⁴³ Because God exists in a simple mode, not needing, in order to exist, a relation with other realities, the mind must, at its turn, to reach such a state, in order to be able to understand God's existence.

³⁴⁴ In a mode detached from all realities (in an absolute mode – *απολυτως*). In the feeling, which God is noticed through, on that spiritual height, it is not implied the feeling of anything else, and the mind is not determined by anything else. This is for the mind is elevated, then, above its nature, and the mind feels God not through its natural feeling, and the mind feels God not through its natural feeling, but through a godlike work which the mind is imparted with, as with a feeling. Although, what the mind feels out of God, it is somehow accommodated to the human mind. The feeling which the mind is imparted with, out of God, it has become a feeling appropriated to the man. Although the mind is extended beyond itself, it still isn't confounded to God. This is shown especially by the fact that the mind still remains aware of itself. Although the mind is extended beyond itself, it still sees itself that state of being extended beyond itself. This is explained by the author of the present writing, in the following rows, by using the example of the eyes seeing into darkness.

seeing is to the eye. Let's use an example: He who looks into darkness, on one hand he doesn't see anything, but on the other hand he sees that that darkness is one, and he also sees that he doesn't see; and this is because, if he covered his eyes, he still would reckon that there is light around him, or that there are some things around him, but thus, by seeing, he clearly sees that he doesn't see. In other words, the crossing through the darkness, of the seer power, and the seeing of the realities hidden into that darkness, it is above the eyes' nature, but not is such the fact of seeing that it doesn't see. Likewise, it is the mind: by being elevated into the godlike hidden, and by being elevated beyond understanding, the mind doesn't see anything. Because, how could the mind see something? But the mind sees that it doesn't see anything, and that it doesn't see The One Who is hidden like in a mist, The One Whom all existing realities come out of, either seen or thought, either part of the creation, or uncreated and eternal. If the mind hadn't seen this, it wouldn't have seen itself extended beyond itself. But, because of seeing this, the mind sees as clearly as possible that it doesn't see, and what the mind doesn't see is above-seeing³⁴⁵, and impossible to be seen. Entering and seeing inside the one hidden, that one hidden that is above-mind, it exceeds the mind's nature. But looking at the godlike darkness of that hidden, that is, above-all, in an untold mystery, and seeing that it doesn't see in that darkness, it is characteristic to the clean mind that sees into Ghost.

This is because the mind doesn't have the understanding seeing locked up and unworking, when the mind sees that it doesn't see except in a simple mode the One Who is the Godlike One hidden into hiding. This would be the sign of the

³⁴⁵ The mind sees that it doesn't see. But the mind sees not only that it doesn't see, but the mind still feels that The One Whom it doesn't see, That One is Somebody. The mind is aware of the existence of The One Whom the mind doesn't see, namely the mind is aware of God. And the mind is too, aware of not seeing Him. So, the mind doesn't see for it is above the act of seeing. Namely, by not seeing, the mind knows more than when seeing, and the mind knows more intensely The One Whom the mind doesn't see. And the mind is more aware of its helplessness of seeing Him, namely the mind is more aware of itself and of its limitations. In order to know about this non-seeing, the mind needs a conscience, or it needs a more intense sight than its own. This paradox comes from Socrates who said: "I know that I do not know anything". Saint Gregory of Nyssa introduced a dynamism in this paradox. He said (*The Life of Moses*): "To the extent that the mind ascends, it ascends in knowing that it doesn't know". The author of the present writing brought a new specification: "I see that I do not see The One Who is in darkness".

nescience³⁴⁶. A contrary, when it sees more clearly, then it ascends above-mind and it contemplates (sees) its non-seeing, by looking into the hidden of the All-Simple One. This is for the mind sees limpidly that This Hidden One is The One Whom all the realities are coming from. But what This One is, the mind cannot see it³⁴⁷.

And the reason why they say that the mind is in the realities which are above its nature, it is because the mind looks into the all-simple hiding of God. But this is something appropriate to the mind's nature when the mind reaches to be clean. This is for, one can say that it is appropriate to the mind's nature to ascend in what is above-nature, stepping without seeing, namely in a not-understood mode, in the unitary godlike hiding, that is above simplicity and mind. The mind doesn't have, then, any knowing perception, except the perception of The One Who is not outside Himself³⁴⁸. Reached there, the mind, through a movement characteristic to the mind, it reached a stopping and a resting. Not in a resting from contemplating – this is an insane passion – but in a stopping and in a resting from passing from a meaning to another meaning or view. This is because the mind, after it has been elevated up there, by falling into the depth of the endlessness or limitlessness, where the mind sinks into the understanding light of the non-comprised godlike hiding, and it becomes astonished, and it stops, to say so, by no longer experiencing anything else than the awe in that untold understanding brightness. And by no longer passing from a meaning to another, the mind still experiences the work of a

³⁴⁶ Therefore, one cannot say that the mind, when elevated above understanding, it is totally unworking. Even the fact that the mind sees that it doesn't see anything else except The One Who is simple and hidden into darkness, it is a proof that the mind's working isn't totally suppressed. If that had been the case, it would have meant, simply, the nescience. But the experience the mind has about The One from the darkness, it isn't simply a nescience, but it is more than any pretended knowledge about Him.

³⁴⁷ By looking in sight, in addition to the fact that the mind only sees that there is hidden The One, the mind it sees also that out of This One are coming all realities, though the mind cannot see what This One is.

³⁴⁸ It belongs to the mind's nature, the mind to ascend above its nature, namely to look at The One and at His hiding, without using any bodily sense. And this is the thinnest noticing of the All-Thin One. In that supreme thinness of God, there are the roots of all the more or less thick realities, as also in the ultimate thinness of the mind are the roots of all the thickened mind's works. Through its unique thinness, the mind notices The One in His supreme thinness Whom all the realities thicker than He is are comprised in.

understanding illumination³⁴⁹, by motionlessly looking in the above-being hiding, being the mind filled up with non-understanding, and being the mind beautified in a unique and unitary mode, by the unapproachable depth of that brightness that doesn't scatter³⁵⁰.

If the mind stopped the contemplation, how could the mind experience the awe and the enlightenment? So, we say about the mind that it stops, in the meaning that, once reached there, the mind no longer passes from a reality to another, but it contemplates The One, for the mind is addicted to His shininess, the mind rejoicing itself and being filled up with brightness, and no longer moving from the stability it has reached at. Consequently, the mind doesn't lock up its joy of contemplation (of seeing). This is because, not contemplating at all and nothing, it is a passion one must avoid, and which isn't commendable by any means, but it is full with the darkness of the nescience. The mentioned stability of the mind, it is born and it is upheld through the unapproachable shininess of the light, and it is a contemplation that doesn't want any movement, but it wants resting and steadfastness. This is for, That One is above nature, hidden in His mystery and above being; He is endless and limitless to any mind; and He won't let the mind that contemplates Him, to look elsewhere, if that mind has been imparted with the cleanness appropriate to it, and with the godlike help. And the mind won't fall off this godlike contemplation and off this above-beauty-and-infinity shininess, except if it is attracted by a thing which the mind is addicted to, or by the natural fickleness which the mind suffers of³⁵¹.

³⁴⁹ The "understanding light", that is the translation of the Greek expression: νοερό φως, it doesn't mean a light understood by the mind, or which the mind understands through, but it simply is a spiritual light, one opposed to the sensitive luminous light.

³⁵⁰ The mind experiences the work of a spiritual enlightenment, which the mind looks through, with a helplessness of understanding and with an endless awe, in the abyssal and infinitely rich inside of The One. The mind doesn't pass to something else, neither is the mind dead, but the mind is in a work received from God, a work meaning another kind of movement, but unmoved towards something else. The not-understanding, which end the mind never reaches despite the mind's unmeasurable capacity of understanding, it keeps the mind in a ceaseless relation of understanding increasingly more.

³⁵¹ This hints to the Origen's theory, according to which, the soul, by getting bored of the monotony of the life into God, it wants to get out from there, and so it falls in an earthly experience. The infinite beauty and richness, of The One Who the mind reached in, it won't ever cause such a saturation. A leaving from there, of the mind, or a desire of living from there, it is unimaginable. Outside God, there are only things, and feelings, and knowledge, which are infinitely inferior in beauty, and in the richness of meanings, and in the power of attraction.

44. It belongs to the mind's nature, to understand. And the understanding is done in motion and in movement³⁵². But, because the mind reached into God, it is above understanding and motion, rightly so, one could say that the mind ascends above its nature when contemplating God as detached from all realities³⁵³. This is for any meaning is given by a thing. And where there isn't contemplated a thing, there isn't born and there isn't a meaning. So, not being possible by any means, to see God as a thing, God shows Himself to the mind, through the realities naturally being around Him, namely through the realities which He works through, works that unveil the power springing out of somebody who is powerful. For, so, the mind uses to contemplate, in all the other realities, the powers together with the realities having those powers³⁵⁴, and therefore the mind searches, at God, for the same thing. But because the mind is unable to succeed in that, because God is above the nature of any created mind, the mind contemplates the realities from around God. And the mind represents God to itself, without seeing Him, namely through a simple, and lasting for a moment, intuition³⁵⁵. But, by advancing in the sky of the quietude and gaining the godlike benevolence, and by working the Holy and extolled Ghost, within the mind, the mind will be increasingly often kidnapped from the work of understanding, towards the

³⁵² The understanding is done in the motion and in the movement from a meaning to another; in adding new understandings, which to bring a surplus of light in the realities the mind has known before, through: association, examples, and contrasts, or contradictions.

³⁵³ We understand any thing in connection with other things. That's why our understanding increases by passing from something to something else, by finding out the connection of one thing with other things. But despite all this increasing, we still remain on the limited plan. The one who has reached into God, he no longer needs this passing from a meaning to another, for God is no longer understood in connection with other realities, but He is detached from all realities (He is absolute) and He has in Himself all the realities.

³⁵⁴ We contemplate the powers together with the subjects, or with the sources those powers star from.

³⁵⁵ The mind, in its striving for understanding, it always searches for the subject of the powers through which are accomplished, in the world, diverse effects. Only then, the mind reaches, somehow, a satisfactory end of its understanding. And only God is the consummate Subject suffering nothing from the world, but all the realities from within the world depend on Him. In order to find God, the mind must exceed all the realities from within the world, and the mind must contemplate the powers from around God, the powers which God has created and upholds the world through, and the mind sees that the world couldn't have been created and upheld by the human subjects. By contemplating the powers from around God, or His works, the mind sees in them, through a simple and simultaneous intuition, their Subject; it is an eyeless sight. But also logically, the mind presupposes a Subject as ground of any manifestation.

imageless, without quality, and simple state, by quickly penetrating within the heart, through the above-nature power of the Ghost³⁵⁶.

By stopping itself here, in the feeling of the godlike presence, and by not understanding anything, the mind is above-understanding. And by the fact that form understanding the realities from around God, the mind has ascended at feeling the godlike presence, the mind has become, as I said, simple. And, for the mind is above-understanding, we say that it lives above its nature.

45. All the realities which are called as hidden, they necessarily have something shown outside, out of which one can intuit that hiding. Because, otherwise, they rather would be reckoned as inexistent. This is because, a reality that doesn't give any kind of knowledge showing its existence, it could be reckoned as equal to what doesn't exist at all. So, without any doubt, the hidden of God too, it is accompanied by some showings.

BY stepping of the tracks of these showings, the mind receives a feeling of the godlike hiding, and the mind ascends from the comprised realities belonging to God, to something that is non-comprisable. And by being elevated up from there, the mind knows with certitude that there is something escaping its natural comprising capacity, namely something being above any possibility of comprising with the understanding, either be it that understanding even angelic, or above-nature. Also, the mind know that that something is hidden also in the beginning and in the end of this nature and being (created) of all existing realities, endlessly above the whole existence; the mind know that that something is uncreated, without a beginning, borderless, and non-comprised either by nature, or by space and time. This Something is The One Who is hidden and above-mind. From Him it naturally starts the diverse godlike understanding³⁵⁷, one that elevates us again, and that turns us

³⁵⁶ The "sky of the quietude" is the ambience which lives in, the man who is spiritually advanced. Only in this state the kidnapping will take place. This is for the quietude is too, an undisturbed focusing of the mind towards God Who is endless in His beauty. But this is done through the work of the Ghost and in the same time with the mind's penetration within the heart, in the deep of the own being, after steadfastly leaving the scattering.

³⁵⁷ If we understand God in any way, it is for Himself understands Himself. He shares this understanding of Himself, to us too. He makes Himself, His understanding towards us.

back through advices and understanding elevations, towards The One Who is hidden and above-nature and the beginning of all the realities.

And the mind unites so much with Him, that the mind understands that He is One; and the mind also know that He is impossible to be understood, in all aspect, regarding to what this One is. And about what is above mind and it escaped the understanding, what the word could say more? So, by the fact that the word cannot say anything more about This One, the mind will look at Him, speechlessly, and without words, in total silence, and unitarily, and above understanding, as to something hidden, and the mind will rejoice as of the Creator and of the Giver of all the realities. Also, the mind will wonder of Him as of The One Who is much more luminous, and much more kind, much more wise, much more powerful, and the mind will feel a godlike joy, by the fact that the realities which The hidden One - and Who is above-being - shows Himself through, are endless and borderless, and especially by the fact that He makes Himself known to the rational nature. But, by being the mind in ones like these, the mind won't reckon as appropriate to us and to string up words, by passing from one to another.

So, the one who doesn't use the silence, but he uses the speech, he isn't in the highest state of the mind. This is because the highest state of the mind, as the ones who value nothing more than they value the truth, they will affirm too, it is that of being the mind on the highest level of its work. And the highest level of the mind is that of looking at what is the highest, a looking which we say about that is done without sight (eyes), so that, even more so, without the possibility of being described in words.

46. The mind, by entering the all-godlike and unique hiding and without beginning and from on the highest top, without using the bodily sight, the mind receives there some kind of unseen, unique, and unitary, and full of a more than beautiful shininess, and more than luminous and untold, a wave that calls the mind, silently, in a depth of the wondering and of the awe and it fills the heart up with a spiritual work and with a sweet joy. This wave becomes to the mind as understanding

Especially His above-nature understanding it exclusively belongs to Him. 'Into Your light, I shall see light'.

luminous light, shininess, and godlike love, on the mind's measure, as also gladness spread in rays. It has its departure point into God, where all the good gifts are coming from (Jas. 1: 17), being us imparted with it, through the mind's cleanness, and having its content, as somebody would say, in the godlike unveilings of the Scriptures and in the creatures contemplated wisely and rightly, in quietude and in prayer. This is for the godhead's hidden and most-inward and above-understanding unity, it cannot be seen anyhow, but only in the unitary ray starting from there and that fills up, overwhelmingly, the understanding sight and contemplation. Not experiencing this, the one who ascends from outside and in rational manner, and through natural knowledge, towards the One Who is above-understanding and hidden and simple, that one won't receive the godlike work within his heart and he won't be enlightened in an understanding mode³⁵⁸.

47. The all-transparent, unique, and unitary sight of the mind that has reached into God, by penetrating into the one godlike hiding, and by receiving in a lightning of shininess, a godlike ray out of the without beginning and endless spring of luminous light, it doesn't ask only for the mouth's silence, but it also asks for the mind's silence. This is because of not being possible, even when the mouth keeps its silence, the mind to move inwardly towards something, and to move from a thought and from a meaning, to another, and to occupy itself with diverse things. These ones are the so-called inward word, which the mind that has been elevated at the shapeless and all-simple hiding of the godlike unity, it is far away from it. This is for, something else is the contemplation of the mind, and something else is, its inward movement towards, and its cogitation about something, which is one with the inward word³⁵⁹. By being the mind in the created and composed realities, or which are diverse in other aspects, the mind firstly looks at them, and then it

³⁵⁸ The one who wants to reach the godlike One through rationality and by using the natural knowledge, and by stepping not on an inward path, but through reasonings upon the external things, he won't receive the godlike work within his heart, neither he receives the light of the above-nature "understanding" (non-sensitive). This is the rational "theology", one not reaching to experience God, but one that speaks about Him as about an external thing. The Byzantine Fathers and writers, they don't even call this as theology.

³⁵⁹ The inwards word or work, it is the cogitation's movement from a thing to another. By this, the cogitation won't reach into God, even if it occupies itself with God.

cogitates, by alternating its work. This is for the mind often finds out, in a single thing, not a few meanings³⁶⁰. But in that godlike and all-inward hiding, unique and unitary, the mind raises and widens its seer (contemplative) eye, and it is illuminated by the simplicity of the godlike luminous light, but the mind doesn't move itself in a cogitation work. This is for, that unitary simplicity, it escapes the cogitation that passes from a reality to another, or it escapes the pleasure for variety; and the hiding doesn't allow to be said about itself, with the mouth, things the mind would think out of pleasure. Due to these reasons, the man, after he has been understandingly elevated into the godlike extolled and unique hiding, he naturally keeps his silence, both with his mouth and with his mind.

48. When the mind, by turning, it wholly tends towards God, and when the mind's seer work it sinks in the all-shiny rays of the godlike beauty, and it ascends, without imagining, at the simplicity and the limitlessness of The One Who is hidden and imageless, and when the mind is made one with itself by its stretching towards and its looking at The One, under the breeze of the Ghost, the mind reaches in the manifest state of the little child, and the mind tastes the untold and above-nature Kingdom of God, according to the Lord's word: "If you do not turn yourselves and if you do not become like the children, you won't enter the Kingdom of Heavens" (Mt. 18: 3). This is for, then, the mind exits any connection and relation with any reality, being the mind elevated above the borders of the whole knowledge, or any kind of understanding, above any composition and diversity, and the mind is stretching itself towards The One Who is untold, and above-mind, and unknown³⁶¹. That's why, the mind

³⁶⁰ When the mind occupies itself with the created and composed realities, the mind firstly looks at them globally, and then the mind cogitates at them, by analyzing them. Usually, the mind, by looking at something, it embraces that something in its wholeness. Then the cogitation analyzes the elements and the composing aspects of that something, and so the mind is filled up with a variety of meanings by what is being singled out by its own knowledge, or by the self-knowledge, and it successively take the image of the meaning cogitated by the mind, one at the time.

³⁶¹ The little child doesn't know about the implacable character of the natural laws, which impede him doing a thing or another. The little child lives his full freedom, by only knowing about his love for his mother. Likewise, the spiritualized mind knows only about its love for God. While sunk in the love that shines of the luminous light of the love coming from God, the mind has forgotten about itself, it has been elevated above itself, but in the same time, it has been made one with itself, and thus the mind has exited the self-forgetfulness, which the mind

naturally keeps its silence, due to its present state, a state that isn't only above-world, but it is also above the understanding work, a state which the mind is having in, The One Who is hidden and above-nature and imageless, together with His joy and sweetness, through an understanding impartation³⁶².

49. The seers contemplate God in an imageless image, and in an above-light beauty, one immaterial and non-composed, in His all-simple face³⁶³; the see The One as unitary, crown with countless good things, and adorned with countless splendors, and enlightening the whole mind with the rays of a shiny beauty; the mind contemplates the untold and impossible to tell happiness, the spring of the good things and of the beauties, the inexhaustible and always gushing up abundance, the above-fullness treasury, inexhaustible, and non-emptied, of the glory, which fills up, the eyeless minds, with a great delectation. This is for, out of that spiritual and above-nature unity, placed above all the realities in that impenetrable hiding, it springs out, mysteriously, joy, content, and clean gladness, in an always flowing river. Out of it, it is outpoured an unpassable and non-comprisable torrent of untold kindness, of unexplainable love, and of non-understood care, through a borderless power and through an untold wisdom. This is because these realities, as realities which are above-mind, they remain non-understood even by angels and seraphs. This is for, even the realities born within us, during the present time, in an untold mode, and which will be plainly shown in the future age, as through some kind of birth, and which will be done, they kidnap even the cherubs mind, though the cherubs mind only understand those realities in an overshadowed manner. O, the

is lost in, when caught up with all sorts of worries. The mind needed to come back to itself, in order its transparency to be penetrated by the luminous light of the godlike love.

³⁶² The mind sunk in the luminous light of the parental love of God, it is above the understanding work, like the little child lives, in the bosom of his mother, his and her love, beyond any effort of understanding. The understanding has here the meaning of our usual understanding. But the author, by saying, immediately after, that the seers rejoice of the sweetness they are tasting it in the union with God, in an understanding mode, the understanding receives in the vision of our author, another meaning too: it is the simple understanding, one that doesn't try to understand more, because of being aware of the limitation of the present understanding. The "understanding impartation" it means here, also a non-sensitive impartation. It is a contact, an unmediated encounter with God, a receiving of Him within the soul, but not as a reality submitted to the bodily senses.

³⁶³

kindness, the counsel, the love, the mercy, the power, the wisdom, and the taking care from God! Truly “blessed are they, whose lawlessness has been forgiven, and whose sins have been covered” (Ps. 31³⁶⁴: 1). And: “blessed is the man whom God will guide, and out of His law and out of the law of the Ghost will teach him” (Ps. 93³⁶⁵: 12).

50. The realities unseen by the people living in the world, for they cannot receive the Holy Ghost (Jn. 14: 17), as the Lord said, are unveiled to the ones who love to withdraw themselves and to sit far from the world and from the things from the world. To those ones, it shined, through the godlike grace, the light of the understanding and: “the sunrise from the height” of the spiritual Sun (Lk. 1: 78) had opened the eyes of their heart and they have received help from God, in order to “put ascensions in their hearts” (Ps. 83³⁶⁶: 6) and to be lighted by the rays which they see God through. Consequently, they are shown very clearly other many godlike and spiritual mysteries, worthy of the spiritual time. In addition to these, to the ones who live in a pious mode, it is unveiled their future state, worthy and without blemish, one that won’t only be above senses, but it will also be above mind. This is for, then, they will be entirely changed, by reaching an above-mind state and an above-understanding delectation. They will delight and rejoice themselves, as some gods through work, before God Who is God by nature, of the above-nature good things. This is for, they will stay in a circle around Him and they will feast, in an all-holy and all-clean manner, the godlike and above-mind holyday, composing, together with all the well-ordered angelic groups, the celebratory and more than happy assembly, one full of that famous delectation and of good gladness.

Great and non-comprised is the flowing river of the clean gladness of the above-beauty gifts! This is because, if the seen beauty, that one made known to the mind through senses, it is limited and submitted to the division and that isn’t either simple, nor uncreated, but still uses to produce, to the soul, a

³⁶⁴ In KJB we have: Psalm 32: 1. (E. l. t.’s n.)

³⁶⁵ In KJB we have: Psalm 94: 12. (E. l. t.’s n.)

³⁶⁶ In KJB we have: Psalm 84: 5: “Blessed is the man whose strength is in thee; in whose heart are the ways of them.; in ROB we have: Psalm 83: 6: “Blessed in the man whose help is at You, Lord; he has put ascensions in his heart”. (E. l. t.’s n.)

non-charmless delectation, it won't be difficult to the ones who have mind, and who take heed to the difference of plans, to know, and to understand, what they felt, if they would be in front of the beauties thought with the mind, but in the same time being above-mind, borderless, and imperishable, which spring out of God, out of Whom are all the good and beautiful realities, and which aren't either created or conceived – and this towards their joy and gladness, through the impartation with the godlike life and with that age's state.

51. The mind, by rejoicing of getting out from the lengths of the distances of space and time, and of getting out of their features which set borders, it truly empties itself, through the unitary simplicity and through the non-masterly and imageless life, which the mind is elevated at. And the mind steps above-being, without any cover and without any impediment, through non-understanding and non-speaking, in the land of the lack of beginning, of non-comprising, of limitlessness, and of infinity, spiritually moved by the godlike power and illumination from within heart, a power leading the mind towards limitlessness, a power extending together with the mind's seeing³⁶⁷. Then rises in the soul the God's peace and the untold joy of the Ghost; and an impossible to describe gladness it is poured within the soul and

³⁶⁷ All over the present writing, the author thoroughly explains the processes taking place within heart, when the mind, by entering the heart and by living within heart, through ceaseless prayer, it sees the endless light of God, and it is kidnapped by that light from all the worldly realities. All the authors' descriptions serve explaining the hesychast teaching and practice. We have here an original joining of Areopagite's influence and of hesychast preoccupation, or, in other words, the Areopagite's intellectual vision is being warmed up by a fiery feeling in hesychastic ghost. Only in the mind emptied of the ideas and of the images of the things, the godlike light can find a place to dwell. Only such a mind has become transparent to that godlike light, and able, through the regained limitlessness, to contain the godlike limitlessness. In order to achieve that, the mind must get out not only from the limited images of the things, but also out of the limitation of the distances of time and space, connected to the things' images. Thus, the mind liberated from all images, ideas, and spatial and temporal limited dimensions, it is not only empties, and so come back to its limitless depth and to its limitless width, but the mind is too, disrobed of the covers of those images, ideas, dimension, and addictions, which have been keeping the mind until now, inside some borders and impediments; and, but this, the mind has become transparent. The expression: "empty mind" has both the meanings: emptied and disrobed. In this sense, the mind shows itself to God, as emptied of any other content and non-covered, or transparent and open, in order to receive Him; the mind better stretches towards God, through the unique preoccupation with Him, manifested in the ceaseless prayer addressed to Jesus. And this prayer is done, by the mind, in the heart's ambience of feeling.

an awe higher than the knowledge³⁶⁸ engulfs the soul, making the soul to sin, together with the Psalmist: not that “He will show Himself”, but that “the God of the gods shows Himself in Sion” (Ps. 83³⁶⁹: 8), namely in that mind that travels on the peaks and that watches from height. “Lord, God of the Powers, blessed in the man that hope in You” (Ps. 83³⁷⁰: 13).

52. When the mind lingers in awe, enlightened by an indescribable and non-understandable presence, by seeing itself between God and the godlike realities³⁷¹, the mind eats, if I could say so, the true fruits of the spiritual knowledge, and the mind stays under the deifying work, and it rejoices and it increases in love, by not saying and by not working anything, either inside or outside, and not even thinking, but looking with understanding³⁷² and unitarily, in the light of the truth and of the Ghost and making out of the seen realities, an occasion for delectation, without passing from a thing to another.

53. When the mind’s face, by bowing down inside the heart, it sees the light to the Ghost as springing out of the heart, in an eternal gushing up, then will be the time for mind’s silence³⁷³.

³⁶⁸ The awe is higher than the knowledge, than the understanding. The awe sees more out of the God’s reality than the knowledge or the understanding, because these last ones limit the perception of God, to their limited capacity of comprising.

³⁶⁹ In KJB we have: Psalm 84: 7. (E. l. t.’s n.)

³⁷⁰ In KJB we have: Psalm 84 ending with the verse no. 11; the verse mentioned in the writing isn’t present in KJB; the verse no. 11 (the last verse of the Psalm 84) in KJB has the following content: “For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.” (E. l. t.’s n.)

³⁷¹ The mind “sees itself between God and the godlike realities”, namely between the Giver and the gifts, here looking at Him, there looking at them, or looking, in the same time, at God and at them, as lacking their personal support. They have the whole value only by being gifts given by the godlike Person.

³⁷² In that state, the mind doesn’t speak and it doesn’t carry on a discursive cogitation, but the mind still looks with understanding. That is an understanding above the natural cogitation and understanding.

³⁷³ The light of the godlike love, it is communicated to the mind as to an organ that knows through the heart, for the heart is the spiritual organ of the feeling. The heart loves, the heart received the God’s love. But only a heart having within, the mind’s understanding. A darkened, blind heart is carried away by the vehemence of some disordered feelings. But the love of God is luminous light. The mind’s face, bowed down towards the heart, it is the mind’s sight. Through this, the mind sees the God’s love as a full of meaning light.

54. When the entire understanding face (of the mind) sees God, or, better said, when the entire mind reaches inside God, or, to say so, when God comes within the whole mind, then is the appropriate time to be silent³⁷⁴.

55. When the mind shows itself to God, by looking at Him with the whole its understanding, for the mind is imparted with the Ghost, and when the mind rejoices of God's glory and of His face shininess, as much as the mind it is allowed to, it is due and it is very appropriate the mind to watch in silence and without disturbance. And if any sort of darkness cloud interposes between mind and God, you throw in that cloud, as a dreadful fire, a luminous and burning fire, a short word, but out of the godlike unveiling. Thus, by quickly banishing away, the darkness with the light, and the mist with the warmth, and by enlightening the whole mind and by warming it with that word, the mind will succeed in being again together with God, as before, and to look at God's beauty and to rejoice, as it is due, of Him, and to beautify itself with God's beauty and to experience, to say it briefly, the realities coming from God, through the understanding sight, in the same time with receiving the-life-maker Ghost. In the same time, the mind will succeed in becoming simple, and in detaching itself, into Ghost and truth, namely into God, from all realities, even from those around God³⁷⁵.

These things happen, as it is due, to the seer. But the one who is attached only to the doing, he needs many things in order to reach this state, because of not being united with himself yet, and, through himself, with God. So, it is no wonder that, this one, he sings and he speaks in all ways, much and

³⁷⁴ Then they meet one another, or, then dwell one into another, the two faces, or sights, or loving intentions. Then the mind feels, with a supreme intensity, the look or the loving intention of God, or it feels the whole pulsation of endless love, from God, we would say of God's heart. Then is the time to be silent, in order not to scatter this untold charm.

³⁷⁵ The author of the present writing constantly highlights the fact that the seer is elevated up to intuit God as Person, so that the seer doesn't stop at contemplating God's features as good things and values in themselves. If that was the case, this would be philosophy and not theology. Of course, God as Person doesn't lack His features and His uncreated energies. God is seen as their subject, or He is seen through them. But Himself is seen in them, and they aren't contemplated alone. And seeing God, it determines the mind to forget about them. When you see the beloved person, you see also that person's kindness, but you forget about kindness when looking at that person. The kindness is absorbed into person. In this sense, the mind must detach itself even from contemplating the realities from around God.

often, out of the godlike realities, frightening and banishing away, as through some ceaseless arrows, the one who hates us much and who angrily wages war to us. But the time of that one will also come, if the doer has patience, through the wave of the Ghost. Namely, when the shininess of the many hymns, songs, and godlike words, they will join in a great blaze³⁷⁶. Then the one who prays will defeat the enemy more easily, by mortally wounding the enemy, namely by burning up and by tearing apart, and especially banishing away the enemy's darkness, and the one who prays will enlighten himself and he will warm himself up by this fire, which will move him towards the godlike love. In the same time with this, he will raise towards God, silently, a hymn of his heart and the whole his awe, he showing to himself the above-nature wonders of many mysteries. This is for, not unjustly, the one who suffer, they are blessed by the Lord. Actually, with the passing of the time, they will inherit, as ones who will become gentle, the spiritual land of the promise (Mt. 5: 5) into Christ our Lord.

56. When the mind, by being envelopes by all the luminous light outpouring of the Ghost, it gets dizzy and it no longer know what to do, and it sees itself extending and being transformed according to the One Who is endless and borderless, then it is the to be silent.

57. And when the mind feels tired because of the all-luminous views and the mind wants to express those in words, as weakening the strength of the experience, to find a little resting, it is the due time to speak (Eccl. 3: 7), of course, short words, and appropriate to the godlike illumination.

58. When, by running away through the middle of the waters, from that pharaoh, thought with the mind, the mind

³⁷⁶ The deeds of the ones who are on the level of the doing, those deeds were reckoned in the hesychastic movement, starting with Gregory of Sinai, especially the singing and the reading of the holy books, unlike the ceaseless prayer of the mind within the heart, one reckoned as characteristic to the seers, of to the contemplatives. This was due to the fact that the doers were monks too, namely withdrawn from the world. Of course, the Christians living in the world, they are called also to do the good deeds of the patience, of serving and loving the people. The monks banish away the temptations brought by the enemy, especially through singings and readings. But the song and read words must be uttered with so much warmth of the faith, so that the hot and luminous sparks out of each of them, to grow up and unite in a ceaseless blaze of the love for God.

crosses through its night in a light of fire and its day under a cloud cover (Exod. 13: 21)³⁷⁷, then it is time for blessed silence and for quietude. This is for, then it truly starts the cleaning up of the soul. And when the thought with the mind grizzly Amalec, and the kinships following to that, they come against the monk, impeding the monk's crossing towards the Promise Land, then the time is right for speaking; but the mind must be upheld, in the mind's focusing towards God, by the understanding doing and by the due contemplation, as were yore the hands of Moses upheld by Aaron and Orr (Exod. 17: 12).

59. When is gushes up within heart, out of the endless depth of the godlike spring and out of the understanding sight, the spiritual power, that is due time for being silent. This is for, it is being done, in an untold mode, the holy religious service and the mind's worshipping towards God in Ghost and truth. And this takes place in a true understanding feeling³⁷⁸.

60. When, through the understanding looking towards God, the rational part of the soul is being filled up with a godlike awe, and the understanding power is being filled up with sight, and the soul is wholly filled up with joy, then is time to be silent. This is for the mind sees then, with good-feeling, the truth, in a concentrated manner, and the mind extolls, by worshipping - while being bewildered - God Who shines within the mind³⁷⁹.

³⁷⁷ At night, the monk gets rid of the unseen enemy through the water of the tears and he is being led towards the Promise Land of the union with God, through the fire of the prayer, and during the day, the monk is covered with the grace of the humbleness, in order him not to be defeated by the vain glory.

³⁷⁸ To the seen religious service and worshipping, brought to God, there must correspond also an unseen and wordless religious service (*λατρεία*) and worshipping. But in any religious service brought to God, the man encounters God. So, also in the inner religious service brought by the mind into the heart, it takes place this encounter. This is for, through the heart's altar, which the heart liturgizes at, the spiritual power gushes up out of the godlike abyss. This power catches the mind's worshipping and it offers that worshipping to God. What is being committed, it is so overwhelming, that the mind feels the need for being silent. This is a religious service offered by the mind, with an intense understanding feeling, like the seen religious service is perceived by the bodily senses. By committing the prayer within the heart, the mind is living, through understanding, a state of ceaseless worshipping. The mind is upheld by the "seeing" of God and by feeling God, namely by perceiving God through mind, which is different from perceiving the material things with the senses, but it is equally manifest like that one too.

³⁷⁹ The rationality, by no longer being able to function, it falls in awe, and the understanding becomes "seeing". The rationality is accompanied by awe in its judgments too, through which

61. The one who worship God in a due manner, in Ghost and in truth, and who serve Him as it is due, they not only don't worship and serve in a certain place, but not even with uttered words. This is for, as the understanding feeling, by raising righteously, it no longer wants to worship the One Who is non-circumscribed, in a certain place, likewise, by attaching itself to what is required in order to remain in truth, it naturally no longer suffers to worship and to serve - The One Who is endless, borderless, without a beginning, imageless, consummately simple and, generally speaking, above-mind - by using diverse words and limited utterings. When, namely, the time has come for the mind to unitarily shine the knowledge of the godlike truth out of the breeze and the breath of the Ghost, while the mind generally detaches itself from all the realities and it goes out above itself, the mind no longer sinks only into speechlessness, but also in a blessed understanding, as one that occupies itself, joyfully and with awe, with the realities which are above-word and above-mind, which the mind contemplates in the understanding light, motionlessly and unchangeably, in an eyeless gazing, as one that has reached - through union - above itself.

62. The mind, by taking heed at itself, it must carefully guide its understanding state, thoughtfully, wisely, and with right-judgment. And when the mind feels itself as contemplating the simple and imageless mysteries of the knowledge of God, the mind will immediately have to stop, in quietude and in silence and in awe, but not far from its heart worked and illuminated by the Ghost. This is for, then it is the time not only for appeasing all the feelings coming from the realities usually submitted to the senses, but nevertheless will be the time for being silent of any undertaken speech. And, even more that that, then will be the time, for the ones who are on the level of the knowledge³⁸⁰, to indulge with occupying itself with the quietude and with the

it discovers new sides of the reality. All the more the rationality is being filled up with awe when knowing the whole concentrated truth. This is for the rationality sees in that truth, in the same time, all the sides, which the rationality would have seen them one at a time and separately. The mind has a sight too, as the body had. It is continuously affirmed the mind's contact with God, and not the rationally deducing Him from distance. This feeling has not only the meaning of perceiving, but also of sentiment, as the body's feeling has it too.

³⁸⁰ The knowledge's level is one and the same with the contemplation's level.

understanding not-looking³⁸¹. This is because of needing a total motionlessness into senses, in words, and in understandings, in order the mind to attach itself to The One and Only, but Threefold God, freely and in a direct impulse, by unitarily and uniquely looking at God. By this, the mind will see, as much as it is allowed to, the endless, the without-beginning, the non-comprised, and, to say it briefly, all the other godlike features, unchangeable and absolute (detached from all realities), and the mind will be united with God, transformed through contemplation, and simplified, and wholly become in the godlike image, with the help of the grace and full of joy and awe. And for the mind would want to tarry in this state, if it was possible, but it cannot, because of being changing and because of living together with the changing realities, and because of being connected with the body and with the surrounding things, when falling, the mind must know and not to get too far from the unitarily seeing and not to speak too much, but to say only a few things and those to be about the godlike lights, so that, thus, the mind not only to be able to return again, easily, to the above-mind union with God, but to feel, even more manifestly and more steadfastly, the union with God. This is for, the more the mind will guard the gathering in itself and the non-spreading, the more the nourishing out of God it will bring the mind more quickly towards the godlike union, and the mind will be united with even more manifest and more fruitful glows, by ceaselessly habituating to the godlike realities³⁸².

63. Once the mind has been changed, by experiencing the godlike showing through the understanding sight, and once the mind is overshadowed by the light of The unknown One Who is beyond all knowledge, the mind becomes undivided, simple, and borderless, by being unitarily enlightened like in a

³⁸¹ There is an understanding quietude, unlike the sensitive, exterior, one. But there is too, an understanding sight, unlike the sensitive sight. But both that quietude and that non-seeing, they have a positive meaning too. They are a quietude and a non-seeing which understand more than the inward disturbance and more than the rational sight, or, above all, the spiritual sight. This is because that unmatching is caused by an overwhelming light. And through non-seeing one can feel the intensity of that luminous light.

³⁸² The mind cannot stay continuously in the ecstasy of looking at God. But when the mind falls off that ecstasy, then the mind must occupy itself with singings and with godlike words, in order the mind to be able to come again, easily, to that ecstasy state.

darkness³⁸³. Then the mind contemplated the borderless beauty due to the overwhelming simplicity, that one imageless in order to exceed any image, that one without beginning and above any beginning, non-comprised, but comprising in itself the borders of all realities and everything that is bordered, and filling up all the realities as one that is above-fulness and it is endless³⁸⁴. Shortly speaking, when the mind, by looking from above, it sees, by looking at The One, all the realities, on the untold ground of a understanding power that is above-understanding, it is the time for keeping its silence, and for being mysteriously and in a above-world manner - or, to say so, both without seeing and speechlessly – delighted with the impartation with the truth, through a godlike penetration into the truth. And when the mentioned aspects lack from within mind, and when the mind sees division around itself, then is the time for speaking, namely for speaking the word appropriate for leading to silence. This is for the above-word silence is better than any word, namely that silence very appropriately called as “the silence at its time”, as Solomon said too, when placing this silence in the first place: “The time is to be silent” and then “The time is to speak” (Eccl. 3: 7). Actually, the best thing, and first to be honored, it is that of keeping the mind its silence at due time. And if this isn’t present yet, and the mind still isn’t unitarily in the above-world realities, let there be at least the second thing, namely the speaking at due time, for in his way, the speaking to be kindred with the silence and nigh to it. Thus, as the silence, likewise the

³⁸³ The seemingly paradox of the “illuminating into darkness” it can be solved, if we take in account that this is the darkness of a too intense light, or the “supra-luminous darkness”, as it was called by Dionysus the Areopagite. This darkness means too, the state of non-specifying into shapes, namely contemplating, in an undifferentiated manner, all the realities. That’s why the mind can be plenary enlightened into that “darkness”, for this darkness comprises all the meanings, or the meanings of all realities, and it comprises infinitely more than all the realities together. But the concentratedly comprised realities aren’t differentiated in God Himself, through the understanding of an evolution, in the sense of that one thought by Jacob Böhme. They are differentiated only a created world, when God wants to created the it. In God there is another differentiation, actualized from ever: that of the Persons’ Trinity.

³⁸⁴ We always are here in full Areopagite’s terminology. Only in what is composed, there are limits of the component parts. Within the absolutely simple One, there isn’t any limit. God is imageless, not because of being uniform or chaotic, but for He virtually comprises in Himself all the shapes, in such a consummate harmony, that they for an all-simple unit. In The non-comprised and borderless One, are comprised and are overwhelmed the borders of all realities. God isn’t incapable of giving border to the realities He creates. If that had been the case, God couldn’t have actually created the realities, but to His chaos it would have been corresponded the emanations’ chaos.

speaking, let them be at due time, and let the speaking to strive to come back to silence. And this happens to the one who ceaselessly speaks and cogitated at the godlike realities, and who sees the creation as mirroring the Creator and as talking about Him. This means speaking at due time. But about these aspects, we must speak more detailed.

64. When the mind, by naturally crossing above all the realities from here, it embraces the silence, it is the time for delighting with the above-world and untold realities. This is for, it is the time form the illumination and for the understanding light, for the union between mind and sight, for the limitlessness, for the above-nature knowledge and, in short, it is the time for receiving the godlike wisdom and for being imparted with the godlike wisdom, which the mind is consummated through, in resting and in silence from all realities, by achieving the untold joy in awe³⁸⁵.

65. When the soul, by getting drunk with feeling the truth, as out of a too strong goblet of the grace, it feels himself as he would have left his mind, let the soul know that is the time for being silent.

66. When the inward man's mood feel that it must shout out: "Lord, how much got multiplied the ones who trouble me! Many are rising up against me" (Ps. 3: 1), then it is the time for speaking; it is the time for speaking in words as it is due, not vain things, but pondered words, against the enemies, as it should³⁸⁶.

67. When the light of the Lord's face it has been shed upon the soul, so that the soul is getting beautified and it is

³⁸⁵ The awe is the above-understanding state of understanding, it is impartation above-word, in silence. As such, the awe doesn't mean the mind's paralysis, but it is a state of fulness, or of supra-fulness; it means experiencing the realities which cannot be known only with the natural mind, despite making efforts for knowing and understanding.

³⁸⁶ A too strong goblet means here a too strong wine. It is the too strong wine of the overwhelming truth. It is called the wine of the grace, for the truth is given to the mind united with God not by the mind's own power, but by grace, or as a gift. The mind is getting drunk of this overwhelming truth, by being filled up with enthusiasm. This truth isn't known simply intellectually, but it is intensely felt, for the mind baths in God's light, a light that is, in the same time, the God's love.

filled up with shininess, and the chrism of the gladness flows on the soul, it is the time for being silent.

68. When the soul sees rising up unjust witnesses against himself, asking him about the things he doesn't know and disturbing him, it is the time for speaking, namely, it is the time for answering back against.

69. The highest good and, to say so, the good that is on top of all existing and thought realities, it is God. And in all the sees realities, the highest and the unmatched and the best according to the nature, it is the man. And by grace, the man is even above the angels. So, the seer's mind, by getting closer through the very many realities existing between God and people, to the One Who is above-understanding, the man will be filled up with fear, if he hasn't had plentifully the experience of the illuminator grace³⁸⁷. But if the man has tasted, as one could say, out of the spiritual power that is working within heart, the man will be elevated at the highest good, at God, and the man enters God, through an even more godlike gift, and the man looks at God, unitarily, and the man is filled by awe, while silently dwelling in the above-mind depth. And this is, like one would say, truly the warranty of the first resting, one that has as role model the God's resting after creation (Gen. 2: 2-3)³⁸⁸. And about the second resting, a higher and more enlightened one, having as image the resting ordered on behalf of the people of God (Hebr. 4: 9), the mind rejoices by turning back to itself, from God, and by knowing itself as image of the prototype (role model) and all the realities existing between God and man, as they are. This is for, then the mind not only reached the above-mind and the above – understanding realities, in a corresponding manner and in a wonderful awe, but it is filled up with joy, too, and not with any kind of joy, but with the spiritual joy, and the mind silently rejoices of the rays which show God, and the mind rejoices of the deifying works coming upon itself, and is being

³⁸⁷ Between God and people, there are very numerous realities: the seen realities, the angels, the uncreated energies, and the features of God. Across all of those, and by getting through all of those, the man gets closer to God.

³⁸⁸ In the Greek text, this resting is called as "Sabbath-ism" (Sabbatismos), for the seventh day, which God rested Himself on, in Hebrew is called Sabbath.

united with the above-nature Unity of the godhead, into Christ Jesus³⁸⁹.

70. When the mind reckons that it has removed all the created realities, as they wouldn't exist, then the mind intuitively, in an untold mode, the One Who truly exists, contemplating Him above any word and understanding union, into ghost and truth, through the endless raising above the godlike realities which are in connection with the existing realities³⁹⁰. Then the mind becomes unitary, or one, to say so, and through this light, the mind passes under the mastery of the silence, in an untold mode. Also, the mind is filled up with love and with joy, and that isn't only a simple joy, but it is the delectation with the effects of the Ghost's work, one which the angels too, are partakers to.

71. As You are, Lord, non-comprised according to Your being, by anybody, and by any rational and understanding nature, or by any created knowledge, not even by that one of the cherubs, but You are outside and above, endlessly endless, to any knowledge, likewise, Master, are endless and borderless the realities from around You. That's why, through Your immeasurable taking care of us, You have commanded Moses, the lawmaker of the Old Testament, to herald You as The One Who Are and like The One Who called Himself as such. And again, You, the all-true One and the only Supreme Truth, You said about some people of Yours that You showed Yourself to them, but You didn't unveil them Your name. This is because Your name is unparalleled and above any name (Philip. 2: 9), not

³⁸⁹ The man, by crossing through all realities, and by reaching at God, it finds the first resting. This first resting is the sinking in the God's depth, as into the consummate and endless Good. This first resting it has a model the God's resting after He created the world, or His turning back into His endless depth from the exist into the creation's deed. The second resting is the turning back of the mind to itself, but without exiting God. This is the second act of the resting. If the mind doesn't become aware of itself, the mind won't be able to fully rejoice of the resting into God. It is being highlighted here the preservation of the human person in his union with God. That's why, only know the mind fully rejoices of the union with God, by surrendering itself to this union while having the clearest self-awareness.

³⁹⁰ Between God and people, there are very many realities: the seen realities, the angels, the uncreated energies, and the features of God. Through all of those, and by crossing through all of them, the man gets closer to God. The mind makes a hypothetical abstraction not only of all the created realities, but the mind even exceeds the thinking at the godlike features and energies related to the created realities, so that the mind focuses on their divine Subject itself. And this isn't an intellectual act of the man, but it is a sight into the Ghost and truth, and above any work and above any union with the godlike features and works.

only above any name on earth, but also in heavens. This is for the ones who are full with Your light, they describe You as a being, but without being them able to tell anything about Your being's content. So, they show You as above-being and as a support (subject) that cannot be understood. And You make Yourself known, manifestly, above-understanding and endlessly unknown, to all the ones who have the power of knowing You; and above them.

You sometimes show Yourself as consummately above time, without beginning, as being the limitless life itself, and as escaping any spatial understanding, and You are present everywhere in the same time, above all realities, as The One Who made all realities by Yourself. But You are the content of the understanding natures, and You are their impassable place³⁹¹. And You exceed the mind's quickness and thought, as The One Who is above all realities and the hand all-upholding all the realities, in a non-understood mode. You aren't submitted to the nature's borders, for You are borderless. This is for You are, in an above-nature mode, non-comprised not only according to Your nature, but also in the natural realities which are around You, as One Who are wisdom above wisdom, power above power, and love and kindness above the whole meaning of the love and of the kindness.

What somebody could name You like? Unapproachable light? But you are above light. Judge Who knows everything from before being done? But You are all-above any judge. Have we call You as Maker? But what kind of Maker are You, for You create through a simple inclination of Your will, the many and diverse material existences? But what could we say about the immaterial realities? O, what a depth exceeding everything! Through a simple inclination of Your Ghost, are produced all the spiritual realities, which are of one nature, but which are very numerous according to their dispositions, and, if you want, also

³⁹¹ "God is the content (περιοχή) of the rational natures and their impassable place", or unexplored. The spiritual beings aren't on a given place, and all the less is God. Although, God is the "garden" receiving all of them and the unexplored "place", which they are their steadfastness in, despite the fact that this "garden" and this "place" are infinite. Otherwise, who would have kept all of them together? They would have scattered and they would have been abolished if it hadn't been so. God is infinite, but He still constituted for them a "place" and a "land" keeping all of them in connection and giving them a "house". The God's infinity isn't a chaos, but it is a very well composed and steadfast and springing out the whole good composition, or of all structures.

according to their persons. And this is what is most wonderful, and what escapes, because of overwhelming any understanding, of whosoever cogitates. I wonder, are these ones characteristic to the Maker? Not at all. Should we call You as Builder and Craftsman? But what builder builds without a foundation, even the tiniest thing, as You did, Master, the so large earth, with so many mountains and rocks and other materials, and by founding it on nothing (Job 26: 7), and being the earth such a steadfast one? Or, what craftsman brings to existence the inexistent realities, and even in a moment and only with the word and so many and great things, as You have brought them to existence? So, by somebody saying that your things are those of a builder and of a craftsman, will him say what is due? By no means. For You are endlessly above a builder and a craftsman, o, God!

Then, who have seen, heard, or done, such a love as the all-illuminated one which, into Your kindness, You have shown it to us, by taking our nature with all the awful suffering You endured for us, above all hopes? The one who contemplated this fact, as much as it can be contemplated through the grace, they enter the widely open torrent of the love and of the wonderful taking care, and they reach totally outside themselves (in ecstasy), comprised, at their turn, by an overwhelming love for You. And they do not know what to truly and appropriately call like, the aspects of this oikonomia. This is for the aspects belonging to Your embodiment, they abundantly overwhelm the mind and the word and all the hearing and understanding, You the All-Good God. Are You and are You called as Father of all realities? But You exceed in parenthood, in untold mode, any mind, according to cause, to mastery, and to taking care, to advising, to long-suffering, and to lenience. Are you called as Emperor? Yes, and You equally are so, and not less for the present time and not more for the time to come, or for the time past. And how? Wonderfully, totally freely and simply. This is for Your Kingdom is the Kingdom of all ages together, of the present time, of the past time and of the future time, and Your mastery is from generation to generation (Ps. 144³⁹²: 13).

Thus, in all realities and in all modes, You are placed infinitely above all realities, being You simply and freely beyond any imagination, and exceeding, to say it shortly, in any aspect,

³⁹² In KJB we have: Psalm 145: 13. (E. l. t.'s n.)

all the realities, both You, non-comprised Lord, and the realities from around You. The mind, by imagining these realities from around You, the mind has them as the soul's guide, towards seeing (contemplating) of You. And, by entirely receiving the instillation of the Ghost, the mind enters like a mysterious darkness, not being the mind able to see consummately You, because of the limitless and unapproachable Your glory. And for this reason, You rest them with an above-world resting, in an untold manner, on the ones who contemplate You and who love You, they wondering – but they not totally being outside seeing You – what is the reason why, You are resting them for³⁹³, You the untold One, You the non-understood One, You the limitless One, You the non-comprised One, and, in short, You the All-Unknown One, both according to Your being and to Your work. Amen.

72. When the mind moved away from the multitude of thought, by shaking off their diverse and much divided meanings, and thus the mind raises above the scattered cogitation, through the breeze of and the impartation with the Holy Ghost Who unifies the mind and Who ceaselessly blows in an continuous springing out (αειβλυστα) upon heart; when the mind enters the godlike places³⁹⁴ and it is crossed through and imprinted by the thoughts about God, and, through a understanding focusing, unitarily and in the same time, and with love, the mind mirrors all the realities existing around God, and then the mind achieves, manifestly, the godlike resting, by rejoicing of a deep and godlike peace, and of an endless and serene resting of the heart into Christ Jesus, our Lord³⁹⁵.

³⁹³ God rests the one who have reached into Him also for they do not see Him consummately, for they do not try to get out of Him in order to have a new experience, because of being bored after finishing to know Him; but also, for they aren't totally outside seeing Him, a fact that would determine them to make other efforts in order to reach to see Him.

³⁹⁴ The "godlike places". Each godlike meaning is a place, which the mind can deepen itself in, and it can be stabilized in. But, in the same time, each godlike meaning has diverse layers, or it can be seen together with other meanings, which can be reckoned as several "places" and a only one godlike 'place'. But these places are also the diverse densities of the godlike energies, or of the God's presence through those energies, which the spiritual man reaches onto, by experience. Thus, it can be reconciled the affirmation from this paragraph, that the mind must enter "the godlike places", with the affirmation that the mind must be unified, by contemplating, in the same time, all the realities from around God.

³⁹⁵ The peace, or the resting, or the quietude, it has two reasons: the appeasing of the thoughts regarding the life within the world, which are equally numerous worries (Heidegger), and the

73. When the mind speaks to God and it prays, as a son prays his all-loving Father, and, by seeing the light of Jesus, the mind gladdens itself, overwhelmed and amazed by the godlike and above-nature love, and for it limpidly feels the work of the Holy Ghost within the heart; when the mind wants to fly mysteriously and in an above-world manner, above the godlike unveilings and consummation, then the mind truly stops itself from all its things, being elevated above understanding, after the mind has understood, and it is wonderfully sweetened, with the truly resting in the peace of the-life-maker Ghost of Christ³⁹⁶.

74. "God rested of all the things He started doing" (Gen. 2: 3); but only after the fulfillment (unfolding) of all the things done through Word and Ghost. Likewise, the mind in the image of God, it rests from all its things, which it started doing towards the completion of the thought (intelligible) world of the virtue; but only after the mind searched and steadfastly consummate in the Word of God and in the of-life-maker Ghost, the whole world and the meanings (the intelligible) from within the world, and after the mind ascended again from these ones, in the Word and in the Ghost, to the ones called by some people as natural, and after the mind has ascended to the mysterious, simple, and detached from all realities views, of the knowledge of God (of the theology)³⁹⁷. This is for, by reaching the resting then, the soul

overpouring within heart of the comforting from the Holy Ghost, of His fullness of love, one that overwhelms those worries, by consummately giving the soul everything the soul needs. The soul no longer feels the need for searching for something else, in order to comfort himself. This isn't a sentiment of emptiness and of tiredness, but of fullness.

³⁹⁶ It is being described here what happens within the hesychasts' mind, when, through the Prayer to Jesus, they see His light within their heart. The hesychasts didn't describe in a more detailed manner, this experience of theirs. Not even Saint Gregory Palamas, their defender, did it. Our author affirms here too, that, then they enter a quietude, a resting, a peace above any understanding. But he highlights here too, that this resting, or peace, or quietude, it is not given except when exceeding the contemplation of the God's features and energies, which He shows Himself through; that peace isn't given except when surpassing those realities and encountering God as the Subject of those features and energies. The author constantly highlights that the human person cannot find his resting except by encountering God as Person.

³⁹⁷ Here is being affirmed again that the mind doesn't rest in contemplating the natural features of God (infinity, kindness, righteousness etc.), as looked in themselves. These ones, as values in themselves, they have been called by some people as metaphysical (Aristotle). The mind doesn't rest except after ascending above these, in their godlike Subject, in the love of God as Person. Until the mind occupies itself with those natural features of God, the mind is being consummated through deeds in the virtues which the mind imitates those godlike features

tastes much resting and peace, by knowing the truth of the understanding³⁹⁸, and it is deified through the light of the knowledge and through the impartation with the-life-maker Ghost into Christ Jesus, our Lord.

75. When God was resting, He didn't rest from all things, but only from those things which He started doing. From the without beginning and uncreated and characteristic to Him by nature, He didn't rest. Likewise, the mind, by imitating God, after the mind searched into godlike Word and into the Ghost, and after the mind has crossed through the seen creation, it doesn't rest from the things characteristic to its nature, things having no beginning and no end, but the mind rests from the seen things, which begin and end. That's why, resting the body into motionless, a resting accompanying the one who has appeased himself, it is an opposite state to that of mind. This is for, if the mind hadn't entered, in a continuous motion, through a ceaseless breeze of the Ghost, in the contemplation of the seen things, the mind wouldn't have known if there is an understanding resting, one that turns in a ceaseless motion, and unitarily, only around God, a resting that deifies the one who is partaker to it, in an untold resting into Christ³⁹⁹.

through. But the resting comes to the soul after the mind ascends beyond this endeavor of the doing that has as purpose the achieving of the virtues. Until the mind still has something to do, the mind won't rest. The resting comes after the soul has finished everything it has had to do, as a gift from the Word and from the Holy Ghost. Better said, in the Word and in the Ghost the mind worked in order to achieve consummation in virtues, and also in the Word and in the Ghost the soul finds the resting of this endeavor. This is for, in the Word and in the Ghost, there are the mysteries of the endless love of God, the simple mysteries, the mysteries detached from all realities, the mysteries of the true knowledge about God as Subject. This is for, what is simpler, what is more detached from anything, than experiencing the love from a person, especially when that Person is God, or than experiencing the supreme communion with persons.

On this way, one can say that the resting of God it coincides to the resting of each soul and, by and large, it coincides to the resting of all human beings who will be saved, at the general resurrection, and at the final judgment. This is because, until the souls are working in order to achieve this resting, God works too, within the souls. "Jésus sera en agonie jusqu'à la fin du monde" (Pascal). Besides, even the author here, he tells it in the next chapter.

³⁹⁸ The fully real truth isn't an object, but it is a subject. The object doesn't exist for itself, but for subject. Through subject, the object is lightened. And the supreme Subject is God.

³⁹⁹ The mind firstly searches and crosses through the creation into the hypostatical Word and into the godlike Ghost as Person, the mind understanding the creation in the supreme Rationality and Life, as its cause. But after this, the mind doesn't rest, but enter the accomplishing of the things regarding the mind's consummation, namely the things "characteristic to the mind's nature". These things are, in the same time, the works of God

76. “Do not hurry, says Solomon, to say something before the face of God; because God is in heavens, and you are on earth, down” (Eccl. 5: 1). By saying this, he very wisely and directly clarifies which is the time for being silent. Because he says: because you, despite you being down on earth, you are before the face of God Who is in heavens, and Who made you worthy of so much grace, so that you, the one from below, you can cogitate at and you can see the things from above, and, by entering them in an understanding mode, to stay in front of God - so, do not hurry to say a word; for that is the time to be silent. Aspire to be in an understanding mode⁴⁰⁰ under the work of the truth, unitarily and in a godlike mode. This is for, this means being in front of God, while the mind is contemplating, unitarily and in a simple and unique seeing into God, the many realities from around God⁴⁰¹. So, by experiencing this, and by standing in front of God, do not hurry to say something, unless you want, willingly and in an unskillful manner, to descend from there⁴⁰².

But one can tell also the following thing, to the ones who try to explain the meaning of this word: There was a time when the human nature was intact, and, that's why, rightly so, the human nature was far from all bad things, and it was close to

within the mind, which neither begin nor end. By this, the mind enters the contemplation of the things from within the world, namely the seeing of those things into God, or of seeing God into those things. Then the body rests. But the mind doesn't rest. The body's resting, equal to motionlessness, it accompanies the one who has been rested of the world's things. But the mind's resting equals a ceaseless motion, namely the mind doesn't consist of motionlessness, as the body's resting does. So, the motionless resting of the body it is contrary to the mobile resting of the mind. The ceaseless motion of the mind around God, it itself is a proof of the mind's resting into God.

⁴⁰⁰ “Experiencing in an understanding mode”, “you to be in an understanding mode”, namely not bodily. It is not here about understanding that state, though that state doesn't lack a certain understanding.

⁴⁰¹ Here the author is explaining what the “face of God” is, which he spoke about in the head no. 55 too. This face is the presence of God as Person, intuited by mind through His works and features. The mind doesn't stop at these ones, as in case of reckoning them as standing by themselves. But the mind sees in them, in a spiritual (understanding) mode, or the mind feels God as Person through them, as looked at in His unity and simplicity, unlike the variety of His works and features. Even when living, through all the manifestations of a human person, their subject, you live their subject as a unitary and simple reality, though when starting describing him, the words are insufficient.

⁴⁰² If you start describing the way you are experiencing the godlike Subject in, you will come down from that experience, to the speaking about His features. A resembling thing takes place when you start describing the subject of your fellow human. Immediately you have started that, you will exit the direct and intense intuition of him.

God, contemplating God and being delighted with gladness and with awe, by the glory of the beauty of His face, in our ancestor Adam, in an immaterial, understanding, heavenly, and incorruptible delectation. This is for much grace was overpoured within the soul of the first man and his mind, that was in a godlike manner, it was full, over the top, with many knower views and elevations towards God, rejoicing, in the seen Paradise, of the unseen (intelligible) Paradise, or, to say so, rejoicing of the happy life, for Adam's mind was united with itself and with God and it was tarrying into itself and into God, as it is due. Adam's mind was, namely, in a unified and resembling to God state, and it was totally deified. And thus, rightly so, since it has been created in the image of God. Behold, in short, the goods we have from God.

But the cursed devil couldn't stand that, because of being wounded with envy, and because of being the enemy of our lock and glory. And that's why, the perdition-monger, he was making all efforts to delude us and to deprive us of what we hoped for, by giving us so-called good advises, and by igniting our lust for a deification higher than the one we had, by slandering - the beginner of the evilness - the justness of the God's commandment. Out of that deceiving has come to us our pitiful perdition and we have been removed from God and from the godlike delectation; because of that we have fallen, miserably, from the spiritual living and from the unified mind and, so, from contemplating the face of God, and from being glorified and transformed through the ray of the spiritual beauty. And this has brought us to preaching many separated gods, instead of a threefold hypostatical godhead, namely we have fallen to worship the ones who aren't really gods, but they are deceitful demons, and perdition-mongers, and envious. So, we have lost The Actual One and the unitary life and order, and we have been broken in many and diverse parts; and our understanding power, as also its power of focusing, or, better said, its strength, they vanished, and not without reason; and we have fallen in the depth of an immeasurable evilness, and we have chosen, we who are the images of God and worthy of living above and heavenly, to recklessly thinking (Col. 3: 2).

But, given the fact that we aren't unchangeable and impossible to be budged, we can, happily so, as we have rolled down from the much glory to the lowest dishonor, to turn ourselves back again and to look upwards and to see the all-

worshipped face of God. We no longer see His face as close as before Adam's falling, but we see it now from far away, but we still can see it and we still can experience the brightness of God's beauty.

So, the godlike Moses, and the entire group of the Prophets and the ones from before them, namely Abraham and the ones like him, they saw, as much as it was possible to them, very clearly, this beauty, and they were delighted, satisfactorily, with its shininess. But, because of being overwhelmed by God's unapproachable glory, some of them were crying for their unworthiness (Isa. 6: 5), others reckoned themselves and called themselves as dust and dirt (Gen. 18: 27); others, again, they weren't even capable of speaking because of the overwhelming greatness of the glory of the seen One, and they were rebuking their weakness and their cumbersome speaking (Exod. 4: 10). And many other blessed states they experienced in a worthy of being praised mode. That's why the godlike David, in love with the shininess of the beauty of the Lord's face, it shouts out towards God: "When will I come and show myself to the face of my God?" (Ps. 41⁴⁰³: 2). And by wanting to show the state of his soul when seeing the face of the Lord, he says: "The righteous will dwell together with Your face" (Ps. 139⁴⁰⁴: 13). And in order to wisely present the strength which the soul is given to, by the seen face of God, he says: "You turned Your face away from me, and I got troubled" (Ps. 29⁴⁰⁵: 7). And if the turning away of God's face, it brings fear, it will follow that its showing, to the soul, and the soul's looking at it, it brings spiritual peace to the soul.

And this is an all the greater gift, as after the godlike love and joy, there are shown the charismas of the Ghost, or His fruits, which present the ones who live in holiness and awe, as walking in the Lord's light. That's why he says: "Lord, into the light of Your face they will walk and into Your name they will rejoice all day" (Ps. 88⁴⁰⁶: 16) – of course, here is about the spiritual gladness, given that the understanding and untold Sun sends within the inwards man, unstained and of-life-maker His

⁴⁰³ In KJB we have: Psalm 42: 2. (E. l. t.'s n.)

⁴⁰⁴ In KJB we have: Psalm 140: 13. (E. l. t.'s n.)

⁴⁰⁵ In KJB we have: Psalm 30: 7. (E. l. t.'s n.)

⁴⁰⁶ In KJB we have: Psalm 89: 15. (E. l. t.'s n.)

rays, and through this there start shining within mind, the realities from above world⁴⁰⁷.

Meanwhile, the whole soul's memory is elevated from on earth and it is moved to heavens⁴⁰⁸. And the man rejoices and jumps up and, by singing hymns, the man stops and gladdens in so much joy, delectation, and satisfaction, as one cannot tell, and the man happily spread out of him, the shininess of the Lord's face. That's why the man prays, on one hand, to God, by saying: "Do not turn Your face away from me, in order I not to resemble to the ones who descend into grave" (Ps. 142⁴⁰⁹: 7). This is because the turning away, of the Lord's face, from the man, it is cause for darkness, and the turning towards the man, of the Lord's face, it is cause of all the understanding light, and, rightly so, also of the spiritual joy. That's why he says about himself too: "It has been marked, upon me, the light of Your face", and he adds: "You have given gladness into my heart" (Ps. 4: 6-7).

And again, by confessing that the spiritual gift of the godlike grace has come to him out of the light of the Lord's face, and by asking himself: who are the ones staying before the Lord's face and worshipping Him, he answers: "The rich in understanding, of the people of God" (Ps. 44⁴¹⁰: 14), namely the saints and the people of God, who are many, but not all of them. This is because of not being all of them able to see the face of God and to live the angelic life, until they still are living on earth. This is for they still need more, in order to reach that. To this are partakers only the ones who reckon that it is due to serve God with godlike wisdom and with knowledge, and that it must be brought Him worshipping into Ghost and truth. Only thus could be called, appropriately, as "the rich ones of the people of God", as ones who are illuminated by the mysteries of many views and they have, as richness, the depths of the much-wisdom and of the godlike and spiritual knowledge, which, according to Paul, it

⁴⁰⁷ The Holy Fathers speak, by and large, about a "mind's feeling", or about "the understanding feeling". As we have often said, it means that the understanding or the mind, it doesn't relate, from distance, to the godlike realities, but it lives in their ambience, and it experiences them. This thing is said here, for it is affirmed that feeling God, by the mind, it is set in working by God's rays, or energies, which come within our mind or soul.

⁴⁰⁸ The mind no longer remembers about the earthly realities. The mind's memory has been moved to the heavenly realities. The mind remembers all the previous experiences it had with God.

⁴⁰⁹ In KJB we have: Psalm 143: 7. (E. l. t.'s n.)

⁴¹⁰ In KJB we have: Psalm 45: 12. (E. l. t.'s n.)

is not had by many (1 Cor. 8: 7). That's why, the wonderful David says towards God: "And Your face will be worshipped by the rich ones of the people".

Solomon, by knowing this better than everybody, for he was full of wisdom more than everybody (3⁴¹¹ Kings 3: 12), and who has a special gift in teaching us, he says: "Do not hurry to speak before God, for God is in heavens and you are on earth" (Eccl. 5: 1). Namely, when you reach, by the godlike gift, in front of God, and when you are partaker to a godlike and unitary view, namely when the mind's sight raises up to there, it is time to be silent. So, do not hurry then to say not even one word, by vainly following your habit of speaking, because then it isn't the time for speaking. This is for, then, you too are being made god, while you still being on earth, for you are looking, like the angels, at the face of The God from Heavens.

Actually, the angels too, as the Savior said: "they always see the face of the Father Who is in heavens" (Mt. 18: 10). That's why, when you hear Solomon saying in another place: "To the righteous one it always springs out light from the face of the Lord" (Proverbs 13: 9), you think at the fact that they too experience this, like the angels do, by the godlike grace, by always looking at the face of the Lord, out of which it springs the light like from a spring. This is for the man can become and he can be an angel on earth, not to say another god, and he turns back to the gift of being in the image of God, by the grace of the Lord. Thus, you, by becoming down on earth what God is in heavens, namely god, do not tear apart this wonderful thing by uttering words, neither you pass from a meaning to another, by moving you cogitation, through a division of the understanding, but get yourself close, unitarily, and watch, like God does, eyeless and motionless, through a simple and unified sight, delighting yourself with the unapproachable and all-luminous shininess that springs out of the face of the Lord.

This is the highest state and the most craved for state, of the mind of the ones keeping their mind wisely directed towards God, or, as one could say, the flower of the mind's cleanness. This is the desired unit of the faith done in the communion of the Ghost; the extolled fruit of the deifying wisdom; the foundation of the spiritual peace; the chamber of the unimaginable joy; the gate of the love from God; the offspring of

⁴¹¹ In KJB we have: 1 Kings 3: 12. (E. l. t.'s n.)

the illumination; the cause for springing out of heart the inexhaustible waters of the Ghost; the true food of the fore-imagined manna; the delectation, the transformation, and the growing up of the soul; the beginning of the mysteries and of the godlike untold unveilings; the end of the unique and first truth; the raising of any kind of thoughts; the guarding of all cogitations; the elevation above understanding; the occasion of the awe; the above-mind transformation and transfiguration of the mind, in simple, borderless, endless, non-comprised, in a imageless and shapeless state, without quality, non-diverse, without quantity, untouched and above-world; the mind's total restoration in the godlike image.

So, you, by reaching this state and by being under such a deifying work of the loving-of-people grace, do not hurry to utter, because of your lack of skillfulness, some word, before the face of the Lord. For His will be the unique and simple glory forever and ever⁴¹².

77. While the mind wants to contemplate the realities of the understanding (intelligible) from above itself, if the mind doesn't have together-working for that, by grace, also its heart, the mind will only see feeble, non-enlightened, and muddy things. That's why, the mind will miss also its main pleasure, even if, because of the mind's nescience, it will seem to the mind that is sweetened, because of the fact that the mind hasn't tasted yet the sweetening and the mind doesn't know what that sweetening is⁴¹³.

⁴¹² It is about the same very convincing argument regarding the necessity of being silent when the mind feels an unmediated relation with God as Person. The simple unity, alive and impossible to define how rich, or any person, it hides when the man gets out of the spell of directly experiencing that person, and experience that is upheld by the reciprocal attention of the two persons. The word scatters the spell, it scatters the most essential reality, or the living into that reality, as in the fairy tales where the will of communication in words the mystery of the beloved person it makes that person leaving forever. But then the question is: what the importance of the words still consists of? The uttered word in an introduction to the Word-Person. One can speak until he reaches the unmediated experiencing of the person, namely the direct communication with the person. Once reached there, we must keep our silence. We must experience the word-person in its fullness through the silence which our persons catch with, as an all-comprising word, another person. The multitude of words keeps us in a world of lifeless peels, in an apparent reality. The essential reality is the person. But we live in our person only the image, the most essential image of the plenary and ultimate reality that is the godlike Person, better said the Trinitarian communion of Persons.

⁴¹³ If the mind isn't accompanied by the heart, it won't have the experience of God as Person, for the mind always tends towards discerning, in order to understand, or the mind is carried

79. The mind, guide by grace towards contemplation, it is always being truly nourished with spiritual manna. This is for the felt manna too, that one eaten by Israel during their exodus in desert, it has a worthy of being cherished power, as one that was feeding and sweetening the body; by what was that manna according to its being, they didn't know. That's why too, it was called as manna, a word showing its unknow nature. This is for, the word manna means: "What is this?". And this was for, while eating what they were seeing, and because of not knowing the nature of that thing, the Jews asked in their bewilderment: "What is this?". Likewise, the seer too, by getting out of himself towards himself, with his mind, he always asks himself: "What is this? – for it gladdens when looked at, and it fattens the mind when it is spiritually eaten, but it exceeds the possibility of being understood in itself, because of being godlike and above-nature, and it nourishes and it waters the mind in a wonderful mode, but it escapes any understanding of the mind, not only because of being non-comprised, according to its being, but also for being endless and borderless⁴¹⁴.

80. Also I would say, rightly so, that three are the things bearing witness to the truth: the creation, the Scripture, and the Ghost. This is for through Scripture and creation, when looked at spiritually, it is being contemplated the One and simple truth, as a truth coming out of Him. And through these three witnesses, the mind reaching and stopping into the two truths⁴¹⁵, the mind has found, by the grace of God, its way. This is for, through the simple truth, the mind has found the height and the depths thought with the mind (intelligible), as also its endless width, which, by placing the mind in a state of awe, it

away, by the tendency of finding out some self-standing things, in order the mind to be able to fully comprise them with the understanding. But my heart makes me to experience that all of these are some feeble and inconsistent realities. Only the heart, as the most total and as the most intense organ of the person, it experiences the Person of God. And the mind sees the light only through the heart, or it experiences the love from the Person. But the encounter with another person comes only out of that person's will, namely out of that person's grace.

⁴¹⁴ As the manna too, that was nourishing the body into wilderness, likewise God Who nourishes the mind, He cannot be understood in Himself. The mind, by being nourished with Him, it asks: what is This? The mind feels the impulse of asking, for, by getting out of the divide and estranged self, it gets out towards the true self, and through that into God Who is above understanding.

⁴¹⁵ The two truths are: the simple truth, or The One, or God; and the multiple truth, composed, created by the first one.

makes the mind to fearfully extoll God. And through the composed truth, the mind has found, in addition to the mentioned things, also the heart's peace, the love, and the joy, which make the mind singing with love, overwhelmed with wonder. But the man needs a long time and much toiling and much patience, in order to, by somehow rejecting the senses and by removing from within mind the things submitted to the senses, the mind to be elevated to the realities thought with the mind (intelligible), consequently to which, it shines to the soul the seeing of the truth.

I haven't said that the truths need, in order to be found, some like these, as there are the time intervals, or the toiling, or the patience, in order to be comprised, but I've said that the man needs them. And this is, for the truth is one and simple, despite it appears to the contemplation (to the view) in a twofold mode, and not only that it almost shouts out from all quarters, confessing itself to the ones who want to see the truth. But the man, because of being composes and intertwined with the senses, and also submitted to transformations and to changing, he sometimes deviates from himself and he becomes his own enemy, without knowing it, deceiving on himself due to his self-appreciation and getting ill of faithlessness. And by these three, namely through self-appreciation, through cunningness, and through faithlessness, he miserably falls off the truth confesses by the three realities previously mentioned: the Scripture, the creation, and the Ghost. That's why, in order to reject the awful self-appreciation and the others, the man needs the three ones which I've been speaking about, saying that he needs them⁴¹⁶.

⁴¹⁶ Through the simple truth, the author understands God in Himself; and through the composed truth, the author understands the composed truth, namely the creation. Through this we can understand the affirmation that the first truth makes the mind to fearfully extoll God; and the second truth makes the mind to extoll God with love, due to the mind's gratitude for the gift of the world, given to the man, by God. But the composed truth can also mean the fact that we cannot know God without knowing on ourselves too, namely without Him entering the relation with us. In this sense, one can understand the expression that the truth is simple in itself, but when contemplated by us it appears to be twofold. But the two truths, being in connection, they actually are one truth. And this truth confesses to us from all quarters. That's why the truth is not difficult to be found out. On the other hand, though, because of depending on us to recognize the truth, namely to be found out, or recognized, if we do not know on ourselves, we won't be able to know that truth either. This is for we are part of the creation and only together with the creation we are in connection with God, namely only by knowing on ourselves, as such, we know Him.

This is for, the mind, by getting humble, to believe with simplicity and thus to immediately know limpidly, out of Scripture, and out of creation, into the Ghost, not only the all-simple truth, but also the composed truth coming out of the all-simple truth, and even what have been impeding the mind from seeing the truth and it has been parting the mind from the joy of having the truth.

So, the first truth is One and the only simple by nature. After the first truths there comes the composed truth coming out of the first truth for us, the composed ones⁴¹⁷. And the ultimate and the best end of our mind, which the whole living and ascetics strive towards, of the ones who are guided according to the Ghost's target, it is that the empty mind to see and to rejoice of the shininess sprung out of the prime and unique truth and out of the composed truth wonderfully coming out of the simple truth. And this thing couldn't be achieved otherwise, except through humbleness and simplicity in faith, on the ground of the Scripture's witness and of the creation's witness into the Ghost⁴¹⁸.

And when the mind will mirror with the three powers it has, the truth, out of the three witnesses mentioned above, by somehow bending towards itself, it becomes much more humble and steadfastly faithful. From here it ascends, step by step, gladly, towards contemplating (seeing) the truth, whose rays are more limpidly illuminated. Due to these ones, by turning back again towards itself, for the greatness of the glory saw by it, the mind descends to an even humbler and simpler state, and it is overwhelmed with awe, under the power of the fate. And thus, by constantly repeating and crossing some kind of godlike circle, the mind ascends through faith, humbleness, and simplicity, to seeing the truth and the shininess of the truth makes the mind to descend to even more humbleness and to become even

⁴¹⁷ For us, the ones composed out of soul and body, the simple God has composed Himself with the body.

⁴¹⁸ Maybe the author hints towards 1 John 5: 7-8: "Three are confessing into heavens: the Father, the Word, and the Ghost. And these Three are One. And there are three confessing on earth: the ghost, the water, and the blood". But our author placed instead of the last trinity: the creation, the Scripture, and the Ghost. Couldn't we understand through water the creation, through blood the Scripture, which bear witness to the embodied Christ? Anyway, the creation, the Scripture, and the Ghost compose a unity too. This is because the Scripture cannot be separated from the creation, which it confesses about that it is a gift from God, neither it can the creation be separated from the Scripture which it finds its meaning and purpose into. And both of them cannot be understood and received as witnesses of God, except into the Ghost.

simpler in faith⁴¹⁹. Ad the mind doesn't cease from waling this road "until there still is said today" (Hebr. 3: 13), contemplating with humbleness, with simplicity, and with faith, through the witness of the creation and of the Scripture, the truth into Ghost, and turning back again from where it has started. Thus, by being day by day deified through grace, and by being illuminated by the above-mind realities, and by living a life full of the joy into Christ, our Lord, the man tastes as an earnest, the rejoicing of the eternal and future good things.

81. The contemplative life is upheld without shortcomings and unstained, through these three: through faith, through the manifest impartation with the holy Ghost, and through the wisdom of the good science⁴²⁰. This is for the contemplation is, to say it through a definition, the knowledge about the realities to be understood with the mind in the things submitted to the senses (or the intelligible ones in the sensitive ones), and sometimes also of the intelligible ones (known with the mind) simple, separate from senses; this takes place to the advanced hesychasts. That's why, one needs faith⁴²¹. "This is because, if you don't believe, you won't understand" (Isa. 7: 9). Also, the Ghost is necessary for "the Ghost searches all things, even the depths of God" (1 Cor. 2: 10). That's why, the godlike Job said: "The breaths of the All-Upholder is that teaches me" (Job 33: 4).

The godlike and living work of the Ghost, by igniting the flaming fire within heart, to say so, and by invigorating the heart in an above-world manner, it focuses and in gathers the mind at

⁴¹⁹ Through humbleness, the soul ascends in the godlike light, because the humble one, by no longer seeing himself, he sees God. But the godlike light makes the mind to become even humbler, in order by this to see even more light. It is a continuous turning into a circle, but in an increasingly higher circle, in a spiral. The humbleness is ever-deeper and the elevation is ever-higher. Or, from the ever-higher ascension it doesn't lack the ever-deeper humbleness, and from the ever-deeper humbleness it doesn't lack the ever-higher ascension. The depth and the height coincide increasingly more, in an increasingly necessary interiority, united with the godlike life.

⁴²⁰ Here we have a new trinity. The creation and the Scripture are concentrated in one: in science. And the Ghost is presented as ramified in two: in the Self-impartation and in the faith He produces.

⁴²¹ The contemplation doesn't stop at the realities submitted to the senses, but it sees through them the realities known with the mind. But these ones, on one hand they are "seen", and on the other hand they aren't felt with the senses. That's why one needs faith in order to recognize them.

Himself, and it impedes the mind from any scattering, by giving to the mind, in addition to serenity and much content and comforting, also godlike love, in order to easily see the godlike realities, and in order to tarry around them, and in order to represent God to itself in a new mode, as also in order the mind to rejoice of God with a great and difficult to bear love, and with a gladness according to it⁴²².

But one need wisdom too, as I said before. This is for “the wisdom, says the Scripture, it illuminated the face of the man” (Eccl. 8: 1). It illuminates it, for the mind easily moves from the senses to understanding, and from the realities submitted to the senses to the understood and godlike views, and the mind sees, through understanding unveiling, the untold realities. It illuminates the mind for the mind unitarily contemplates and sees the above-being God, and for the mind is being imprinted by God. “Blessed is the man, whom you advise, Lord, and through Your law You teach him” (Ps. 93⁴²³: 12). This is for such a man is truly wise, by reaching through advising at faith, and by learning out of the Ghost’s teaching the hidden things of God. The wise man is truly a great thing, for he walks through faith in the union and in the above-nature partaking with the Ghost.

And truly three are the ones who cannot be grabbed and held, as somebody said: God, the angels, and the wise man⁴²⁴, who is another angel on earth, a supervisor of the seen nature⁴²⁵

⁴²² This is a description of the mode in which the Ghost works within man. The Ghost primarily work within heart, for the heart is the most sensitive organ of the man. The Ghost’s work ignites within the heart the love for God. Through the vibrant life, which the heart is awakened at, thus, the work of the Ghost gathers the mind and it united the mind with the heart, or, with itself too (with the Ghost’s work). Due to the attraction exercised by this powerful life of the heart, the mind no longer feels itself attracted by the outside things, but it is filled up at its turn, with a joy and with a love for God, that, together with the simplicity and with the limitlessness which the mind gained by getting out of the narrowing of the outside images, they make the mind to see God in a new manner, through a fresh and unmediated feeling.

⁴²³ In KJB we have: Psalm 94: 12. (E. l. t.’s n.)

⁴²⁴ God, the angel, and the wise man cannot be grabbed and held, for they are free and borderless. They aren’t like the objects are, or like the animals are. Only the passionate man can be grabbed and driven with the nose ring, by the cunning ones.

⁴²⁵ The man is a supervisor of the seen nature, or a conscious seer of the seen nature. There is a seen world only for the man exists, as conscious subject, to see it. But seeing the nature it means knowledge too. This means that the world is rational, and it is a fabric of materialized rationalities, for the man who is the rational subject, in order the man to realize about the

and a mysterious knower of the works, of if somebody wants to say it so, of the uncreated godlike gifts springing out of God; This is for the man impropriates, on all ways, through a total seeing, like the angels, the knowledge about God. So is, to say it shortly, the one who is wise into the Holy Ghost, by faith, and who, as such, is blessed.

Besides, it will be enough to me, the things said to me by Saint Luke in the Gospel – to me, for I reckon that Lord Jesus was free of the creatures' law – in order to represent to myself the power and the praise of the wisdom and of the grace. This is for he wrote that Jesus “was increasing in wisdom, with the age and by grace” (Lk. 2: 52), and again that He “was growing and getting stronger into Ghost” (Lk. 2: 40), being Him full of wisdom. And because I've started writing even more clearly about the things I said before, I am bringing here also what the wise Solomon says towards God: “Who would search for the trace of the one from heavens and who would know Your advice, if You didn't give wisdom and if you didn't send Your Holy Ghost from the high ones” (Wisdom of Solomon 9: 16-19). Do you see to how much power reaches the wisdom when intertwined with the impartation with the Ghost? And, do you see how far from salvation jumps the one who hasn't achieved wisdom and Ghost from God, neither is him guided by one who is wise and partaker to the Ghost?

If about the Savior, Whom the whole fulness of the godhead lives in (Col. 1: 19), things like these ones have been written, it won't be difficult to understand how much wisdom, intertwined with the influence of the Holy Ghost, the whole mankind needs and how much mercy, power, and advancing from the loving of soul God, it has been found worthy of the wiseman into the Ghost, who researches the traces of the realities from heavens and it steps towards the knowledge of The Most Heigh.

So, after telling you so many things about the seer man, it is due now to toil and to partially speak about the seeing too, in order to nourish the cogitation of the one who listens with the whole his heart. This is for God commands to all the ones who speak about Him, they to give out of their abundance also to the ones who lower and those too, to piously be imparted with the

Subject Who has created the nature according to the man's rationality and to hold through nature, a grateful dialogue, a dialogue of love, with Him.

higher spiritual gifts of the godlike illumination, in order they to come closer in communion Ghost and without pride, to their fellow humans, and in order they to speak them about the realities known with the mind and about God. Thus, they not only strongly illuminate, in the church of the living God, the straight and non-errant teaching, but also the pious and the all-beautiful face of the love, which is the sign of the Christ's disciples, it ceaselessly shines within our hearts, poured within us through the Holy Ghost, towards the consummate and simple love for God and for the people. Only thus we can live on earth an angelic-like life, a truly happy and all-pleasant life, as ones who are connected through the godlike and deifying love to twofold nature⁴²⁶, "which all the law and the prophets are upheld by" (Mt. 22: 40) and which nothing is sweeter to the soul like, especially when it has is springing, in an unmediated manner, out of the seeing and the knowledge of God and of the godlike realities, namely of the illuminating grace⁴²⁷.

So, the one who established as his own purpose, to ascend well and beautifully, at God, in order him to be united with God, and in order him to be consummately be deified through God, or, in other words, to be saved, since without the mind's deification the man cannot be saved, as the speakers about God say, in addition to fulfilling the Lord's commandments, as much as it is possible, let him occupy also with the due contemplation of the creatures and of all the seen realities, in order him not to have a blind doing, namely one separated from contemplation, neither him to have the contemplation without soul, namely without going⁴²⁸. That's why, he begins with the wisdom of the rationality and of the mind, and with the holy knowledge of the Scripture, namely with a good start, in order him to look, with a good purpose and with rationality, at the world of the realities submitted to the senses,

⁴²⁶ "Our love is of twofold nature", because of being both godlike, as one poured within us by the Holy Ghost, but it is also human, as one which, our human nature too, it is ignited by.

⁴²⁷ The love spring out of the knowledge of God, for this knowledge means seeing of His loving face, and not a speculation about Him, from distance. The love for his father, it springs within the child, out of the knowledge, or out of seeing the loving face of his father.

⁴²⁸ This expression is a parallel to the expression of Saint James: "The faith without deeds is dead" (Jas. 2: 20). The contemplation is the job of the soul's eye of the man. But a man who sees without love, he is a cold, soulless man. That's why he cannot see the full reality. And the love is the fruit of the doing. So, without doing, one cannot reach the true view of God and of the people. Consequently, the asceticism doesn't consist of despising the world, but it consists of understanding the world into God.

as at a shown sign of the Creator, endless in power and in wisdom. So, he meets, as much as it is possible, the endless in power realities and their whole diversity⁴²⁹, and he secretly delights and nourishes his mind out of the hidden realities. And, as the time passes, by living a life in quietude, and without disturbance, and by cogitating only at the godlike realities, through the meditation of the Scripture and of the seen things, he makes as his own occupation, to spiritually look, as much as possible, at the creation, in dialogue with the Scripture and with the images (symbols), in dialogue with the truth, through a more unitary sight.

When this happens, the mind, with the help of the worshipped Ghost and of His work, the mind is elevated to seeing and to knowing the holy truth, as Great Dionysus says, namely on the second level of the contemplation, to say is generally, at the godlike views and meanings, namely at the ones without cover and without images⁴³⁰.

By this, the empty mind comes closer to the uncovered intelligible realities (those known through cogitation) and, by mostly occupying itself with the godlike showings, through its cleanness and by tending towards God, in looks in itself, as in a shiny mirror, the supra-sparking rays of the Sun known with the mind.

Nourished, on the way, through grace, again by the good things which the mind is imparted with according to its spiritualization⁴³¹, being elevated and more unitarily and more concentratedly penetrating at those many and happy godlike views and impartations, or, from their great diversity at the untold love of the unchanged and hidden One⁴³². This is for on

⁴²⁹ Through the world's things, he meets the infinite creator and providential energies of God.

⁴³⁰ The first level of the contemplation, or of the soul's sight into the Ghost, it consists of seeing the godlike realities in the things' images. The second level consists of looking at the godlike realities in themselves, without the covers and the images of the things, for those ones have been overwhelmed by the stronger work of the Holy Ghost within mind.

⁴³¹ Nourished, grown up, fattened up, and increased by the godlike gifts which the mind is imparted with, the mind steps higher up, on the third level of the sight.

⁴³² It is constantly affirmed the encounter with the unitary and simple and godlike Person, beyond His multiple manifestations. This is the third and the last level of the contemplation, or of the seeing. This is an encounter with God within love. This is for only between person and person the true love can be ignited. But the person, no matter how seen would that person be, and regardless how many times we would encounter that person, she/he otherwise remains hidden, as a center of the endless depth of all that person's manifestations. And the godlike Person is unchanged in His love, in His quality as unique center of all manifestations, unlike

this level, the seer is transformed under the work of the illuminating Ghost Who remembers him and Who keeps in the seer's mind the whole truth, with the whole understanding feeling, in fire and in deifying love, endless, and with the whole heart, and for God. And this is, also according to the Great Dionysus, the deified and unitary impartation with The One Himself, as much as it is possible to the man.

So, the bearer of God - and full of thinking at Him - mind, by flying on these levels of impartation with the threefold hypostatical Unity, in a threefold more happily mode⁴³³, and by seeing itself as wounded with love and ignited in its feeling, the mind gets enthusiastic, and the mind truly gets out of itself, by entering, with the shiny face, the untold (apophatic) mysteries of the theology (of the knowledge about God). And there, the mind abundantly feasts, through unseen embracing, with The One Who is without-beginning, and endless, and non-comprised, and entirely uninterpreted and all-ununderstood. But, in the same time, the mind imagines God, as an endless and borderless ocean of the being that escapes any meaning related to time and nature, according to the mentioned theologian⁴³⁴.

This is, as Saint Dionysus says too, the feasting of the sight nourishing, in a godlike manner, and deifying every person ascending towards Him, starting with the contemplation and the knowing of the things, as says this holy teacher, where it clarifies the holy symbols of our hierarchy. And also the Great Basil says: "After somebody crosses through contemplation beyond the beauty of the seen things, and he presents himself to God Himself Whose view cannot be shown except to the clean

His manifestations which can be seen and which are changes according to the one who needs them.

⁴³³ The One encountered with the mind, He is threefold in Hypostases, and therefore He is full of the love's life. The love becomes His unity, and it also becomes His Trinity. It is a living One, through a borderless love; that's why He is an One threefold in Hypostases. By being imparted with Him, the mind is imparted with this unitary love amongst the Three One and the mind feels, for that reason, a unique and still threefold happiness. This is for the mind if filled up with filial love towards the Father, but also with the union amongst the Three Ones, and between the mind and God into the Holy Ghost.

⁴³⁴ We have here, again, an enthusiastic description of the seeing of God, which the author originally united in, the abstract exposition belonging to Dionysus the Areopagite, with the fiery feeling described by Saint Simeon the New Theologian. By this, the author is close too, to the sentimentalist description of the Occidental mysticism, but he also keeps the theological consistency of Saint Dionysus the Areopagite, by taking further the Christianization of some Neoplatonic themes, by strongly accentuating the personal character, of better said: the tri-personal character, and therefore of a loving nature, of The One.

hearts, he advances to the higher mysteries of the theology (of the knowledge about God), so that he can become seer". And again, when mentioning about the word of David, who spoke into Ghost: "In the morning I will stay before You and You will see me" (Ps. 5: 3), he says: "When I will stay before You and by contemplating with my mind the realities from around You, I will get closer, then I will receive the seer work through the illumination of the knowledge".

Such things can be heard also from Saint Maximos the Confessor, who shows how much advancing it brings the contemplation and the knowledge of God through Scripture, and through creation, and that from here it comes the enlightening of the knowledge, which the happy deification is produced through. Of course, this is a good thing which rarely and with difficulty it can be found by hesychasts (by the ones who occupy themselves with the self-appeasing), because of the absence of the one who learns out of experience with the help of the grace, as the highest teacher of the appeasement, Saint Isaac the Syrian, says, in the word which he starts speaking about the spiritual feeling and about the seer power⁴³⁵.

So, Saint Maximos says: "We call as deifying lights the teachings of the saints, as ones seeding the light of the knowledge and which deify the ones who listen to them". He obviously expresses the same idea as Saint Dionysus who says: "All the other deifying light, as many as he has given us as gifts, by following to the words (from Gospels), the hidden teaching of our teachers, at our turn, we secretly teach them to others too". And in another place, he says: "The godlike knowledge, on the ones who impropriate it as much as it is possible to the human beings, it elevates them, according to their powers, and it unifies them according to its own simple unity". And again: "The whole brightness of light, started out of the Father, by coming to us as a good gift, it makes us floating straightly upwards, as a unifying power, and it turns us towards the deifying unity and simplicity of the Father Who gather us up" (Rom. 11: 36). You can notice that the one who becomes simple, by strongly and wisely turning himself towards God, or by godlike work, when he reaches to contemplate God, by being elevated either from things or from Scripture, either from all kind of godlike symbols, he is united

⁴³⁵ It seems that the author refers himself again to *Epistle IV*, edited by Nicephorus Theotokis, Athens, 1895, where is also about the three levels of the spiritual ascension (p. 384).

with God and he is deified, and even more than that, he is even called as god? “This if for he says - all the ones amongst the understanding and speaking being, who have turned with the whole their power, towards the union with the starting godlike hiding, and they are elevated, as much as they are allowed to, towards its godlike rays, in an untold mode, by imitating God, if we can say so, they will also be found worthy of the same name wit God”. Also, the Great Gregory the Theologian, he limpidly says about the human being that is “an animal guided by the godlike oikonomia, in order him to be move elsewhere, and the end of the mystery it is his deification by consenting to God”. And Saint Maximos says: “the cogitated image of the godlike Scripture it transforms the knowers, through wisdom, towards deification, through the transfiguration of the Word within them, so that they mirror the glory of the Lord, on their unveiled face: (2 Cor. 3: 18)⁴³⁶. This contemplative life needs the three things mentioned before: faith, impartation with the Holy Ghost, and the wisdom of the good-knowledge into Christ Jesus, our Lord.

82. The contemplative (seer) life into the-life-maker Ghost, it mysteriously filles up the seer with many and wonderful views cogitate with the mind (intelligible), which aren't contemplated on the same moment and all at once, not in time and through getting wiser over a long time, according to a rule and gradually. Now you hear the one having such a life, saying that he sees out of the quietude's abundance and out of getting far from all things, except from God: “Differently I am, until I will have passed” (Ps. 140⁴³⁷: 10). Some other time, he says that he sees due to his turning with his conscience towards creatures: “How great are Your things, Lord, wisely You have made all of them” (Ps. 103: 24); or: “The fragrance of Your vestments, as a fragrance of rich filed, which You have blessed it, Lord” (Gen. 27: 27). Sometimes, this life, by making the seer to look more intensely, and to ascend height know with the mind (Ps. 83⁴³⁸: 3), it persuades him to say: “I walk on the traces of the fragrance

⁴³⁶ The man is deified through the transfiguration of Christ within him, namely through the deification of the Christ's human nature, united with the mans' nature and imprinted in the man's nature. Then the man mirrors on his unveiled face the shininess of the Christ's transfigured humanity, that it has become the man's shininess. Then the man has become transparent to the transfigured Christ, or deified in his humanity.

⁴³⁷ In KJB we have: Psalm 141: 10. (E. l. t.'s n.)

⁴³⁸ In KJB we have: Psalm 84: 3. (E. l. t.'s n.)

of Your chrisms” (Song of Songs 1: 4); or: “I will extoll You, my God, my Emperor, and I will bless Your name for ever and ever” (Ps. 144: 1); or: “Your knowledge has become wonderful to me, it has been strengthened, I won’t be able towards it” (Ps. 138⁴³⁹: 6). And in another place, he says: “All-Hight are You, Lord, for ever and ever, and Your remembrance is from generation to generation” (Ps. 101: 12). You have been extolled very, above all gods. Namely, it prepares the seers who ascends towards God, for extolling of God, through that sight above-sight. Some other times, it brings the seers to a manifest untold knowledge (apophatic), making them to cry out: “There is no other like You amongst gods, Lord, and there is nothing like Your things” (Ps. 85⁴⁴⁰: 7). And to the ones who spiritually look at the “knowledge’s mountain” and “the holy place of God”, it shows them where ascend to and where stop at, those “innocent with their hand and clean in heart” (Ps. 23: 40). But not only that, but it gives them to see also ascensions to heavens and descents to depths (abysses), namely the heigh and the deep mysteries. Sometimes the seer stops, wondering, around seeing the face of The One in Trinity. Some other times, he tarries in contemplating Jesus and the oikonomia or the embodiment and in the amazed looking at the mysteries from above-nature which follow out of it.

And after all these many and blessed views, the seer who has reached to be illuminated, he is introduced, o, what a grace, in a wonderful mode, also in the themselves bosoms of God, where he finds the true ceasing from all things and the untold resting and the spiritual and above-nature delectation (not to say drunkenness) with the good things from God and with the godlike ecstasy (the godlike getting outside himself) in those more than blessed bosom, which hide in their great depth countless godlike mysteries, which the seer gets satisfyingly close by feeling the supra-being of God⁴⁴¹. This bosom have been received by Abraham, as inheritance from above, for even God

⁴³⁹ In KJB we have: Psalm 139: 6. (E. l. t.’s n.)

⁴⁴⁰ In KJB we have: Psalm 86: 8. (E. l. t.’s n.)

⁴⁴¹ The term “supra-being” of God, it is used by Dionysus the Areopagite, because the “being”, he says, it is a name given to God through the resemblance with the being of the created realities, and it keeps us tight to this way of thinking. This supra-being is beyond any God’s coming out of us; it is totally understood. Although, the one who doesn’t reach to see into the God’s depth of mysteries, he “feels” that supra-being; he feels it as hidden under those depths of mysteries.

Himself had made Himself as part of Abraham, according to the word: "I am the God of Abraham" (Gen. 26: 24). So, God, by being especially the God of Abraham, the God's bosom too, are the Abraham's bosom (Lk. 16: 22). Thus, that one who wants to say that the seer life into the Ghost it elevates somebody into the God's bosom, or into Abraham's bosom, he says that it introduces the seer in the full simplicity and in a more than loving joy, as also that it deifies the seer, it makes the seer happy, and it places the seer into untold satisfaction and delectation. But this will take place only if the seer's mind has been imparted with wisdom and the mind strives as much as it can to look upwards, into Christ Jesus, our Lord.

83. If both the creation and the Scripture have come to existence through the word of God, and, when spiritually looked at, they strengthen the mind and all the mind's powers towards seeing and understanding God, since the heart is spiritually worked and moved, all-wisely Prophet David teaches us, by telling us in a place: "with the word of the Lord are the minds strengthened (which here he calls them as skies) and with the Ghost of His mouth the whole their power" (Ps. 32⁴⁴²: 6); and in another place: "full is the earth (cogitated with the mind, or our heart) of God's mercy" (Ps. 32⁴⁴³: 5), namely of the power and of the motion well felt and manifest, moved by the Ghost. This is because, before feeling the mind within heart, the power and the motion (of the Ghost), not only that he won't gather strength out of the seer and spiritual research, done on the creation and of the godlike Scripture and out of bringing the rationalities form within them to a sole rationality, but it will also be overwhelmed by a great fear, lest to be lost because of being filled up with hallucinations⁴⁴⁴. That's why, if we want to occupy ourselves

⁴⁴² In KJB we have: Psalm 33: 6. (E. l. t.'s n.)

⁴⁴³ In KJB we have: Psalm 33: 5. (E. l. t.'s n.)

⁴⁴⁴ Only when guide by the Ghost of God, united with the Word, the mind isn't filled up with wrong ideas, or with hallucinations regarding their meanings. This is for the Word of God is, in the same time, the true and supreme Rationality. How many heresies appeared by subjectively interpreting the Scripture and how many non-Christian explanation have been given to the world! Like Saint Maximos the Confessor too, the author of the present writing sees, both in creation and in the Scripture, the rationalities and the meanings of the same Word of God, or of the same unique and supreme Rationality. In the world's things and in the deeds and in the Scripture's writings, we are addressed the words of the same Word-Person or hypostatical Rationality; namely our personal rationality, made in the image of the supreme Rationality-Person, it can judge rightly, according to the supreme Rationality, and it can perceive the things

with the contemplation of God in the Scripture and creation, in order to unitarily concentrate the many reasons of the things and the many views (of the Scripture) in a sole rationality and in a sole Ghost, and in order to have a sole sight, one unitarily, simple, and imageless, in the limitlessness, infinity, and without beginning-ness, which are open to us within them, let's firstly look for finding the treasury within our heart⁴⁴⁵. And we pray the holy God to fille up our earth (inward) with His mercy. And then, with the whole power which we will have, let's give freedom to our mind, to fly out, as it has been said, towards the unitary, simple, imageless, eternal, endless, and borderless understanding of God, in a view helped by the Word and by the Ghost.

84. When the man will have walked the road of the virtues, in humble thought, patiently, with hope and with faith and with righteous and simple feelings, the life-maker power and work of the Holy Ghost will come within heart, illuminating the soul's powers and moving them and by urging them according to their nature. Then it will attract the mind kept in work, at itself, and it will unite the mind with itself, quickly and in an untold mode, so that the mind and the grace will be totally through and doubtlessly a ghost. Then, the mind helps by the breath of the grace, it comes by itself to seeing, by ending, in an untold mode, its walks and wanders, through the work and the light of the Holy and of-life-maker Ghost⁴⁴⁶. The mind moves itself, then, in

and the teachings of the Scripture as real words of the Word-Person, only because the Holy Ghost, as Ghost-Person, He strengthens our character as persons, by strengthening within us the conscience that we are, through creation and Scripture, in a relation with the supreme Person of the Word.

⁴⁴⁵ The treasury from within us are the Ghost and the Word of God, received by us at Baptism (see Mark the Ascetic, *About Baptism*, in The Romanian Philokalia, volume I), but we can find Them by refreshing out dialogue with the Word into the Ghost, through prayer.

⁴⁴⁶ The author said before, that the work of the Ghost attracts the mind to Himself. Now he adds that the Ghost's work will unite itself with the mind, insomuch that they become one ghost, and that the mind helped by grace it comes by itself to contemplation. "By itself" it means that the work of the grace which the mind has been united with, it doesn't stop the spontaneous motion of the mind, but it strengthens the mind. But it strengthens the mind towards seeing God. The strengthened spontaneity of the mind it means strengthening the man's character as person. The man's person meets his work, which it has been imprinted in, and which the Ghost's work has strengthened it, with the Ghost Himself. The man impropriates the Ghost's work, and the Ghost make the man's work as His own, so that they work together like some kind of bi-personal unit. The work is one, but theandric, the working unit is one, but bi-personal. Each person and work can interpret the another. Through the human person work

the unveiling of the godlike mysteries, known with the mind (intelligible) and it reaches to enter the whole silence and quietude, with a seeing characteristic to its nature⁴⁴⁷, in the untold and above-nature realities.

Ad the mind deepens itself all the more in seeing, and it is taken in mastery by God, and the mind is elevated as much as it can towards seeing God, with the science about the godlike realities gathered out of the holy readings, as much as it is abundant in humbleness, in prayer, under the work of the Holy Ghost, into the Holy Ghost. Then the mind isn't stranger either of the work of theologizing (the work of speaking about God), but it immediately reaches at this work and it doesn't endure not to speak about God (to theologize) and even ceaselessly. But without the mentioned heavenly gift and without the Ghost ceaselessly blowing, through a continuous movement, within heart, all the realities seen by the mind, woe, are hallucinations⁴⁴⁸. And all the things the mind says about God, are vain words blown away by the wind, and not awakening as it is due, the feeling of the soul⁴⁴⁹. This is for that feeling stays then only under the influence of the words coming from outside, out of which is born the most dreadful wandering regarding the things cogitate with the mind (intelligible); and itself the peaking about God it is marginal, perishable, and evil. That's speaking about God doesn't stay under the influence of the illuminating Ghost, from Who it comes the unitarily and unchanged truth of the realities cogitated with the mind (intelligible) and that of the speaking about God (of the true theology). This is for that one in whose heart, generally speaking, it isn't, manifestly, the life-maker and illuminating power of the Ghost, and the always

the Ghost's Person, but without the man's person ceasing to work. A contrary, the man's person is made even more working, but he works by working, in the same time, the Ghost through the human person, in the human person's work.

⁴⁴⁷ It is "a seeing characteristic to it", meaning that the mind needs it, not in the sense that it can do it with its own natural powers.

⁴⁴⁸ The Ghost guarantees the objectivity of the mind's seeing, or of the right understanding of the world's rationalities, and of the Scripture, and therefore the right theologizing or speaking about God. This is for He keeps our mind on the line of the right-judgment, by being united with the word, or with the supreme Rationality, and strengthening the seer in his real quality as person. The contemplation is done in silence. But after that, what it has been contemplates it is communicated to other by theologizing or speaking about God.

⁴⁴⁹ Only the word of the one whose heart the Ghost breaths within, are full of life, with the conviction that through what it says through them they provide life; that's why only them awaken into the hearer, powerfully and durably, the soul's feeling.

springing or inspiring work of the Ghost, if somebody wants to say so: flowing, it isn't the understanding union, but rather division⁴⁵⁰; neither power nor steadfastness, but rather weakness and fickleness; neither light and seeing the truth, but rather darkness and vain contrivance of hallucinations, and in all ways reckless and wandering path.

For the mind can travel on three plans or on three ways, according to the Holy Fathers: on the nature's way, on the above-nature way, and on the contrary-to-nature way. When the mind sees something cogitated with the mind (intelligible) in a concrete thing, it sees according to the nature, but it sees with the above-nature work of the Ghost; when the mind sees a hypostasis, but not in a concrete thing, it sees an angel or a devil. But if the mind has been partially unified and the Ghost's candle illuminates more strongly, the mind sees in above-nature mode, and, of course, an undeceiving way. And when the mind, by looking at the visible things, it becomes divided and darkened and its life-maker power gets quenched, then the mind sees something contrary-to-nature and that seeing is a deceiving one. That's why, we mustn't stretch our mind towards the spiritual seeing in hypostasis, neither to believe in any sort of views, until the heart isn't influenced and moved by the power of the Holy Ghost – according to the things said before – if we want to have a sane and wise mind.

85. Some people, by working wisely, they attempt to heal the fire of their passions with the heavenly dew of the grace. About these ones it was written: "The dew from You it is healing to us" (Isa. 26: 19). To some other people, the same dew, by being united with an even greater godlike help, that dew becomes manna to them, or some kind of bread, if received as it is due and worthily, with the breaking of the humble heart and with the water of the tears and with the fire of the spiritual knowledge. And thus, it becomes their food, in the image of the heavenly food. About those ones it has been said, for many times, and with a good reason: "The man ate angelic bread" (Ps. 77: 29). But there are also some people whose nature, after it has advanced, it become and it is shown to them, in a higher

⁴⁵⁰ The one in whose heart there isn't the Ghost, he isn't unified neither in himself, but he is divided, and torn apart. The Holy Ghost unifies, for, by being powerful and by bringing with Himself a new life, it attracts all the soul's powers to Himself.

mode, itself as manna. About these ones the Gospels say: “What is born out of Ghost, Ghost is” (Jn. 3: 6). The first stage is that of the wisemen who occupy themselves with the appeasement (hesychasts). The next one is that of the ones who, in addition to the godlike knowledge, they silently live in asceticism. And the third one (the highest one) it is that of the ones who have become totally simple and they have been transformed by Christ Jesus, our Lord⁴⁵¹.

86. The mind, by escaping – through understanding (intelligible) grace – from pharaoh and from Egypt, and from the toils and troubles from there, namely from the bodily living that raises the passionate waves of the bitter and salty evilness, namely to a living delivered from the Egyptians understood with the mind (intelligible) and, shortly speaking, by suffering in understanding (intelligible) mode all the things which came then upon Jews in a seen mode, and by being delivered from them, it eats through a certain feeling of the soul a manna understood with the mind (intelligible) whose image was being eaten by Israel in a felt mode. And after the beginning of this living, it happens that, as those were craving for the seen meats, the mind to lust for them, at its turn, because of the memory, the sacrifices understood with the mind (intelligible) of the Egyptians, in a dangerous and not less wrong mode⁴⁵². Such a mind that eats manna, it has a spiritual scale and some plates (Lev. 19: 35), which are used by the mind in weighing the food and in order not to gather more than is needed for its daily food,

⁴⁵¹ About the three levels of the spiritual ascension the author spoke in the head no. 81. Here they are described a little differently. To the ones from the first level, the grace becomes them a dew healing the fire of the passions. To the ones from the second level, it becomes manna, which, as food, it helps them in their spiritual growth, through the knowledge of the godlike rationalities of the things. This level has two stages. The second stage of it, it is the contemplation of these rationalities in silence. On the third level, the grace fully unites with the man, so that the grace becomes one ghost with the man. The assimilation of the man with the grace it has become complete. It is what has been said also in the head no. 84.

⁴⁵² After the mind has been liberated from the passions of the bitter and salty sin (committing sins brings bitterness and the spicy taste, on one hand pleasant, on the other hand unpleasant, of the salt, unlike the delicate, thin taste of the clean life), it still is followed by the memory of the sins, and it feels itself attracted to consent to them, as some sacrifices spiritually brought to the demon-gods, like those of the Egyptians. The Byzantine Holy Father and writers didn't use in order to name these experiences, the term “spiritual”, as it is being used in Occident, for they were putting a great accent on the “mind” and on its natural or above-nature contents, namely on the “intelligible” ones, for, actually, from the mind starts the temptation and the sin, or to get far from them.

lest, by exceeding the measure, all of it to get rotten and to be lost, and, in the same time with it, to be lost due to lack of food, also the mind that doesn't keep the measure.

And the mind that eats manna, it is known by the fact that, not eating anything else, it obviously lives a more beautiful life than anything else that eats something else, of course, in an understanding (intelligible) mode. And this is, for the mind it has been somehow changed, through the habituation to that food, in the quality of the manna, to say it so. And the sign of this fact is the lack of any lust for the other foods, which it has been previously lusting for, as also the fact that everywhere it wants to eat only manna and it has become child and it has attached itself to honoring God. Besides, it is not wonder that somebody becomes what he continuously eats and bears within himself for a long time.

So, neither the mind's transformation through habituation, in the quality of the manna, it isn't something unnatural. This is for it is very natural that a continuous and unchanged food to transform the ones whom it nourishes, in itself. Thus, the mind not only that it has achieved the level of an angel, but it becomes partaker to the godlike adoption, by being righteously moved from a spiritual glory to other spiritual glory, and not only by looking at The One, but by itself becoming One and living and being imparted, in an above0world manner, with Him. For, to say so, by being imparted with untold mysteries in a godlike manner, and with love for God into the Holy Ghost, it consummately become like the seen and extolled realities, so that it sees itself too, as transformed through habituation in the manna's characteristic. This level is much higher and much more honored than that one of the one who knows himself as eating manna, but he hasn't been transformed, by habituation, in a feature of the manna. The mind experiences the first state at the beginning, when it gathers in itself, in a unity thought with the mind. And the second is the clear showing of a more manifest union, of the unveiling of some mysteries of the knowledge and of the detachment from all things and of that understanding above-simplicity.

87. The mind is simple by nature, for also That One Whose image the mind is, He likes to work simply⁴⁵³. And by being so, it likes to work in a simple mode⁴⁵⁴. This is for everybody likes what it fits him by nature. But the mind becomes also diverse, but not because of itself, but because of the senses and of the things submitted to the senses. But when the mind places its rationality between itself and the senses and the things submitted to senses, and the mind weighs in and judges skillfully, without making the senses blunter than necessary, and without covering or despising the beauties of the things easily submitted to senses, or to praise those in a low manner, and, therefore, without carelessly obeying the mind's authority to them, but by wisely giving to each one of them what is due, then the mind immediately becomes unitary and simple, being restored in its nature⁴⁵⁵. By getting far from the divided realities, the mind starts again loving The simple One, and working unitarily and simple. And by loving That One, the mind searches for Him and by searching for Him, the mind flies above anything that is composed, until the mind finds The One Who actually is One and simple, and Who is God. And reached here, now the mind stays covered only with His wings, now the mind floats into the skies, being delighted as it appropriate to be delighted the mind guarded and borne by God.

88. The thick mist placed by passions over the foreseeing power of the soul, it makes the soul seeing other realities than The One Who is. But, when through the often prayer, by

⁴⁵³ The mind is simple by nature. Only when attached to the surface of the limited things, or to the limited surface of the things, an attachment contrary to its aspiration, it makes the mind diverse, namely it makes the mind to be divided amongst the images which occupy the mind, or to pass from a limited image to another. Besides, itself the need felt by the mind, for making associations between things, it shows the mind's tendency towards unity, towards simplicity, and towards removal of the limits. The mind is simple by nature, namely borderless, and capable of comprising all things, for it is the image of God Who is simple by excellence, as borderless and all-comprising through Himself. About the simplicity of the mind and about the mind's sinking into the depth of the godlike light, or into the supra-luminous darkness of God, Saint Simeon the New Theologian spoke in details (in *Heads* II, 14, 16, 17, 18, in *The Romanian Philokalia*, volume IV).

⁴⁵⁴ The mind likes working simply, namely to comprise everything in a borderless mode, to enter the relation with The simple One, in Who are comprised all the realities in an undifferentiated mode.

⁴⁵⁵ Here is specified that the mind is restored in its borderless simplicity not by despising the sensitive things, but by discovering the unitary beauty within all things, by exceeding what separated them.

fulfilling the commandments and by being elevated to see God, the mind removes from itself, with the help of the grace, the thick mist which we mentioned about, and the mind limpidly sees that it sees God⁴⁵⁶, not needing any interpreter for that, as somebody won't need a teacher in order to see with the senses, if he doesn't have placed on the apple of the eye something that hinders the sight. This is for, like the things submitted to the senses are connected with the senses, when the senses are healthy, likewise are the realities cogitated with the mind, they are familiar with the understandings when those ones are cleaned of the slag of the passions, and like through the perceiving with the senses it is born the knowledge of the things submitted to the senses, likewise out of the understanding look it is born the seeing of the realities cogitated with the mind. And after it, it follows the imageless, borderless, and simple contemplation of God, which, by keeping the mind under its mastery, it makes the mind free of all things submitted to the senses and known with the mind (intelligible), by locking it up in the depth of the endless, non-comprised, and borderless⁴⁵⁷, and the mind will be overwhelmed with awe, as one cannot express through words.

89. O, Master, the One Who are the beginning and the upholder of all seen and unseen realities; The One Who has as beginning the lack of beginning, You the Uncreated One; You have a border the limitlessness, You the Non-Comprised One; You Who are as being, above-being, You the Uncreated One; and You Who have as image, the lack of image, You the Unseen One; and You Who have as characteristic the eternity, You the Incorruptible One; You who have as countenance, the lack of countenance, You Who are without trace⁴⁵⁸; as place, You are

⁴⁵⁶ "The mind sees that it sees God". The mind is aware of the fact that it sees God. The simple sight is had by animals too. But the man is aware of seeing. God cannot be seen but in a conscious mode. God awakens and strengthens the man's conscience of being in front of Him. Like God, by not creating the man as an object, He make the man free through His freedom, likewise He makes the man conscious, through His conscience.

⁴⁵⁷ "The locking up of the mind" into the infinite's depth, it is an improper term, forcedly used, because of the absence of a better term. In infinity and in limitlessness, the mind it at large. But the mind still is locked up within these, so that it cannot get out, so that the mind no longer feels the pleasure for getting out in narrowness. Somebody is locked up in the freedom from outside, so that he no longer can "get out" of it, in the narrow prison cell.

⁴⁵⁸ The One Who doesn't have any countenance, he doesn't leave any traces, so that one couldn't tell where He was, or where He is.

what one cannot go around, You the Uncircumscribed One; as content, You are what is non-comprisable, you the Non-Comprised One, You the Unsearched One; as knowledge and sight, You are the Unknown and the Unsee, You the Unapproachable and Ununderstood One; as work, You are what one cannot tell, You the Untold One⁴⁵⁹; as interpretation, You are what cannot be interpreted, You the Uninterpretable One; as understand You are, the non-understanding, You the Ununderstood One; and in all aspects, as affirmation, the You are the above all negation, You Who are above God⁴⁶⁰. You Wholly are wonder, quietude, courage, love, sweetness, satisfaction, and safety in all aspect, and lack of worries, and joys, You Who are the only glory, kingdom, wisdom, and hypostatized power⁴⁶¹. That's why You cause the kidnapping out of all the seen realities, and the stopping from all the thought realities in an untold manner⁴⁶². That's why, in You, You the Untold God, there is the wonderful resting or the ones who look through the impartation with the Holy Ghost.

90. "The Godhead, wondering us, it is by this also ever more desired. And by being desired, it cleans us up", says

⁴⁵⁹ God is Word that cannot be fully expressed in words, as, by keeping the proportions, the human person too, he is word that cannot be exactly expressed, a fact that forces us to use countless words in order to describe the human person, but it always remains totally insufficient. God is the speaking Word-Person Who reveals Himself through words, but it couldn't have been exhausted in His intelligible manifestations and words, even if He had used the infinitely, as the case is, again by keeping the proportions, also with the human person.

⁴⁶⁰ "Above God". This term is again taken from Dionysus the Areopagite, in order to show that God is above what we reckon and call as God. Besides, all the names we use to call God, they must, on the other hand, be denied, because God is above what those names usually express, because of being those names borrowed from creatures; or, we must place before them the attributes: 'supra' or "above". This is for one doesn't deny God His kindness, His infinity, His being, because He would have missed them, but for He has them not only in a potentiated mode, but even in a mode transcendent to the mode which the creatures have them in.

⁴⁶¹ All the features of God are hypostatized, or they have their support in a hypostasis, in a supreme subject, in a Person. Nothing out of the thought things, they do not exist by themselves, but in a hypostasis. Only the hypostasis is real by itself. The features and the works have their reality only in hypostasis.

⁴⁶² In the Person or in the supreme communion of Persons, there is the only resting of the thinking, for only that Person or supreme communion of Persons satisfied the thinking, and it makes the mind thinking as the infinity thought by it. The mind isn't satisfied in its thinking with anything that isn't a person, because nothing is explainable except having as support a person. But into a person the human subject finds not only the resting of the thinking, in the same time continuously nourished by that person, but also the resting of the thirst for love, always unsatisfied that person.

Gregory the Theologian⁴⁶³. “And by cleaning up on the ones who desire the godhead, the godhead deifies them too. And with the ones who have reached to be like this, God speaks to them as to his familiars”. But not only God does this, but also the ones cleaned up thus, they are dialogue with the godlike realities and with God, into Ghost and truth, as they would dialogue with the ones whom they are familiar with. That’s why, also the theologian continues: “This is for God unites Himself with Gods and He makes Himself known to them”. Can you see the wonder of the union? This is for he says: “God unites Himself with gods”. Actually, if the union is done amongst the ones who feel the same, it is obvious that also their feelings and their joys are the same. That’s why he also says that “he makes himself known to them”. This is for the ones who have been deified and who has reached to be gods by grace, they live with the godlike realities and with God as with their familiars, and they know those realities as they contemplate God, in a similar mode, the ones who have reached in the godlike image and gods, and He talks to them and He unites Himself with them, and He speaks and He unites himself with them, according to the said things. That’s why, the great Gregory adds, not purposelessly, but in order to be known, that: “As much is known God by the clean ones and by these gods, as they are known, similarly, by The One Who is God by nature, the ones who are gods by work”⁴⁶⁴.

And you can imagine how much, if you reckon as it is due. The ones who are elevated are very happy, as it is due, towards the views of the contemplations of God, with the whole power of their soul, and with spiritual skillfulness. When you see them overwhelmed by the limitlessness of God, due to the non-beginning, of the impenetrability, of the infinity, of the eternity, and of the infinity from around Him, totally amazed by the wonder above any wonder, of God. Due to this reason, their soul remains attached to the love “for God” (Ps. 62⁴⁶⁵: 8) and they are

⁴⁶³ On the one who desire Him, God cleans them up of their attachment to the inferior things, for He attracts them towards Himself and He keeps them attached to Him.

⁴⁶⁴ The ones who have reached gods by grace, they know God, as much God knows them. This is for God dwells with His power within them, as much as He knows them; so, God empowers them in knowing Him, as much as He dwells within them, by the fact that He knows them. They know God as people, but to the extent of their quality as participants to God, because neither God knows them otherwise except in their quality as participants to Him. But who can understand the height of his level as participant to God, namely the greatness of being known by God and of being God known by him?

⁴⁶⁵ In KJB we have: Psalm 63: 8. (E. l. t.’s n.)

engulfed by an unbearable longing for contemplating the godlike face and its extolled beauty, being they melted by the happiness of experiencing it. And so, they are cleaned up and deified under the godlike work, and they become the image of God and gods and they are united into knowledge with God.

And God, by making Himself known to the ones who are godlike out of abundance, consequently to the above-nature gift and to their deification, and to their godlike union, He wonderfully kidnaps with His beauty above-beauty, the whole understanding feeling and the whole their desire, so that he keeps them charmed around Him, as some other angels, who sing in an unretained impulse, like it is due: "God stood in the assembly of the gods and in the middle He will chose the gods" (Ps. 81: 1); and: "The God of the gods, the Lord spoke and he called the earth (namely the earthers), form the sunrises to sunsets" (Ps. 49: 1); and "The chieftains of the people gathered in the same place with the God of Abraham" (Ps. 46: 9); and the stood around God as there stay the "Seraphs around Him" (Isa. 6: 2), receiving the godlike illuminations of the above-world mysteries and by keeping themselves undetached from God Who is endlessly above all realities. If, therefore, the clean in their heart, are happy, according to the Lord's saying, for "they will see God" (Mt. 5: 8), how won't be happy the seers, who are cleaned up through the awe engulfing them out of knowing God, being they elevated, by spiritually advancing, on the level of God? Therefore, the ones wanting the happiness, they must experience the deification and thus to stay motionless as some Cherubs around God and to maintain, with the whole zeal, the contemplation, the knowing, and the doing, into Christ Jesus, our Lord.

91. I would want to see You as better as I can, and then to extoll You, You the life-Maker, the life of the ones who see You, Lord my God. But wanting, I do not know hos to worthily speak about You; I truly do not understand and I get entangled. O, how characteristic You are to the mind, You Master, Maker, and All-Wise. Only by seeing You, the mind enjoys its peace and its own resting. This is for the mind desires You by nature, and it tries to be delivered from the scattering into the external and seen things, for, being at peace from their part, to cogitate at itself and, especially to understand and to penetrate, with natural nimbleness, the heigh realities, and through its

consummate lack of matter, to attach itself to the stronger realities. Through the natural rationality, the mind tends towards what is place above all realities, the mind tends by itself towards what is placed above all realities and it is above everything that is submitted to senses.

So, it is proven that, being the mind helped as it is due, by the Holy Ghost, shown in faith, and being elevated, or better said by being attracted, for being a mind, towards the thought (intelligible) realities from around You, as by some relatives, it desires much to see You, with the whole zeal of the soul. This is for the mind experiences these wonderful and happy things according to its nature. This is because, by its nature, as one that is understanding, the mind is winged and quicker than all creatures, and the thought (intelligible) realities are, naturally, desired by it; the mind needs to cogitate and to understand them, like the creatures dressed up in senses need the realities submitted to the senses, in order to eat them. This is for, to me, cogitating and understanding, it is the same thing like eating is to the creatures submitted to senses. This is for, like the mind actually lives, it grows up, it rejoices, and it is delighted by understanding, likewise the creatures dressed up in senses have these by eating. And the mind experiences these by the fact that it works, and that overwhelmingly means that the mind understands; and this happens especially when, through Your spiritual kindness, the mind has reached in an untold manner, within You, the mind's desire being united with the charm of Your glory. This is for, the one desiring something, what will he taste when he will be imparted with what it attracts him, especially if that something is like You are, and if through Your *oikonomia*, his desire is directed towards something so great as You are? This is for You, Lord, You the all-wise, almighty, all-good Emperor, by building the mind up as a understanding being, You have made it so that to easily be gladdened of Your things, according to its nature, and to be imparted, in an untold manner and with deep awe, with Your godlike love and to love You with an insane pleasure and with a drunk enthusiasm.

So, the mind, by being built to overwhelmingly love the beauty and the kindness, and by naturally loving all of these, it has, by the godlike Providence, the desire to always understand the high realities and to lust for the realities ahead, and to rejoice, in advance, of the best of them. And with this You show Yourself to the mind, in an all-wise mode as such, and You

kidnap the mind, by making the mind to be attracted by the love for seeing You and to get out from all realities with the whole feeling of the soul, in order the mind to remain only with You. This is for You not only show Yourself as diverse, You the all-sweet, neither only simple, nor only non-comprised, neither only fearful, nor only gentle, but now like this, and then like that, so that, thus, the motion and the changing of the mind, by passing from here to there, not to have any reason for deviating towards something from amongst the realities which are outside You, because of variety, images, or simplicity, for the desire after what is non-comprised, or for what can be comprised, in order to find something scary or something gentle⁴⁶⁶.

By and large, You, by being the One Good and Beautiful, in a comprising mode, and the above-nature beginning, which gives the tasting of all good things and beauties, the mind cannot contemplate, and live, and it cannot fully delight itself except in You. This is for You have all realities in Yourself, in Your quality as their Cause, and You are above all realities, as the Builder, of countless times countlessly above-beauty. Thus, by being One according to being, God, you make Yourself seen diversely according to the works, for their multitude, and great for their size.

So, even if You let Yourself to be comprised by some people, again You appear them as wonderful and overwhelming. This is for, by being totally non-comprised according to Your being, You aren't fully comprised either according to the work or according to the power. This is because, who has found out the measure of Your power? And Your wisdom, who has known it? And the ocean of Your kindness, who has researched it? And, finally, who has understood all the way up to the end, something of Your realities? Although, on the other hand, after all of these, You let Yourself to be comprised, in another mode.

Actually, the mind, by starting the contemplation from the understood (intelligible) realities form the seen things, later it ascends to the realities which are one and un-comprised around You, You the Savior. Then, by being attracted by the sweet and full charm of what it contains and by being driven by its love for beauty and for good, it hurries with the whole its zeal and it

⁴⁶⁶ Although is simple in Himself, God shows Himself to the mind as being diverse, for this is, before reaching at Him, loving the diversity. Through the diverse realities, God leads the mind towards Him as The One. Bu in Him as One, the mind finds all the realities.

craves for ascending, as much as it is possible, even beyond this. But because of not being able to reach further, by cogitating, through resemblance, at what escapes it, without any doubt, as at something that is above all realities, it is comprised by a great love and it insanely gets drunk of You and fiery longings are ignited within soul, and it makes by what it can comprise out of You, a fuel that nourishes the fire of the godlike love, for what it doesn't comprise, and making out of non-understanding, victuals of an even greater love⁴⁶⁷.

This is for, what can be comprised around You, You the All-Wise, it doesn't charm the mind more than is ignited by what escapes the understanding and it is unreachable by the knowledge. This is for, this upholds the awe and it urges to a special desiring. I may add here, that this urges also to a searching not for what You are according to Your being, because this isn't to nobody and by any means possible to find out, but of the infinity of the power and of the existential work and usually contemplated and theologized around You, which are, as it was said, endless because of their seize and ununderstood due to their multitude. This is for in those, which are around You, though one cannot reach their end, for they are endless, but to the one who comes closer to You through cleanness and who focuses his sight on Your beauty, it is possible to him to reach more limpid and more luminous views, and to be deified to the extent of those views. That's why you ignite with the ray of the love, the mind that perseveres next to You, as much as it is possible to the human mind, by illuminating that mind more and more and by introducing that mind to impenetrable and mysterious and above-skies views. O, all-praised Monad (Unit) and all-worshipped Trinity, and impenetrable depth of power and wisdom! How, out of this love, as from a flight departure place, as from a race starting line, You bring into the all-godlike darkness from around You, the mind that has been cleaned as it is due, by moving that mind from glory to glory, eve if that mind often stays within the above-light darkness⁴⁶⁸? I do not know, as

⁴⁶⁷ The love is a wound for it makes the being to suffer due to the desire of being healed by encountering the beloved One, by fulfilling His will. And it is fire, in the same time, because also the fire wants to be quenched by that encounter. The love is a wound produced by fire, or accompanied by fire, for it is accompanied by the temperature that searches for to be appeased.

⁴⁶⁸ Saint Simeon the New Theologian says, in *Heads* II, no. 18: "The always moving mind reaches motionless when covered under the godlike darkness and light". The term "supra-luminous darkness", as we've seen, it comes from Dionysus the Areopagite.

You know: do You introduce the mind into the darkness which Moses was introduced within, or it is that one the image of this one, or this one is the image of that one? If this is a darkness cogitated with the mind (intelligible)⁴⁶⁹ and that within that darkness are committed in a godlike, above-nature, and untold mode, in the mysterious hiding of the soul, the mysteries of the union and of the spiritual love, this is very well known by the ones who are guided by the torch of the illuminating Ghost.

92. Who, by seeing You, Lord, Holy Trinity, he doesn't rejoice of The One Who is the Emperor and the ceaseless Master and the Giver of all good, and the blessed source of all good? And who could rejoice with a true joy, before seeing Your all-upholding mastery? Of course, nobody and in no way! That's why, truly happy are the ones who are clean in their heart, for those ones will see You with the eye of their soul, for You are, to them, the most exquisite spiritual joy. They rejoice with much gladness and satisfaction, and they are being filled up with overwhelming love, even if they often fight against bodily narrowing and they suffer the devilish inrushing. This is for the spiritual light of Your beauty, Lord, it is endlessly endless above any closeness of the worldly sadness, to the one who is illuminated by grace. That's why You walk before them, wholly, like a sweetness; You wholly are a lust to them, a holy desire and an untold love. That's why, the ones who see you through a certain understanding, You wound them with the above-nature and unbearable arrows of Your love. And, that's why, they run "after You tracing the fragrance of Your chrisms" (Song of Songs 2: 5; 1: 4), with a strong and tireless straining, for You made Yourself seen to their souls, You the untold God, and their souls ceaselessly try to attract You within themselves, for they are conquered and melted down wonderfully, due to their longing for You. That's why, they keep You in their minds without forgetting about You, for they depend on Your above-nature beauty. Better said, You ceaselessly and spiritually are mastering their hearts, day and night, and the sleep left their eyelids; and the sweetness... .. Even while their eyelids are asleep, "their heart takes vigil" (Song of Songs 5: 2) getting gladdened, as the Prophet says: "in their bedsheets" (Ps. 149: 5); And they watch and they

⁴⁶⁹ A thought and not a sensitive darkness; a darkness lived by the mind as such, and not by the senses.

are equally mastered and they do not know what to do; they do not understand and they get out of themselves, due to the untold shininess of Your face, and due to the infinity of the glory of Your holiness, and due to Your ascensions which order by themselves, and due to Your mysterious unveilings, and due to Your hidden, untold, all-beautiful, and all-good gifts which are around You, Father... Uphold, Lord, the ones who dwell into righteousness, together with Your face (Ps. 139⁴⁷⁰: 13).

50. But not only at the mentioned Holy Fathers one can find mysteriously the words of the sanctified and deifying prayer into the Ghost, but also to the coryphées of the apostles themselves: Peter, Paul, and John.

Not only at the mentioned God loving Fathers and at their descendants one can find secretly mentioned these words of the sanctified prayer, but, before them, one can find them also at the first Apostles and coryphées, namely at: Peter, Paul, and John. One of them says, as we have said before: “Nobody can say «Lord Jesus” but into the Holy Ghost” (1 Cor. 12: 3). And another: “The grace and the truth have been made through Jesus Christ” (Jn. 1: 17); and: “Every ghost who confesses Jesus Christ come into body, he is from God” (1 Jn. 4: 2). And the chief of the disciples into Christ, the question the Savior and the Teacher addressed it to the Apostles: “Who the people say I am?” he answered by giving the most blessed confession: “You are Christ, the Son of the living God” (Mt. 16: 16). That’s why, also the illustrious our teachers who followed them, especially the ones who proceeded on the road of the unmarried, monastic, and quiet life, they considered these words, announced before, here and there, by the three pillars of the Holy Church, given by those as godlike words, on the ground of the unveiling received from the Holy Ghost, and confessed by the three so worthy to be believed disciples, as pillar of the prayer, and they gave to their followers to keep this one and to guard it in the same way they did. “For through three witnesses will stand every word” (Mt. 18: 19). These heavenly thinkers united these words and articulated them, in a consummate manner, through the Holy Ghost, Who was dwelling within them. Look, actually, at their totally special order and connection, having in it imprinted the wisdom from above. This is for one says: “Lord Jesus”, another says: “Jesus

⁴⁷⁰ In KJB we have: Psalm 140: 13. (E. l. t.’s n.)

Christ” and the third says: “Christ, the Son of God”. In this way, one follows to the others, and all the three ones connect to one another, directly, through the together-speaking and through the connection of these deifying words. This is for you can see the word of each of them connecting with the end of the preceding word it has as beginning, and thus they advance to the third one.

You can see the same thing related the adding concerning the Holy Ghost. This is for the blessed Paul says that nobody can say “Lord Jesus” but only into the Holy Ghost, and this One, the Holy Ghost, standing at the end, he is used by John - the thunder voice, as beginning, by saying: “The Ghost Who confesses Jesus Christ come into body, he is from God” (1 Jn. 4: 2).

And they said these things one after another, not from themselves, but by being moved by the hand of the Most Holy Ghost. This is for the confession of the godlike Peter was made through unveiling into the Holy Ghost. “This is for all things, he says, are worked by one and the same Ghost, sharing differently to each one, as He wishes” (1 Cor. 12: 11).

And thus, the threefold and impossible to undone rope (Eccl. 4: 20) of the deifying prayer, woven and knitted with great wisdom and skillfulness, it passes also to the ones from our times, being preserved intact. The Godlike Fathers, after they connected the word “have mercy on me” to these deliverer words of the prayer, namely to “Lord Jesus Christ, Son of God”, especially for the younger ones or beginners and not-consummate into virtue. This is for the advanced and consummate ones into Christ are satiated by uttering and thinking at each of these words, namely with “Lord Jesus Christ, the Son of God”, and sometimes even by only uttering the name “Jesus”, which he imprint it within themselves and they embrace it with the whole working of the prayer, being filled up, by this name, with an untold pleasure and joyfulness, which overwhelm the whole mind, the whole sight, and the whole hearing. And thus, being threefold blessed, by reaching outside their body and outside world, they close their senses by the godlike gift and by the grace and, being conquered by love like by a happy drunkenness, they are being cleaned up, they are being

illuminated, and they are being consummated⁴⁷¹, as ones who are mirroring, since now, in an not-understood manner, as an earnest, the grace from above nature, without beginning, and uncreated, of the Godhead from above being⁴⁷².

They are satiated with solely remembering and cogitating each of the shown names of the God-Man Word and through it they are made worthy to be elevated to kidnappings, to knowledge, and to untold unveilings into the Ghost⁴⁷³. The clear assurance and the doubtless entrusting of those it has been given to us in a luminous manner, by the most sweet and loving of soul, our Lord Jesus Christ, the Son of God, Whose words are deeds⁴⁷⁴ and their utterance is, according to Himself, Ghost and life (Jn. 6: 63)⁴⁷⁵, when he said: "Without me you cannot do anything" (Jn. 15: 5) and : "If you ask something in My name, I will do that (Jn. 14:14), and the followings, as they have been taught to us before.

⁴⁷¹ Here are two things to be noticed. First, that the prayer of Jesus can have diverse forms. To the advanced ones it suffices even to ceaselessly repeat the name of Jesus, and even in their thought. Second, that this name alone, being repeated by feeling the love, it can fill up the one who repeats it with an untold, and above mind, pleasure and joyfulness, making him to feel as outside his body, and outside hearing and seeing. Their senses are overwhelmed by the feeling produced by grace. The love for Christ conquer them like as a "drunkenness"(saint Gregory of Nyssa), which cleans them up of any passion for something else than Christ, and it lightens them through the conscience of the presence of Christ and it consummates them, making them to feel nothing else but the clean love for Christ and for people. The ceaselessly repeating of the name of Christ it is reckoned thus, through the love for Christ that it produces, the force of passing through the three main stages of the spiritual ascension, through which ascend even the angelic groups, according to Dionysus the Areopagite (cleaning, illumination, consummation). Repeating the name of Christ is united to a ceaseless ascendant dynamism of the soul.

⁴⁷² We are ascertaining here the sure influence of the doctrine of the uncreated grace of Saint Gregory Palamas, in the same time with that of Dionysus the Areopagite.

⁴⁷³ Each of the names of Jesus opens superior horizons and comprises contents out of which the soul can ascend endlessly. In each of them there is a power of kidnapping to knowledge and unveilings which do not come from man and from the created nature. Each of them is a gate to another and another revelation, hidden into Jesus, a gate opened by the Holy Ghost through the love he awakens within our soul.

⁴⁷⁴ The words of Christ are deeds for they produce effects within souls and within the being of the believer. But they produced also the world. Even the man's words, uttered with power and conviction, they are deeds, for the produce new states within the ones who receive them.

⁴⁷⁵ His words are "deeds", for they contain powers which produce new states within souls and, through souls within bodies and within the external things. His words are deeds for out of them irradiates Ghost and life, His Ghost and His life. Each of them communicates through words something from Himself, it communicates power and ghost according to the measure of the power and of the ghost and of the will of receiving, belonging to the hearers. This helps us to understand how all the things were made at the beginning by the word of God and how the things are the images of His words.

51. *The beginners also can pray sometimes using all the words of the prayer and some other times only a part of it, but ceaselessly and within their heart and let them not to change the words often.*

The beginners are allowed to pray sometimes using all the prayer's words, and some other times uttering only a part of the prayer, but within their heart and ceaselessly. This is for according to Saint Diadochus: "The one who always spends his time within his heart, he doubtlessly gets out from the beautiful things of the life. This is for by walking into the Ghost, he cannot know about the body's lusts (Gal. 5: 16). This is for one like this, by doing his walks within the fortified stronghold of the virtues, he has the virtues themselves as guards at the gates if his clean living. That's why, the plots of the devils, against him, they remain ineffectual"⁴⁷⁶. But Saint Isaac writes also: "The one who observes his soul constantly, he enjoys unveiling in his heart. And the one who gathers his sight (the contemplation) within himself, he sees any ascension, and he sees his Master within his heart"⁴⁷⁷.

That's why it is not appropriate to always change the words of the prayer, lest, by continuously changing and moving them, the mind gets habituated to the fickleness and to deviations and it becomes more easily to be stolen and fruitless, like the trees always moved and planted somewhere else are.

52. *The fruit of the prayer within heart it needs a long time of struggling and forcing. And, simply speaking, every good thing is achieved with much toiling and after a long time.*

The ceaseless prayer within heart and the things from beyond heart (from above the heart) cannot be achieved simply, or randomly, or through little and short toiling, even if this happens to some people, totally rarely, and through some untold

⁴⁷⁶ *Ascetic Word* 57; G.P. 65, 1167-1212; *The Romanian Philokalia*, vol. I, p. 356.

⁴⁷⁷ *Quoted work*, Word 43, p. 176. The one who accustoms himself to always observe himself, he surely reaches at increasingly thinner mysteries' unveilings in the folds of his soul and, through them he reaches at seeing the light of the Ghost. This is for the soul is being increasingly seen as not standing by itself and as having clean everything that moves within it, from God. The one who looks only at the external things gets himself haughty. He cannot see the Master of everything. That man thinks at himself as master of the things. He who looks within himself, he no longer gets haughty and that's why he sees the Master of everything. He no longer gets haughty because he realizes how little is him able to master and to contain himself, in the complex movement of his indefinite life.

oikonomia. But, in order to be achieved, it needs a long time, of toiling and bodily and of soul's ascesis and it needs also much and long forcing. This is because according to the part given us from the gift and the grace, of which we hope to be imparted, we must contribute on the measure of our power, also with our ascesis in order to achieve that gift or grace, and to cross through the time necessary to that. And its purpose is, according to the Holy Teachers, to cast the enemy out from the stretches of our heart⁴⁷⁸ and to have dwelling in our heart, in a proven manner, Christ. For Saint Isaac says: "The one who wants to see the Lord, he strives to clean up his heart by ceaselessly remembering God. And thus, in the light of His understanding, he will see the Lord permanently"⁴⁷⁹.

And Saint Barsanuphios says: "If the work from inside doesn't help, together with God, to the man, the man will vainly toil towards the external things. This is because, the work from within, done with the toiling of the heart, it brings cleanness; and the cleanness brings the true appeasement of the heart⁴⁸⁰; and the quietude bring the humbleness; and the humbleness makes the man the dwelling place of God; and out of this dwelling place the demons are cast out, together with the passions. And the man becomes, thus, the Church of God, full of holiness and full of cleanness and full of grace. Blessed is, therefore, the one who sees god in the internal things of his

⁴⁷⁸ This is the purpose of the ceaseless uttering of the name Jesus with the cogitation directed towards heart: to cast out the enemy which masters upon the heart's stretches and to make Christ Master upon our heart. Actually, according to Saint Mark the Ascetic and to Diadochus, Christ is in our heart from Baptism, but rather potentially. The enemy stretches through the temptations from outside his influences. By remembering the name of Christ as often as possible we make actual in our heart His virtual presence.

⁴⁷⁹ *Quoted work*, Word 43, p. 177. One cannot separate the between "the light of the mind" and "the light of Christ" seen in the first one. This is because "the light of the mind" isn't but the "light of the understanding" and the true "understanding" projected towards God, Who is the source of everything that can be understood. The "understanding" always has an "object". And the supreme "object" of the understanding, or the source of any content of the understanding, is God. The Person of endless love and thinking, Who is above thinking. This source doesn't become obvious until the cogitation is directed towards the finite things. Until then, the light of the true "understanding" into which one can understand all things, it hasn't appeared within us.

⁴⁸⁰ It is to be noticed this deriving of the appeasing from the cleanness of the heart. Only the passions bother and tear apart the man's heart. That's why quietude is only where God is. Only by His power is the man liberated from the unrest for the perishing things, from the passionate passing from one thing to another, or from his passionate preoccupation to have one thing or another.

heart and he pours his supplication, accompanied by crying, before His goodness”⁴⁸¹.

And the Pious John the Carpathian he also says: “It takes much asceticism and a long time in prayers, in order to find, in the undisturbed state of the understanding, another sky of the heart, in which Christ dwells, as the Apostle says: «Don’t you know that Jesus Christ dwells within you? Except, only, you are not experienced» (2 Cor. 13: 5)”⁴⁸².

But also the Great John Chrysostom says: “You remain ceaselessly with the name of Lord Jesus, in order your heart to swallow the Lord and the Lord your heart and the two to be one. This thing is not for a day or two, but for a long time. This is because it takes much struggle and time in order to cast the enemy out and to dwell Christ inside”⁴⁸³.

But it is enough about these things, so let’s turn back to the things we have in front of us.

53. About that prayer of the heart that isn’t clean; and how can somebody reach the clean and not-scattered prayer.

By tarrying in the mentioned rule of the clean and not-scattered prayer of the heart, even if, maybe, it is not clean and not-scattered yet, due to the impediment posed by the previous states and thoughts, the one who lives in asceticism reaches at the habituation of praying not-forcedly, in a not-scattered manner, cleanly and truly. Namely, he reaches the habituation that the mind persevere in his heart and he mustn’t forcedly introduce his mind in his heart, or, when he doesn’t pay attention through respiration his mind doesn’t jump out of heart. But his mind always tarrys in his heart and he prays thus ceaselessly. This is because Saint Hesychios says: “The one who doesn’t have his prayer clean of thought, then he doesn’t have a weapon of war. And I call prayer that one that is ceaselessly being in the depths of the heart, for by calling the name of Jesus Christ, the enemy that secretly wages war to us to be whipped and scorched”⁴⁸⁴. And again: “Blessed is the one who has stuck with his cogitation to the prayer of Jesus and he calls upon Him ceaselessly in his

⁴⁸¹ Barsanuphios, *Quoted work, Answer 213*, p. 113.

⁴⁸² Place not found.

⁴⁸³ *The Epistle towards Monks*; G.P. 60: 753.

⁴⁸⁴ *About Temperance and Virtue I*, 21; G.P. 93, 1487 A; *The Romanian Philokalia*, vol. IV, p. 46. The calling upon Christ with fiery love, it separates our soul from the work of the enemy and it burns him.

heart, being like the air is united with our bodies, of the flame with the wax"⁴⁸⁵. And again: "The day comes when the sun crosses through the sky, and the holy and most honored name of the Lord Jesus, by shining ceaselessly within our cogitation, it will give birth to countless meanings which illuminate like the sun does"⁴⁸⁶.

54. About the not-scattered and clean prayer of the heart and about the warmth born out of it.

The clean and not-scattered prayer of the heart is, as I've said before, that one out of which it is born a certain warmth within heart, according to what it has been written: "My heart has become hot within me and within my cogitation a fire will be lit" (Ps. 38: 4)⁴⁸⁷. It is the fire Jesus Christ came to cast is on the lands of our heart which have been before bearer of passions' brambles, and now they are, through grace, bearer of Ghost, as our Lord Jesus Christ said: "Fire I have come to cast on earth and how much I would have wanted it to be lit" (Luke 12: 49). This he did, yore, to Cleophas and to his companion, when he warmed them up and he made them fiery to shout out, while being out of themselves (in ecstasy), one towards another: "It hasn't been our heart burning within us while we were on the way?" (Luke 24: 32).

But also the wonderful John of Damascus says, in a troparion he composed, towards the Most Clean Birth Giver of God: "The fire from my heart pushes me towards singing the virginal love". And Saint Isaac says: "Out of the full of power work is born the unmeasured warmth, which is lit within heart out of the fiery thoughts which are moving into cogitation. This work and guarding, with their warmth, they make the mind

⁴⁸⁵ *Quoted work*, II, 49; G.P. 93, 1541 C; *The Romanian Philokalia*, vol. IV, p. 91. The cogitation no longer has other content except the Prayer of Jesus. But this doesn't mean a narrowing of the cogitation, but a deepening and a broadening of it in the endless ocean of meanings, of light of God penetrated in the humanity of Christ and through that in our thinking and in our life. On the way of this prayer we reach to understand "which is the width and the length and the depths and the height" of "the love of Christ, that one above knowledge, in order to be filled up with the whole kindness of God" (Eph. 3: 18-19).

⁴⁸⁶ *Quoted place*. The countless meanings which fill up the understanding, being meanings which sprout out from Christ the God-Man, they are luminous as he is, and they represent a true unitary light from the endless light.

⁴⁸⁷ KJB: Ps. 39: 4: "My heart was hot within me, while I was musing the fire burned:"; ROB: Ps. 38: 4: "My heart has become hot within me and in my thought there will be lit a fire."

thinner and give sight to it”⁴⁸⁸. And a little further he says: “And out of this warmth sprout within heart out of the gift of sight, it is born the flowing of the tears”⁴⁸⁹. And after a little while: “And out of the ceaseless tears the soul receives the peace of the thoughts. And out of the peace of the thoughts, he is elevated to the cleanness of the mind. And out of the cleanness of the mind the man comes to the seeing of the mysteries of God”⁴⁹⁰. And again: “after these the mind reaches to see unveilings and signs, as Hezekiah the Prophet saw”⁴⁹¹. And again: “The tears and the bashing of the own head during the prayer and the nodding due to the warmth, it arouse the warmth of their sweetness within heart. And after the commendable getting out of the self (after ecstasy), the heart flies towards God and shout out: “My soul was thirsty of You, God, the Powerful, and the Living One. When will I come and will I show myself before Your face, Lord?” and the followings (Ps. 41: 2⁴⁹²)⁴⁹³. And Climacus says: “The fire, by dwelling within heart, it has resurrected the prayer. And after the prayer has ascended to heavens, it has been done the descent of the fire in the upper chamber of the soul”⁴⁹⁴. And

⁴⁸⁸ *Quoted work*, Word 9, p. 61. The work of ceaselessly calling Jesus and the straining for maintaining it, they have warmth within, for it is maintained by the love for Him. The warmth of this love it makes the cogitation thinner, for it keeps it directed towards the One Who is all-thin in comparison to the thickened things and movements of the world and of the body. The thinness of the mind, full of fiery love for the all-thin One, it makes the mind understanding, and therefore able to receive visions, or capable of having thin intuitions. These visions, at their turn, they give birth to clean warmth, or to fiery thoughts, says Saint Isaac the Syrian in continuation.

⁴⁸⁹ *Quoted work, quoted place*. This warmth, which is one with the fiery feeling of the clean love, it becomes a spring of tears. It must be noticed the full of high quality poetry inspired to the Holy Fathers by this living of the clean love for God.

⁴⁹⁰ *Quoted work, quoted place*. Where are tears, there is peace from the thoughts which wage war to us, for there is no longer frown. But there is also the peace of the thoughts of clean, thin, and fiery love, or total love, for God. This is because the peace is where love is, and, consequently, where is full trust in the loved one. But there is also the compassion overflowing into tears. And where peace and tears are, there is the cleanness of the heart. This is because no hidden thought defiles this love in its ascension towards the loved One. There is full sincerity and transparency. In this cleanness, transcendent to the closed mind, in the thoughts related to the world, the mind can see the mysteries of God, of the all-thin One.

⁴⁹¹ *Quoted work, quoted place*.

⁴⁹² KJB: Ps. 42: 2: “My soul thirsteth for God, for the living God: when shall I come and appear before God?”; ROB: Ps. 41: 2: “My soul got thirsty for the living God; when will I come and show myself to the face of God?”

⁴⁹³ *Quoted work*, Word 13, p. 51.

⁴⁹⁴ *The Ladder XXVIII*; G.P. 88, 1137 A. Only the fire of the Ghost resurrected the body of the Lord and elevated it to heavens, and then, from the same body, the Ghost descended upon Apostles, giving birth to the Church, to the assembly of Christ in His Ghost of the ones who

again: “Who is, therefore, the faithful and wise monk who has guarded his warmth unquenched? And who hasn’t ceased, until his exit, to add on each day fire to the fire, warmth to warmth, longing to longing, and zeal to zeal?”⁴⁹⁵ Saint Elijah the Ecdisius says: “When the soul, resting of all the external things, it will united itself with the prayer, this one enveloping the soul it makes the soul entirely hot, as the fire makes the iron. The soul is the same, but it no longer can be touched by the outside touching, likewise the hot iron cannot be too”⁴⁹⁶. And again: “Blessed is him who was found worthy to show thus in this life, and his stature – being of clay by its nature – he sees it fiery, due to the grace”⁴⁹⁷.

55. The warmth too has diverse causes, but the most important one is that born out of the clean prayer.

Know that also such warmth has its cause and existence in many and diverse causes. This thing can be seen in the words told by the saints. This is because it is hard to us to say that it can be seen also out of our experience. The paramount is that warmth born out of the clean prayer of the heart. That one advances and grows up ceaselessly, together with the prayer, and it rests (it ends) in a hypostasis light, namely it makes such

believe in Him. Only the fire resurrects the prayer or resurrects the soul through prayer, and it elevates the prayer or the soul in state of prayer, to heavens, or to God, and then it descends again from even higher, in the soul which is elevated in the upper room, making the soul even more fiery when praying, and this fire is communicated out of the prayer of somebody to the prayer of the others. The prayer doesn’t take place without the Holy Ghost and the Holy Ghost doesn’t descend to the soul and doesn’t elevate the soul except through prayer. The prayer is the form of resurrection and of elevating the soul through the Ghost. The prayer is the way the Ghost works within our soul. This is for through prayer the soul is united with God and the prayer becomes the work of the Holy Ghost, Who becomes a living bridge between soul and God, making the man transparent.

⁴⁹⁵ *The Ladder* XXVII; G.P. 88, 1137 A.

⁴⁹⁶ *Collection 105*; G.P. 127, 1148 A; *The Romanian Philokalia*, vol. IV, p. 296. The warmth of his love for God is so great, than no thought and no outside sensation can touch him any longer, or can any longer interest him. He becomes “untouchable”, intangible.

⁴⁹⁷ *Quoted G.P., The Romanian Philokalia*, volume IV, p. 254. The warmth of the one who prays ceaselessly, it is not only a subjective feeling, but a new state of the being, becoming fiery by grace. The human being sees himself burning by the grace from within. This warmth burns away the sins from within and it is being transmitted also to other people. The hands elevated to prayer are seen, in the saints’ lives, like flames. There is a fire within the whole being that is felt and somehow, shown. But it is a fire of the clean enthusiasm, and not of the shameful passion. It is a fire of the Ghost that makes the body transparent.

a man, according to the Fathers, to be illuminated in the meaning hypostatized in that clean prayer⁴⁹⁸.

56. *What the unmediated effect of the heart's warmth is?*

This warmth melts down in an unmediated manner everything that impedes the first prayer to become consummately clean prayer. This is for "fire is our God"; namely – "fire that consumes" (Heb. 12: 29) the evilness of the devils and of our passions⁴⁹⁹. This is for, says saint Diadochus: "When the heart receives with some hot pain the devils' arrow shots, - so that the warred one thinks that he receives the arrows themselves – the soul bitterly hates the passions, like one who is at the beginning of the cleaning. This is for, if the soul isn't feeling much pain for the shamefulfulness of the sin, it won't be able to rejoice plentifully of the kindness of the righteousness. That's why, the one who wants to clean his heart, let him warm his heart up with the remembrance of Jesus Christ, by having only this as ceaseless cogitation and work⁵⁰⁰. This is because the ones who want to reject their own rottenness, it is not appropriate to them to alternate the prayer with pauses, but

⁴⁹⁸ The hypostatized light it is the light that has Christ as its hypostasis, in the sense that in His hypostasis it has its foundation and its source, crossing through that man who has advanced by ceaseless remembering - and clean of any other thought -, of the name of Jesus until the total union with Christ. By doing so, the man has united himself so much with Christ, that the light of Christ it has become the light of that man too, for Christ Himself as Hypostasis has become fundamental hypostasis to the man united with Him. The warmth ends into light. Until it reaches there, the soul keeps advancing. There the soul rests in the light of Christ like in His fully communicated love. This is because the soul has everything in that light. The soul rests there like on a holiday. About this warmth wrote also other great spiritual Fathers, but none of them framed it in a development of the spiritual life, as the authors of the present writing and of the following writings did. One can see from here too, that these authors, though they are based only on foreign quotes, they organized these quotes in an own, unitary vision. It can be also mentioned that though about warmth spoke also Saint Gregory of Sinai (but not so insistently), the authors of the present writing didn't mention him either in this regards or in others. One can see that they weren't his direct disciples. They are after Palamas.

⁴⁹⁹ The fire of the love of God, lit within us by the Ghost, it consumes any bodily or worldly pleasure and passion, any temptation awakened within us by demons for the limited things, which estrange us from God, making them to fade in their smallness, in comparison to the great beauty of God.

⁵⁰⁰ Therefore the main purpose of the ceaseless prayer is to get the heart warmed through the love of Christ, until this warmth ends in light, namely in "seeing" of feeling the presence of Christ, the source of the light, or of the all-comprising personalistic and living meaning of the existence, which in the same time also sustains us forever as persons. When the ceaseless prayer doesn't reach this purpose, but it becomes a monotone formalism, it won't fulfill, generally, its purpose. But in order to achieve this purpose, it must be done with increasing attention and with love for Christ.

they owe to always spend their time in prayer, accompanied with the guarding of the mind, even if they would be outside the places of prayer⁵⁰¹.

This is for the one who wants to purify the gold, if he lets the fire in the oven quench - even for a little while - he makes the slag to become again attached to the cleaned gold, likewise the one who is remembering God and then he stops doing it; what it seems he gained by praying, he lose it by ceasing the prayer. It is characteristic to a man who loves the virtue to melt down - by remembering God - the earthly bark from his heart, for like this, the evilness being slowly melted down by the fire of the remembrance of the Good One, the soul to totally come back to its natural happiness with even more glory⁵⁰². And thus, the mind, tarrying within heart in an unimpeded manner, it prays clearly and without roving, according to the Saint who says: "The prayer is true and not-roving when the mind guards the heart while praying"⁵⁰³. And Saint Hesychius writes: "True monk is that one who keeps the watchfulness; and the one who truly take vigil, he is monk in his heart"⁵⁰⁴.

57. About the longing and the love born out of warmth, out of paying attention, and out of prayer.

Out of such warmth and out of the prayer made attentively, or out of the clean prayer, it is born within heart the

⁵⁰¹ The rottenness it is a drowsiness leading to decomposition, in which the subject no longer controls his power and tendencies by directing them towards Christ. This rottenness can be overcome only by "guarding the mind" in order not to be stolen by other thoughts. This is a great internal heroism, a great and alive tension.

⁵⁰² *Quoted work*, Head 97: *The Romanian Philokalia*, Vol. I, pp. 386-387. The evilness attached the heart - or to the living, transparent, and oriented towards the infinite depth of our subject - it is an earthly bark, viscosely glued to the pleasures produced to the body by the seen surface of the world. The Good, or the Good One, for the Good has an inexhaustible subject in His generosity, it gives back to our subject, or to our heart, the freedom and the impulse of a advancement in the same clean live communicated to it by the Supreme Subject. And this free and mobile state it is the natural state of the subject. The remembrance of the Good One cannot be done except in the warmth of the love.

⁵⁰³ This quote is from "The Method of the Sanctified Prayer and Attention", given in *Philokalia* under the name of Saint Simeon the New Theologian (*The Greek Philokalia*, tome V, 1963, p. 85; J. Hausherr, *La méthode d'Oraison hésychaste*, in: "Orientalia Christiana", 1927, IX, 2, p. 363 and the followings). But the authors of the present writing do not mention the name of Simeon as author of the method. If it was his, the authors of the present writing would have mentioned this, given the great personality Saint Simeon the New Theologian was. To be seen on this theme: Pr. D. Stăniloae, *Viața și învățăturile Sf. Grigore Palama (The Life and the Teachings of Saint Gregory Palamas)*, Sibiu, 1938, p. 48 and the followings.

⁵⁰⁴ *Quoted work*, II, 57: G.P. 93, 1529 D; *The Romanian Philokalia*, volume IV, p. 81.

longing and the godlike love for the remembered name of our Lord Jesus Christ. This is for it is written: “The virgins love Me, they attracted Me” (Song. 1: 3-4). And: “I am wounded by love” (Song. 2: 5). But Saint Maximos says also: “All the virtues help the mind to gain the godlike love, but, more than all of them, the clean prayer. This is for through it, flying towards God, it goes out of all things”⁵⁰⁵.

58. About the tears from within heart; and, in continuation, about the godlike longing and about love.

Out of such a heart flow many tears, which clean up and thicken the one who has become enrich with them, but they don't dry him out, nor do they wither him. The last thing come out of the fear of God, and the first one comes out of the godlike love, out of the longing and of the powerful and unrestraint love for the remembered Jesus Christ. This is because the heart, by being comprised by enthusiasm, it shouts out: “You have charmed me with Your longing, Christ, and You have changed me with Your godlike love”. And: “Whole are You, Savior, sweetness and whole, my longing; whole, the One I cannot have enough of; your holly are, untold beauty”. But also the godlike Paul – the herald of Christ – shouts out: “The love of God crushes us” (2 Cor. 5: 14). And: “Who will separate us from the love of Christ? The trouble, or the tribulation, or the persecution, or the nakedness, of the danger, or the sword?” (Rom. 8: 35). And again: “I trust that neither death, nor the life, neither the angels, nor the principalities, neither the masteries, nor the powers, neither the ones from now, nor the future ones, neither the height, nor the depth, neither some other creation cannot separate us from the love of God that into Christ Jesus, our Lord” (Rom. 8: 38-39).

59. Advice to not search for the things above our measure; and continuation to the teaching about the ceaseless remembrance within heart, of our Lord Jesus Christ.

Good is to somebody to be found worthy of these and of all the things coming after these. But it is not the right time now to speak about them. This is because “do not search, he says, before time, the things appropriate to a certain time”; and: “The good is not good when it is done wrong”. And according to Saint

⁵⁰⁵ *Heads about Love*, I, 11; G.P. 90, 964 A; *The Romanian Philokalia*, II, p. 39

Mark: "It is not profitable to know before working the first things, the last things"⁵⁰⁶. This is because "the knowledge makes haughty", for the lack of the deeds; "and the love build up, for it endures all things" (1 Cor. 8: 1). But in order to be found worthy of them, the man must strive and he must always live in asceticism, to always keep, as we have said, the remembrance of Lord Jesus Christ in the deep of his heart and to not let it outside and at surface. This is because the Blessed Mark himself says: "If it is not opened, through the usual and understanding hope, the inner chamber, more hidden and more sincere of our heart, we won't know, surely, the One Who dwells in it and we won't be able to know whether our sacrifices of thoughts have been accepted or not"⁵⁰⁷.

*60. About the fiery zeal and about the godlike showing within us and about that illumination from the hypostasis of the grace*⁵⁰⁸.

By doing like this, somebody will easily escape not only the evil deeds, but also the passionate thoughts and the inappropriate hallucinations, as it is written: "Walk with the Ghost and you won't fulfill the lust of the body"(Gal. 5: 16). Even more, this one will go out of every thought and of every hallucination (imagining), by burning and banishing away, through his fiery zeal for virtue, the whole evil doing that have been worked before within him and through his senses and through his mind, together with the devils who have been sustaining that and who have been imprinting the evilness within him. This is for Saint Isaac says: "Fearsome is to the devil and loved is by God and by His angels, the one who uproots with fiery zeal the brambles sprouted out of the enemy's work within him"⁵⁰⁹. He will reach the advanced stage of having within himself the trust (the sure and full feeling) of the love of God for him and of the showing of the hypostatized and most-godlike

⁵⁰⁶ *About the Spiritual Law* I, 84: G.P. 65, 927 B; *The Romanian Philokalia*, Vol. I, p. 237.

⁵⁰⁷ *About Baptism*; G.P. 65, 985-1028; *The Romanian Philokalia*, Vol. I, p. 238.

⁵⁰⁸ There is an illumination that comes to the heart from the Hypostasis of the Ghost Himself; it is not from the heart, it is not subjective. This light implies a relation with the Person of the Holy Ghost.

⁵⁰⁹ *Quoted work*, Word 43, p. 177. The warmth of the zeal for good, for what is pleasant to God, it is that burning down the brambles of the passions which prick the soul's life of the man with regrets, with remorse, with the discontent produce by them.

illumination of the grace⁵¹⁰. And if you want, you can say that through this he comes back in a glittering manner to the nobility and to the spiritual resurrection worked within us from above, through the grace of the Baptism⁵¹¹. But Saint Isaac the Syrian says again: "This is the Jerusalem and the Kingdom of God, hidden within us (Luke 17: 21), according to the word of the Lord; this place is the cloud of the glory of God, which will be entered only by the ones who are clean in their heart, in order to see the face of their Master (Mt. 5: 8). Let him only search, himself, for the showing of God, in order not to receive what is in fact darkness but it pretends to be light (2 Cor. 11: 14)"⁵¹².

61. About the godlike work and about the opposite work.

And when his mind, without searching for, it sees a light, let him not receive that light, neither to remove it. This is for saint Mark says: "There is a work of the grace unknown to the little child; and there is another, of the evilness, which resembles

⁵¹⁰ It appears within him an illumination hypostatized by grace within his person, but which has its natural source, or which is originally hypostatized in Jesus Christ, the Embodied Word of God. The authors of the present writing identify this illumination to the grace of Christ, become felt and intuited. One can notice in this the influence of Saint Simeon the New Theologian and of Saint Gregory Palamas. If the grace is the love of Christ for the one who continuously calls upon Him, we will understand that this openness of Christ, as any loving openness of the person, it is shown as light, for the loved person is light, or love.

⁵¹¹ The lighting taking place within us it doesn't belong only to the grace but also to us. The light of the grace, or of the love of Christ, by encountering or producing our love of luminous openness, which is done under His work, it becomes together with our lighting only one lighting (illumination). The light of the grace has been dwelling within us from Baptism. Through the fiery zeal of the ceaseless remembrance of Christ we are doing, this light becomes actualized.

⁵¹² Let the man not force the showing of God, for in this case, by losing the feeling of the presence of Christ from Himself, the man produces to himself a hallucination of the light of God, which is in reality the darkness of the demons. The man must pursue only to be cleaned of any passion and of any thought and to increase his love for Christ, by ceaselessly remembering Him. The illumination will come by itself, from Christ. This is a spiritual orientation which is totally different from that of the feminine mystique from occident, which forces for a showing of Christ like bearer of wounds. But one cannot say that the spiritual life, as described by the authors of the analyzed writing, it lacks the love for Christ, the communion with Him, as A. M. Ammann says, *quoted work*, p. 40. We do not reckon that such a communion comes only out of the juridical conception of the satisfaction Christ brought to God through His sacrifice on the cross. A contrary, only a teaching about the salvation as deification of the man it really values the communion of Christ with the man. This is because the occidental feminine mystique doesn't draw any practical conclusion out of the sentimental communion with Christ, once he has given us something else, through His sacrifice, than the escape from guilt. The communion remains in such a vision a sentimental and superficial matter, without having any effect upon man.

to the truth. But it is good to him to not receive these, because of the fear of the deceit; but let him neither consider them anathema, because he need to fearfully think that they can be true; but let him always run to God with hope, for He knows the benefit of both of them. But let him also ask about these, the one who has grace and power from God to teach and to discern”⁵¹³.

62. About the lightened and not-deceiving teacher.

And if he finds the one who can teach him not as he has already known only from the Holy Scripture, but as that one endured in a blessed manner the godlike illumination⁵¹⁴, let him give thanks to God. And if not, it is better not to receive it, but to run to God with humbleness, by reckoning himself, with the whole sincerity of his heart, unworthy, and by declaring himself beneath to such a worthiness and sight. And this and others like this, as many as have been told, we have learnt them with by the grace of Christ, out of the not-liar mouths which spoke to us moved by the Holy Ghost, as also from the inspired by God Scriptures, and out of some experience.

63. About the true lighting and about the liar lighting, or about the godlike light and about the devilish light.

Actually, our famous Fathers show us in some of their writings the signs of the not-deceiving lighting and those ones of the liar lighting. So did for three times the Blessed Paul from Latro⁵¹⁵, saying to his disciple who asked him about this: “The light of the enemy power is in the image of a fire and it smokes

⁵¹³ The man doesn’t see the glory of God in a totally unmediated manner, but he sees it always through the creature that has become transparent as a cloud through which one can see the light of the sun. Even the body of Christ is such a cloud, transparent in the highest degree (Mt. 17: 5). Otherwise, the man couldn’t bear the sight of the glory of God. Through this, the being also becomes beautiful, by actualizing its rich colors, or its complex virtualities, all of them bearing a charming light. This is for Jerusalem isn’t monochromatic and therefore monotone and lacking variety (Rev. 21).

⁵¹⁴ This is the light “seen” by the ones who were reaching at the ceaseless practice of the prayer of Jesus within their heart. This light is “suffered” because it is not produced by the man, but received from God. The knowledge of God from the Holy Scripture it is not rejected, but the godlike illumination it differs from that. But, before deciding to receive that light as being true or to reject it, it is good to ask one - who has suffered it at his turn - about it. Otherwise, it is better not to receive it, in order not to be deceived by a false light.

⁵¹⁵ See the note no. 10 at the “*Method*” of Nicephorus from Loneliness, in *The Romanian Philokalia*, Vol. VII, where is mentioned Paul from Latro. See also *The Life of the Young Paul from Latro*, chapter 38, in: “*Analecta Bollandiana*”, Vol. II, (1982), p. 153.

and it is like the fire felt with the senses; and when the temperate and cleaned soul sees it, it is disgusted and abhorred by it. And the good light of the Good One is very pleasant and clean and when it shows up it sanctifies and it fill the soul up with joy and with serenity and it makes it gentle and loving of people". And others say the same. But, as I have heard the things said before, verbally, so you are going to hear about these at the right time. Because now isn't that time.

64. About the indecent imagination and about the decent imagination and about how we must behave to them.

For, a little earlier, we have mentioned about imagination and about the indecent imagination, we reckon that it is most profitable to shortly speak also about that, better said, as much as it is possible, about imagination in general. This is for this cursed movement it opposes very much the clean prayer of the heart and the unitary and not-deceiving work of the mind. That's why also the godlike Fathers speak on many occasions about it and against it. The Saints from before reckoned it as the mythical Daedalus, as an imagination with many faces and with many heads resembling to hydra, as abridge of the demons. This is because the cursed killers, by crossing on it, they enter in communication with the soul and it mix themselves with the soul, making the soul some sort of wasps hive and like a cave of barren and passionate thoughts⁵¹⁶. And when you do not want, for the sake of the repentance and of the crying combined with the crushing of the heart and with the humble cogitation, and before this also for the sake of the understanding and of seeing

⁵¹⁶ In the Romanian manuscripts the Greek word "φαντασία" (fantasia) was always translated as "hallucination". We discern today between "hallucination" and "imagination". The first one has rather the meaning of an ill hallucination. But the difference between these two meanings isn't always a full one. Anyway, the meaning of the "imagination" some of our authors reject it, it is not that of a simple idea or new intuition, but is about imagining a concrete situation. This is because they don't always have something tempting in them. But, generally, the one who wants to focus himself on prayer, he must shun himself from any imaginings. This is because they attract the soul to surface and make the soul passing from an imagining to another. They are reckoned by our authors as bridges of the devil through which the devil enters the soul and makes the soul get out of the focusing on the simple thinking about the undivided and the borderless God. If the thinking always presupposes a subject who thinks, so also the thinking the subject of which we do not seem to be, it has as its subject deeper within us, or related to us, an evil ghost, or a demon. He wants even through the seemingly good imaginings to break us off from the prayer. That's why they even the seemingly good imaginings must be rejected in time of prayer. But our authors make an exception in the following considerations, with the good imaginings, for the shown reasons.

the creatures, and also for the will of comparing the indecent imagination to the decent imagination and of placing the last one on the first place, you bring the last one closer to the first one and thus you powerfully banish away the indecent and shameful one which is like a coward, and you are going to achieve victory upon it. By doing so, not only that it won't cause any loss to you, but it will rather be cause for gaining, for you have led your things with judgment, without mistake, as one who has destroyed the indecent imagination through the decent imagination, and you have mortally wounded your enemies with their own weapons, as yore the godlike David did to Goliath (1 Kings⁵¹⁷ 17: 51)⁵¹⁸.

65. Not only the indecent imagination but also the decent imagination is rejected by the saints, in the clean prayer and in the simple and unitary work of the mind.

But this is a battle of the ones who still are little children, or beginners⁵¹⁹. This is because the ones who advances in time, they reject and totally banish away the indecent imagination together with the decent one, transforming it and melting it down to ashes, as the wax melted by the face of the fire (Ps. 67: 2)⁵²⁰, through the clean prayer and through the unveiling and undressing the mind of all the images, due to its surrender, in simple state, to God, or, if you wish, due to receiving Him and to simply and imageless uniting with Him. This is for Saint Hesychios says: "Every thought is the imagining in the mind, of a thing submitted to the senses⁵²¹. This is because the Assyrian

⁵¹⁷ In KJB we have 1 Samuel.

⁵¹⁸ This is a remarkable proving of the value of the good imaginings in order to destroy the evil imaginings, to the ones who haven't reach yet the stage of the ceaseless prayer "of a sole thought". But they are used also by the consummate ones in order to communicate their imageless experiences to the not-consummate ones. And even the Prophets use the good imaginings in order to share other their revelations. That's why the revelation also uses images, and the Holy Scripture and the cult are full of images.

⁵¹⁹ It is about combating the indecent imaginings through the decent imaginings, as described in the previous head.

⁵²⁰ KJB: Ps. 68: 2: "As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God."; ROB: 67: 2: "Like the fire is quenched, let them be quenched; as the wax is melted by the face of the fire, so let the sinners perish from the face of God,"

⁵²¹ It is impossible to the mind to think at a thing submitted to the senses, without having some image of it. But God is above any image, and therefore also above the faculty that gathers in itself the images of the things, or produces other images resembling to them (the imaginative faculty).

(the devil), being himself mind, he cannot deceive us except by using the things sensitive and usual to us”⁵²². And Diadochus says: “Because any thought enters the heart by imagining some things submitted to the senses, the happy light of the godlike will shine to it when he will rest himself of everything and he will leave any form coming out of these. This is because the shininess of that one it shows itself to the clean mind, when the mind will empty itself of all thoughts”⁵²³.

But also the Great Basil says: “Like the Lord does not inhabit temples made by hand (Acts 7: 48), likewise he doesn’t inhabit thought shapes and imaginings. These ones have been placed like some walls around the defiled soul, because this soul cannot watch the truth in a clean manner, but this soul still is under the mastery of mirror and of the riddle”(1 Cor. 13: 12)⁵²⁴. And the godlike Evagrius says: “They say God dwells where he is known. That’s why the clean mind is also called as throne of God. Therefore, God won’t show His meaning in the meanings imprinted in those mind like images. That is why, the one who prays they must totally separate themselves from the meanings imprinted in the mind like some images. And thus the mind will be imprinted by seeing (contemplating) a mind and by seeing that mind’s rationality. From here we find out that the spiritual knowledge detaches the mind from the meanings imprinted in the mind as some images. And the mind, getting accustomed to be free of images (shapeless), it presents thus to God”⁵²⁵.

⁵²² *About Watchfulness and Virtue* II, 78, G.P. 93, 1537 C; *The Romanian Philokalia*, Vol. IV, p. 87. The “Assyrian”, or the enemy which besieges our soul, though he is mind, he can penetrate our soul only through the images of the sensitive things; he stirs up our senses towards the pleasure of uniting with those images. The symbol is taken from the history of the Jerusalem’s besiege by Assyrians in the time of King Hezekiah.

⁵²³ It is not about Diadochus, but it still is about Hesychios, *quoted work*, I, 87; G.P. 93, 1508 A-B; *The Romanian Philokalia*, Vol. IV, p. 63. It is necessary that the mind to be emptied of any limited thoughts, in order to be united with the limitless One.

⁵²⁴ The defiled soul, as a soul tied with some pleasure to the images of the things, that soul hasn’t reached yet his natural transparency for God, the totally immaterial Spirit. Between that soul and God the things still stay as mirrors and riddles, or approximate resemblances; that soul hasn’t discovered himself yet as a fully transparent mirror and therefore fully adequate for God, namely that soul hasn’t fully discovered yet his clean spirituality. That soul hasn’t discovered yet his indefinite, in which the infinite of the Godhead it can be felt.

⁵²⁵ This is from Nilus the Ascetic, *About the Evil Thoughts*; G.P. 79, col. 1228. But it probably belongs to Evagrius. It is translated in *The Romanian Philokalia*, Vol. I, pp. 48-70. But I haven’t found the place with the exact formulation from the text above. The idea is that the mind receives from any thought a limited form, according to the respective thought. This is an idea from the old Greek philosophy. Therefore, in order to have the feeling of the limitless

At his turn, Saint Maximos says in his “Scholia” to the Great Dionysius: “something else is the imagination and something else is the understanding, or the meaning. This is because out of other powers emerge these and they are different to each other by the quality of the movement. The understanding is working and doing; the imagination is suffering and imagining announcing a thing submitted to the senses or something resembling to a thing submitted to the senses⁵²⁶. The senses receive the thing in a mixed manner. And the mind perceives the things in another manner and not like the senses do. To the bodily side or to the spiritual side depends⁵²⁷, as I have said before, the suffering and shaping movement⁵²⁸. And the discerning work and the perceiving work, or of understanding work, they depend on the soul and on the mind. To this work of perceiving it is submitted the imagination (the work of imagining)⁵²⁹.

At its turn, the work of the imagination has three subdivisions: the first one is that giving icons to the perceptions, icons corresponding to the things perceived by the senses; the second one is that giving, to what remains after perceiving, images which do not lean on the icons based on something real - this is called as imagination in a proper sense; the third one is that through which is born every pleasure for what it seems to

God, the mind must liberate itself from the limitation the images of the limited things give it to the mind. Only thus the mind can present itself to God as being available for Him to imprinting Himself into mind. Saint Gregory of Nyssa called any meaning as “idol”, because through its limited character it doesn’t give to God the possibility to imprint the mind with his limitless. Seeing “a mind” it means seeing a limitless subject, different from any “meaning”, any meaning always being limited. Something else is the mind, the “subject”, and something else is an definite idea off the mind as subject. The “spiritual knowledge” it is that knowledge that enters in connection with God, as Person, directly, through His Ghost. God also imprints Himself in the mind, but not through limited meanings, not through ideas, not through rationalities, but as infinite presence. He imprints to the mind the feeling of His limitless depth and love.

⁵²⁶ When working, the mind is free; when imagining, the mind endures something in a not free manner, by senses.

⁵²⁷ “Spiritual” means here life, deriving from vital; therefore it doesn’t differ from the living body.

⁵²⁸ It is a movement within which nothing is active, for the senses perceive the outside world effortlessly. This world, by giving content to the senses, it gives them also a shape. But the senses give the world a shape, not so well defined for now.

⁵²⁹ The imagination, or the work of forming images, of the understanding, it is different from the work of the senses, for through it each thing imprints distinctively its image in the mind, while in senses the things are imprinted, still, somehow in a mixed way.

be good, or the sadness for what it seems to be bad⁵³⁰. Thus, no imagining is directed, as it has been said, towards God. This is for He is, simply, above any meaning”⁵³¹.

And again, the Great Basil says: “That mind that is not scattered towards the things from outside, neither is overflowing over through the senses towards the world, it ascends again towards itself, and it ascends through itself to the understanding of God. And surrounded by the light of that beauty, it forgets even about the nature itself”⁵³².

Knowing these things, you too strive to be all the time, when you pray, with the help of God, entirely free from imaginings, free from imprints, with the whole mind clean and with the clean soul. This is also for saint Maximos says:

66. About the mind, the soul, and the heart of the clean and consummate ones.

a) *About the clean mind.* “Clean mind is that one separated from nescience and lightened by the godlike light”⁵³³.

b) *About the clean soul.* “The clean soul it that liberated from passions and ceaselessly enjoying the godlike love”⁵³⁴.

⁵³⁰ First, there takes place the forming, within mind, of the images of the things which are perceive in that moment; then it takes place their approximate or resemblance imagining. But any image of the present things, or the things from the past, or of the imagined things, it produces a pleasure or it causes a sadness; therefore, it doesn't have a purely theoretical character, but an affective one, for it awakens an attraction or a repulsion for the things noticed or imagined. Therefore, not only the images per se get the mind out from its focusing on prayer, but also the affect of pleasure or of sadness caused by them. Through these affects the soul sticks with, or, in any case, it is preoccupied with, in a bigger degree, and more totally, with the created things, by engaging its powers on them, and no longer giving these powers the possibility to rest in God.

⁵³¹ Scholia to: “*About the Godlike Names*”, V; G.P. 4,201 A-C.

⁵³² Saint Basil, *Second Epistle*, 2, *Towards Gregory*; G.P. 32, 228 A.

⁵³³ Saint Maximos the Confessor, *Heads about Love*, I, 33; G.P. 90, 968 A. *The Romanian Philokalia*, Vol. II, p. 41. The idea that the nescience it is also an uncleanness, of which the mind must clean itself, we meet is also at Dionysus the Areopagite, according to whom the angels are cleaned during their whole ascension of other and other nescience, namely they reach other and other noticing of the limitless of God and of the love they have for Him; that love is smaller until they intuit less fully the limitless of God. Likewise, at Dionysus, after each stage of purification it follows, in the ascension of the angels, another stage of illumination. The meaning of uncleanness of the nescience it connotes that the nescience is a not-fully dwelling of the angels by God, namely a not-full transparency they have for Him; it is a not-full elevating above the limited plans of the creation.

⁵³⁴ Saint Maximos the Confessor, *Heads about Love* I, 34; *ibid*; *The Romanian Philokalia*, *ibid*. Is the mind must liberate itself from nescience and to be filled up with light,, the soul must liberate himself from passions and to be filled up with the passion (suffering, but also loving)

c) *About the clean heart.* “Clean heart is that one that presented its memory to God, totally imageless and shapeless and ready to let itself to be inscribed only by His imprinting, through which he usually makes Himself shown”⁵³⁵.

After these we have to add the followings:

d) *About the consummate mind.* Consummate mind is that which, through true faith has known the One above knowing and it has received the general things of the creatures and it has received from the judgment of God the comprising knowledge of the Providence and of the Judgment; of course, as much as it is possible to a man”⁵³⁶.

e) *About the consummate soul.* “The consummate soul is that whose passionate power inclines totally towards God”⁵³⁷.

f) *About the consummate heart.* “Consummate heart is called, maybe, that which no longer has any natural movement of any kind towards anything and which, when God comes, He inscribes, for that heart’s consummate simplicity, His laws, in that heart, like on a well smoothed tablet”⁵³⁸.

the godlike love. The mind is an organ of the seeing, of the knowing; the soul is an organ of the living, unclean attachment (passions), or of the attachment cleaned of anything (love).

⁵³⁵ Saint Maximos the Confessor, *Gnostic Heads II*, 82; G.P. 90, 1184 A; *The Romanian Philokalia*, Vol. II, pp. 199-200. There is to be seen also the footnote no. 4. If the mind knows God through its transparency, crossed through by the godlike light, and the soul is lit up by the fire of the love for God, the heart attaches itself to God, by filling its memory only with Him, by ceaselessly remembering him. Through this the features of God are inscribed in the heart: the infinity, the eternity, and the kindness. Through that heart only God is being shown, to everybody.

⁵³⁶ Saint Maximos the Confessor, *Heads about Love III*, 99; G.P. 90, 1048 A; *The Romanian Philokalia*, Vol. II, p. 98. This is not about a theoretical knowledge of the “universals” in the rational scholastic meaning, but it is about an intuition of the Providence of God that sustains and leads everything, often submitting us to punishments, to hardships, in order to be the sins overcome in those, through repentance and great efforts, and thus to be us strengthened in the love and in the kindness of God. Such a soul knows the ways of God which seem not-understood to many. This requires that the mind to have achieved an understanding through experience.

⁵³⁷ Saint Maximos the Confessor, *Quoted work*, III, 98; quoted G.P.; *quoted Romanian Philokalia*, 97. The soul is again seen like as the dynamic and affectionate side of the human being. It cannot be consummate the soul that doesn’t feel as a whole, the love of God, and it doesn’t feel himself wholly penetrated by this love. By absolutely directing the soul’s passion towards non-absolute objects, it brings the soul continuous disappointments.

⁵³⁸ Saint Maximos the Confessor, *Gnostic Heads II*, 81; G.P. 90, 1184 A; *The Romanian Philokalia*, Vol. II, p. 199. The natural movement is that movement towards creatures, or the movement born out of the purely natural impulse of the heart. Within the consummate heart it has been imprinted the movement of the Holy Ghost, or the movement of the laws of God, of the laws of the union with Him in love, inscribed by Him, as some kind of forces which bring the heart towards Him. This movement isn’t contrary to the natural movement of the heart, but

g) *Again, about the clean mind.* “Only the Holy Ghost can clean up the mind”- according to Saint Diadochus⁵³⁹; also, according to John Climacus⁵⁴⁰: “Only the Holy Ghost can make the mind steadfast”. And Saint Nilus says: “If somebody would want to see the state of the mind, let him empty on himself of all meanings and then he will see the mind resembling to the sapphire of to the heavenly color”⁵⁴¹. And again: “The state of the mind is intelligible (thought) height, resembling to the heavenly color, upon which, in the time of the prayer, it is shown the light of the Holy Trinity”⁵⁴². And Saint Isaac the Syrian says: “When the mind disrobes itself of the old man and it puts on the new man of the grace (Col. 3: 9), it sees the its cleanness resembling to the heavenly color; this was called by the old people of Israel as place of God, when he showed Himself to them in the mountain” (Exod. 24: 10)⁵⁴³.

By doing, so, as it has been said before, namely by praying cleanly and without imaginings and imprints, you will step on the footsteps of the saints. And if not, you will have, instead of the quietude, the hallucinations, and instead of the grapes, you will harvest brambles. But may this not be to you.

67. *How the imprinting of the prophets was being done.*

it is a restoration and a strengthening of it. The hearts smoothed like a tablet for inscribing the laws of God in it, it is a clean heart, that heart liberated from callousness and from attachment to the limited things, it is that heart that has become soft, and open to the limitless One and for everything in Him; it is that heart capable of easy flying towards the heights of God. It is that heart that opens itself to God as a flower opens in order to be fecundated in the time of the fruition; it is that heart that opens itself to the proved of somebody else's proves of love and, in the last analyze, to the proved of the subject of the supreme love.

⁵³⁹ Saint Diadochus, *Heads about the Spiritual Consummation 38: The Romanian Philokalia*, Vol. I, p. 344. If the cleanness of the heart is means its transparency for God, God Himself has to enter the relation with a heart in order to be seen through that heart. Then, only the Ghost is so powerful through the personal relation He poses us in, with the Supreme Being, in order the mind no longer be attracted by any object.

⁵⁴⁰ *The Ladder*, the quoted place. Namely He can make the mind not to pass from a thought to another. This is because the Ghost opens the ocean of the life of God.

⁵⁴¹ This place is from Evagrius, *Gnostic Heads*; at W. Frakenberg, *Evagrius Ponticus*, p. 427.

⁵⁴² The mind is the highest peak of the human being. Upon the mind it shines in the time of the prayer the light of the Holy trinity, for this is an illumination of the reciprocal love amongst the godlike Persons, love that is communicated also to the one who is praying, and who is at his turn lit up by the love and by the light of the Holy Trinity, which unveils the whole meaning of the existence.

⁵⁴³ According to Ammann, at Isaac the Syrian, *Quoted work*, Word 32. But we couldn't find this place. The cleanness is transparency, sincerity, and full openness. Through cleanness the heart becomes a place of God, for no thought interposes then, between heart and God.

Is some people reckon that the visions, the images, and the unveilings of the prophets were born out of imagination and by natural development, let these people know that they are being carried away from the truth, This is for the prophets and the teachers from now of the holy things, they have seen and they have caught what they have seen in images, not according to some natural order and development, but their mind has been imprinted in a godlike and above nature manner, through an untold power and by the grace of the Holy Ghost. This is for the Great Basil says: "The ones who have their mind not-scattered and clean, they receive in it imprints through a certain untold power and they hear within themselves resounding, somehow, the word of God"⁵⁴⁴. And again: "The Prophets were seeing through the imprinting done within their mind". And Gregory the Speaker about God, he says: "Then within parent and prophets, amongst which some of them were imagining God or they knew Him and others knew the future from before, being imprinted the Ghost to them and being, to them, the future things as the present things"⁵⁴⁵.

68. Again about imprints and about the kinds of views.

If some people doubt this, by receiving the imaginings and the many and diverse views, they resist us, by reckoning that they follow to the saints. Thus, they argue that the Speaker about God says that God makes Himself known to the mind as through some shades, and not out of Himself, but out of the things surrounding Him, the imagination gathering, out of each of those things, another feature and composing, thus, some kind of unique image of the truth etc. And about the godlike Maximos they argue that he reckons that the mind cannot become dispassionate only by doing, if it is not crossed through by many and diverse views⁵⁴⁶. They also argue that other saints too, they say things alike.

⁵⁴⁴ Commentary to Isaiah the Prophet, head 6, verse 8; G.P. 30, 440. The images seen by Prophets aren't those ones which fall under the senses, and therefore they aren't limited. Those images are like some states, the states of the interlocutor are prolonged in. Like the state of an interlocutor are "imprinted" in the one who listen to him with trust, or in the one who is in a loving relation with him, so are "imprinted" the powerful states of God, of a great communicative force, in the ones who open themselves to Him.

⁵⁴⁵ Saint Gregory of Nazianzus, *Word no. 28*, head 6; G.P. 36, 32 C-33A.

⁵⁴⁶ Saint Maximos the Confessor, *Capita alia*, 142; G.P. 90, 1433 B-C. Are targeted here the ones who do not recognize a direct encounter with the One God, by deserting the multiple thoughts, but they only admit the possibility of knowing God from distance, by combining the

Let some people like these to know that these words were said by those Fathers not about the work and the grace of knowing and seeing received from God, which unite a man with God through the experience itself, but about the work started from man, namely out of his wisdom, causing a seeing harvested out of the resemblance and of the harmony of the things. This seeing reaches, in a shadowy manner, to some understanding of God. This one can be achieved and understood by many, and even by all, as the one who studied with understanding this kind of sayings of the saints, he knows it well. This is for it was written: "Out of the size and the beauty of the creature it can be known, by resemblance, the Maker" (The Wisdom of Solomon⁵⁴⁷ 13: 15). But neither this kind of knowledge is born out of that crafted and vain teaching, from outside, of the world. This is because this one, like an indecent servant, swallowed up with the demonstrative and sophisticated haughtiness, with pretensions of all-knowing, which doesn't want to take account of the evangelical faith, of humbleness, and of consenting the truth, it has been banished away from the porch of the holy dwelling place.

But our word is consecrated to the consummate worshipping, started out of hypostasis (en-hypostasized)⁵⁴⁸. For through this, the chiefs of the Apostles, who went up on the Tabor Mountain, together with Jesus, they suffered, being

diverse ideas about His features as they can be deduced out of creation. These ones do not accept the teaching of the Fathers that, for this unmediated knowing of God it is necessary the working or the doing stage or the cleanness of the soul by fulfilling the commandments, or the consummation of the soul through this work. They reckon that the knowing of God it is a matter of correctly using the rationality. It is here targeted the scholastics Saint Gregory Palamas clashed with, in the person of Barlaam. The knowledge of God doesn't achieve a general rationality, an abstract one, but a concrete person - on the measure he has cleaned himself of sins, he has humbled, and he has reached to love. That's why it cannot be fully communicated, but everyone must achieve it by his own experience. Although, the authors of the present writing admit also a knowledge of God by human initiative, before such a cleaning as the mentioned one, but they reckon it as inferior to the usual one done by the grace of God, and therefore through the initiative of God to communicate on Himself to the ones who are cleaned in their hearts, within whom He dwells.

⁵⁴⁷ This book is not present in KJB (E. I. t.'s n.).

⁵⁴⁸ So, our authors know besides that illumination that comes from God in an unmediated manner, also the illumination gained out of creatures by deductive cogitation, namely besides the mysterious-apophatic illumination, also that one rational-cataphatic. In the last one, watching the images of the things it has its positive importance, unlike in the first one, in which the mind must get above any imaginings. That light is called "en-hypostasized" for it has its source in the hypostasis of Christ. It is the light that comes out of His Person, and not a subjective imagining.

transformed in an untold manner, the good and truly blessed transformation (Ps. 76: 10)⁵⁴⁹, and they were found worthy of looking at the unseen kingdom and godhead, even with the feeling eyes, elevated to a more godlike state and made spiritual through the right hand of the Holy Ghost (Mt. 17: 1 and 5). This is for as far as the sunrises are from sunsets (Ps. 102: 12)⁵⁵⁰ and the sky from earth, and as much as the soul is above the body, that much, the received work and the grace, are above the work done through nature⁵⁵¹. This is because, that one done through nature, as I've said, it has the possibility to advance from the outside things and from the well ordered movement of the existing things (from creatures), from their order and connections, through the imaginings born out of all of them, towards a certain image of the true, and thus to stretch himself towards God through faith. And the received one it appears in an unmediated manner, from God Himself, or out of His hypostasis, as a real presence within heart, but sometimes also from outside, and it transmits in an unseen and above understanding way, also to the body, from the all-godlike illumination and light. This is for the heart suffers, according to the most-wise Maximos, in an above nature manner, but the heart doesn't produce itself the not-made deification.

For this Saint says: "I call not-made deification the illumination of the godhead in an en-hypostatized mode (coming out of hypostasis)⁵⁵², illumination that is not created, but it is

⁵⁴⁹ Ps. 77: 10: KJB: "And I said, This is my infirmity: but I will remember the years of the right hand of the most High."; Ps. 76: 10: ROB: "And I said: Now I have started to understand; this is the changing of the right hand of the Most High."

⁵⁵⁰ Ps. 103: 12: KJB: "As far as the east is from the west, so far hath he removed our transgressions from us."; 102: 12: ROB: "As far away as the sunrises are from the sunsets, He removed from us our lawlessness."

⁵⁵¹ If there is a gradation in the created things, but still the superior ones do not annul the inferior ones, but the first ones show the true purpose of the second ones and help them fulfilling that purpose, much more there is a superiority of the godlike work towards the spiritual work of the highest created being, which helps the last one to fulfill its true purpose.

⁵⁵² The deification is a light, but a transforming light, and not-produced by the human effort, but an illumination of the entire human being out of the godlike hypostasis, which makes also the human hypostasis to be illuminated and capable of irradiating the light of the godlike hypostasis; or it is a communion in light of both persons, an interpersonal light and therefore also a joy and light between them, without being possible to distinguish the frontier between the joy and the love of one and of another. But this light it has its origin in the godlike hypostasis, as ultimate and full of initiative source, as ultimate personal source of the love and of the existence, which irradiates as light.

shown in an understood manner in the worthy ones”⁵⁵³. Resembling things says also the Great Dionysus: “We must know that our mind has, on one hand, the power of understanding, through which it sees the thought things (intelligible), and on the other hand, it has the union which surpasses the mind’s nature, through which it unites itself to the things beyond itself”⁵⁵⁴.

And Saint Isaac says: “I have gained two eyes of the soul, as the Fathers say; and we do not need each one for the same purpose. This is for with an eye we see the things hidden into creatures, namely the power of God and His wisdom and His Providence regarding us, and with the other ones we look at the glory of His holy nature, when God deigns to introduce us the spiritual mysteries”⁵⁵⁵. The godlike Diadochus says also: “Of the Same Holy Ghost are the charismas of the wisdom and of the knowledge, as also all the godlike charismas (gifts). But each of them has a special work. That’s why, someone was given the wisdom, and some other one was given the knowledge, through the same Ghost, as the Apostle confesses (1 Cor. 12: 8). This is for the knowledge unites the man, through the experience itself, with God, by not moving the soul towards the things’ rationalities. That’s why, some of the people who has chosen the philosophy (the wisdom) of the lonely life, they are illuminated by it into feeling, but they do not reach the godlike rationalities”⁵⁵⁶.

And the wisdom, if given to somebody, together with the first one, into fear - a thing that rarely takes place - it shows the works themselves of the wisdom, and this is because the

⁵⁵³ *Quaest. ad Thalassium* 61; in G.P. 90, 644 D.

⁵⁵⁴ Unidentified. The mind cogitates and understands, but does not cogitate and does not understand only on itself, but also the other realities. As such, it has the tendency and the power to somehow touch those ones, to unite itself with them, but without getting confounded to them. Especially the mind, as knowing expression of the subject, it tends towards other subjects and unites itself with them; in the upshot, the mind tends towards the personal God as ultimate source of the existence and of the love; the mind tends to unite itself with Him. Proper-said, the mind tends towards Him in the most essential mode and it tends towards the other things only because it tends towards Him; the mind finds in the other things some love, but it actually tends towards the absolute degree of the love, which is God.

⁵⁵⁵ *Quoted work*, Word 72, p. 281.

⁵⁵⁶ The knowledge has here another meaning than the modern one. This it means knowing, through experience, on God Himself, and not the rationalities or the meanings of the things. The spiritual people do not know God in a mediated manner – through the rationalities of the things, but they know God in an unmediated manner by uniting themselves with Him, or by experiencing Him. That’s why regarding the second knowledge - that is rational, or general, and from distance, and therefore much surpassed by them -, we are not even interested in.

knowledge uses to illuminate, through work, while the second one, through word. The knowledge is brought by prayer and by much quietude into the consummate lack of worries, and the wisdom brings the studying of the words of God, lacking the vain glory, and, firstly, the grace of the Giver God”⁵⁵⁷. To these, Saint Maximos adds in “Scholia”: “The fountain of Jacob is the Scripture, the water is the knowledge out of the Scripture, and the deep is the difficult to penetrate understanding of the Scripture’s mysteries. Getting water out with the bucket it means finding out the word of God by learning the letters. The Lord didn’t have this bucket (Jn. 4: 6, 11). This is because, He being the Word Himself, he didn’t give to the believers the knowledge out of learning and study, but he gave to the worthy ones the eternal and ceaseless wisdom out of the eternal grace. This is for, the bucket elevates the teaching, by taking a very small part of it and then it leaves the whole untouched by any word. And the knowing by grace it has the entire wisdom, as much as it is possible to the human beings, without study, by sprouting out in a diverse manner, according to the men’s needs”⁵⁵⁸.

And Diadochus says again: “It is often difficult to keep our mind to prayer due to the heavy narrowness and tribulation of the work while praying. But to the speaking about God (the theology) the mind joyfully surrenders itself”⁵⁵⁹, due to the

⁵⁵⁷ Diadochus, *quoted work*, head 9; *The Romanian Philokalia*, Vol. I, p. 337. We have seen before the difference between the unmediated knowing of God and the rational knowing of God through the things’ rationalities, now it is about the difference between the unmediated knowing of God and the wisdom that studies and expose in words the works which take place in the frame of the unmediated knowing. Thus, the unmediated knowing is a mysterious work of God within the man’s soul, but this work is interpreted in words by the wisdom. That’s why the wisdom is also the studying of the words of the Revelation, which expose the unmediated knowing of God. In continuation it is said that the Word of God had the wisdom through which he was interpreting on Himself, from Himself, and not through study. Only that one who doesn’t enjoy in himself the encountering with God, he needs to study the words of the one who enjoys this encounter in order to interpret the words.

⁵⁵⁸ Saint Maximos the Confessor, *The Five Heads II*, 29; G.P. 90, 1231 AB. Whilst the knowing through study it takes now a part from a whole, and then another part of the whole, and it never intuites the specific mystery of the whole and it doesn’t even know the parts in their living connections, the intuition being a gift of the grace, it notices the whole in its specific mystery, a mystery that never can be expressed by words, no matter how many words one would use.

⁵⁵⁹ That’s why the rationalist-scholastic theology prefers the speculation instead of prayer. This theology is variety and fickleness in thinking and it is free and arbitrary movement. The prayer it means persevering towards the face of God. And only that one who has power to deepen himself in experiencing the infinity of God, he feels well and not bored whilst praying.

broadness and to the liberty of the godlike contemplations learnt by experience. Therefore, in order not to let the mind saying many things, and not to allow the mind flying with unmeasured joy, let's occupy the mind, as much as possible, with the prayer, with the singing, and with the reading of the Holy Scriptures, also not overlooking the interpretations done by the taught men in the words matters. By doing this, we won't let our mind to mix its own words in the words of the grace, and neither will we allow the mind to be stolen by the vain glory, as one which would be filled up with joy due to the much-speaking, but we are going to guard our mind in the time of the seeing (contemplation) and by doing so we are going to make almost all its thought accompanied by tears⁵⁶⁰. This is for by resting in times of appeasement and by sweetening itself especially with the sweetness of the prayer, the mind not only will liberate itself from the shortcoming mentioned before, but it also renew itself increasingly more in order to surrender itself nimbly and without tiredness to the godlike views (contemplations), by advancing, in the same time, in the knowledge of the discernment, with much humbleness. But we must know that there is also a prayer which is above any broadness. This is, though, characteristic only to those ones who have been filled up with the holy grace, into the whole feeling and trust"⁵⁶¹.

⁵⁶⁰ The rationalist-scholastic theology is the theory of the man who considers himself as self-standing; the prayer is the living of his smallness and of his sinfulness before God; that's why the prayer is not theoretical, but existential. Thus it is the patristic type theology, which is based on experiencing God in prayer.

⁵⁶¹ *Quoted work*, head 68; *The Romanian Philokalia*, Vol. I, 364. The prayer is above the theology - as thinking and speaking about God. This if for the prayer must remain in the tight conscience of the presence of God, whilst the thinking about God and the speaking about God it subjectively slip from before God, from the conscience of the presence before Him; the theology moves freely, by escaping the conscience that it stays before the face of God as Subject and it escapes the dialogue with Him by reckoning Him as object, towards which the human mind behaves freely. But the narrowness of the prayer it is above the broadness of the theological thinking, for it is a more accentuated living in the endless density of the presence of God. The prayer lives God incomparably more intensely and more deeply, for it lives Him as claiming, loving, and eternally new Subject in the manifestations of His power and love; the prayer doesn't reduce God to some permanent laws or a subject, who becomes at his turn absent to the conscience of the theological thinking. In prayer God is "felt", namely he is "experienced", "touched" by the whole being, as through a sense, in the intensity of his presence, and not only thought - or as a not-experienced reality. In the prayer the man experiences the irradiation of the grace or of the energy of God upon him. The authors of this writing aren't against the theological contemplation, but they consider it as having to come after much prayer. Only then the godlike meanings will be deep and alive, and they will be based on the feeling from the prayer and they will be accompanied by discernment, through

Have you heard that? There is, he says, a prayer above any broadness, which is characteristic only to those ones who have been filled up, into the whole feeling and trust, namely in within heart, in an above nature manner, with the all-godlike illumination which irradiates out of hypostasis⁵⁶². This one is called also by Saint Isaac as not-sealed memory, or without shape, without image, and simple⁵⁶³.

69. About the five powers of the soul. Also, about the imaginings characteristic to the soul and to the mind, and about the need to totally shun ourselves against imagination, imprinting, and shapes, in the clean prayer and in the simple and unitary work of the mind.

But as we have shown before, the imaginings come not only from demons, but the soul has also, from itself, in a natural manner, the impulse towards imagining, through the five senses the soul is endowed with. These are: the mind⁵⁶⁴, the understanding, the opinion, the imagination, and the feeling; likewise, the body has also five senses: the sight, the smell, the hearing, the taste, and the touching⁵⁶⁵. Therefore, one of the soul's powers is, like we've said, the imagination, through which the soul imagines things. That's why, the ones who want to rule upon and to clarify well the things of his soul, he must strive to get winged and to totally elevate, towards God, especially the powers which unite him with God in the present age; and he

which the man will discern the things based on the reality of an experience and not built up only on a speculation that is detached from the experience of the contact with God.

⁵⁶² There is a light that irradiates out of the hypostasis, or out of the Person of Christ, in the hypostasis or in the person of the one who prays. It is the light of the godlike Person, a light received by the human person in the loving communication between them; it is the light of the Supreme Person, of the hypostasis, or of the ultimate personal source of it.

⁵⁶³ Place not found. The prayer is a memory of a ceaseless remembrance of God. It is the ceaseless feeling of his presence, but not the seeing of an image of His, because the image has a limited character. And this doesn't correspond to God.

⁵⁶⁴ The mind is the power of the intuitive knowing of the whole, corresponding to the vessel of the body, whilst the understanding is the knowing of the connections between the aspects of the things, looked one at the time, like the smell distinguishes the qualities according to their fragrances.

⁵⁶⁵ It is to be noticed the fact that the body's feeling it is reckoned as parallel to the body's sense of touching. This is for, through touching, the body makes contact with the sensitive things; likewise, the mind comes in touch with God, through a feeling of itself. This is the so-called "understanding feeling" or "the mind's feeling".

must also take care of the other powers, to use them, and to work them⁵⁶⁶.

We must try, therefore, what the fathers tell us about these things and to memorize what it is appropriate to us.

Therefore, says Saint Maximos: "Because the soul is, by itself, namely by its being, rational and understanding, the soul is, of course, also self standing⁵⁶⁷. And if it is self-standing, it will work by nature for itself and by itself and together with the body, by understanding and by reasoning through itself and never ceasing to work with its understanding powers, which belong to it in a natural way. This is for the things belonging by nature to a unity that exists in a certain way, and those things cannot be taken from it as long as that unity exists and subsists. Therefore, the soul, by existing and subsisting forever, since the soul has been created for God Who has created the soul in this manner, that soul understands, reasons, and knows forever, both by itself and together with the body for itself and for its nature. So, there cannot be found any cause which to separate the soul from the things belonging to it naturally, and not for the body, after the soul's detaching"⁵⁶⁸.

Therefore, because we know and feel, as we have been taught by Saints, that the mind and the understanding move and work both in the present age and in the future age, around God⁵⁶⁹, and the other powers we know as belonging to the soul only in the present age, the soul has - like a skillful helmsman, and as one who naturally has the mastery upon all of these - to want to keep these working, not only in the present time, but to strive himself to extend also in the future, especially the mind and the understanding, wholly towards God, and, for that, to unite them with Him in the time of the clean prayer and of the understanding, unitary, and simple work. And let him totally

⁵⁶⁶ The imagination, generally, it ties the soul to the sensitive world, by building up the images in their likeness. That's why the soul mustn't use it when thinking at God. This is because the imagination impedes the soul to elevate to God, or it builds about God inadequate hallucinations. The symbols applied to god must be liberated from what they have material; although, some imprinting of God it takes place within soul. In this sense it is used also the imaginative capacity of the soul (its nature that can be imprinted).

⁵⁶⁷ The soul is spelled "*αὐνπόστατος*", or self-standing, namely it is not a power or a quality of a substance. That's why the soul is the basis of the human "hypostasis". The soul is the basis of all the powers and the qualities of the man and even the basis of the body.

⁵⁶⁸ Saint Maximos the Confessor, *Epistle no. VII*; G.P. 91, 432 D, 439 A.

⁵⁶⁹ It is moving and it is working, in the last analyze, by being preoccupied with God.

detach his mind from imagination and from the other powers⁵⁷⁰. This is for according to Saint Nilus: "The state of prayer is a dispassionate habit that kidnaps, through the fieriest love, towards the thought height, that mind loving wisdom and spiritual"⁵⁷¹. By working thus, the soul will keep his due and honored worthiness.

70. Also about the mind.

Likewise, the mind must keep itself not taking part and being separated from imagination, as one that is undivided, simple, standing by itself, and luminous being⁵⁷². This is for the mind has from itself a natural power towards this and to turn back, to gather itself, and to Move towards itself, by not being impeded by anything else. This is the state of the mind that comes out of the godlike grace⁵⁷³. This is for Climacus says: "Fixing the mind it belongs only to the Holy Ghost"⁵⁷⁴. This is because, though, as power of the soul, the mind is moved and mastered somehow by the soul, but the mind is also and it is also called the eye of the soul, and the mind has, as we've said, a

⁵⁷⁰ Out of the fact that the soul will have the mind and the understanding active also in the future life, for they are essentially directed towards God, as towards the ultimate reality the mind wants to understand on the purpose of understanding everything, the author of this writing deduce that also in the prayer from the present age, prayer that is directed towards God, the soul must keep active especially the mind and the understanding, and in what regards the imagination, which works with the images of the seen world and keeps the soul tied to these ones, the mind must separate from it.

⁵⁷¹ Evagrius Pontius, *About Prayer*; *The Romanian Philokalia I*, p. 80. Nilus of Sinai; G.P. 79, 1177.

⁵⁷² The imaginings, or the products of the imagination, and, generally, any kind of images, they divide the mind, or the mind's attention, and they make the mind to cross from a state to another; more than that, these images not only divide and limit the mind, but they also lower the mind from the luminous borderless state the mind is in by its nature, by shadowing the mind according to the sentiments inspired by those images.

⁵⁷³ The mind is not impeded by anything in its turning back towards itself, when it searches for and it encounter God within itself, God Who is above all things, and Who virtually comprises all the things. If the mind wouldn't encounter in itself anything else but only on itself, the mind couldn't detach itself from all things, because the mind is created by its nature to tend towards something, to surpass on itself, to be in a continual getting out of itself either towards the things form within world, or towards God, the transcendent One. Towards God the mind is attracted, like by a magnet, by His grace, or by His river of love. Therefore the mind is helped by the grace even when turning back towards itself.

⁵⁷⁴ Only the Ghost can stop the mind from the mind's straying. For He is God, the One Who comes within soul with an overwhelming power and he open the mind's eyes towards the endless horizon of God.

certain own, natural, simple and independent power⁵⁷⁵. That's why, when the mind feels itself naturally depending on the soul and on the soul's powers, that mind is a mind in potency. From here comes also the name of human soul (1 Cor. 2: 14)⁵⁷⁶. But when the mind takes back its natural, simple, and essential worthiness, and its undivided and independent brightness, and the self-control, or when the soul liberates itself from the attachments and from the bodily and from the soul's natural movements, and when it is found worthy of becoming from mind in potency to become mind in work, or it advances to the state of above nature and spiritual man, then it turns, steadfastly, back to itself in an not-deviated manner and through itself ascends not-impeded by any tie, wholly and consummately, to the understanding of God, by being shapeless, imageless, and simple⁵⁷⁷. This is for the Great Basil says also: "That mind that is not-scattered towards the external things and that is not poured through senses towards the world, that mind turns back to itself, and through itself that mind ascends to the understanding of God, and, by being surrounded and inundated by the beauty of the light of That One, that mind forgets even about itself"⁵⁷⁸. And thus, the mind regains and preserves its

⁵⁷⁵ The mind is a power of the soul. But by being the eye of the soul, the mind it is, on one hand, moved by the soul, and on the other hand, the mind cannot stand still, namely the mind cannot but be in the exercise of the act of seeing.

⁵⁷⁶ Even when the mind is attached only to the senses connected to the world and the mind doesn't fill these senses up with the love for God, the mind still remains mind, but it is overwhelmed by the psychic senses related to the body, and therefore that mind is not actualized as mind. That's why such a man is called as a "soul's man".

⁵⁷⁷ On one hand this state of the mind in work it is the mind's natural state, and on the other hand, it is an above nature state. This is a balancing we always found at the Holy Fathers. This is an above nature state for it achieved only by entering the ambiance of the endless simplicity of God, which gives the mind also its simplicity, open to the godlike infinity, by being filled up with this infinity. For the mind's simple being it is functionally actualized when encountering the above nature God, this mind's state is on one hand natural, and on the other hand it is above nature. Likewise, the bodily and the soul's movements, when they overwhelm the mind, they are naturally functional, but on the other hand they found their true being, of their natural being, when they are overwhelmed by the mind, and through the mind, by the godlike energies. This is because they only then discover the purpose they have been created for, as environments of irradiation of the godlike Ghost. The whole this thinking about mind is tributary to the Greek philosophy, but it becomes Christian when the unified, simple mind, it is understood as indefinite and unitary subject, open to the unitary and infinite godlike Subject.

⁵⁷⁸ The light of God that baths the mind and inundates the mind, it is, in the same time, His beauty, or His beauty is smooth light. But who can describe the mystery of the beauty as light, or vice versa? The light covers the real depths and the rich, harmonious, and loving depths, they are beautiful.

state “in the image” and “in the likeness”, as one that is mind and through itself it unites itself and enter the cohabitation, in an understanding manner, with the godlike mind, namely with God⁵⁷⁹. And this is the circular work, or movement, namely the new ascension of the mind to it and the movement of turning back towards it and towards the union with it and through it with God, the only movement that is truly not-wandering and without mistake, as one that is free from any relation. This is an unmediated and above understanding union and a seeing above any sight⁵⁸⁰.

67. How the imprinting of the prophets was being done.

Is some people reckon that the visions, the images, and the unveilings of the prophets were born out of imagination and by natural development, let these people know that they are being carried away from the truth, This is for the prophets and the teachers from now of the holy things, they have seen and they have caught what they have seen in images, not according to some natural order and development, but their mind has been imprinted in a godlike and above nature manner, through an untold power and by the grace of the Holy Ghost. This is for the Great Basil says: “The ones who have their mind not-scattered and clean, they receive in it imprints through a certain untold power and they hear within themselves resounding, somehow, the word of God”⁵⁸¹. And again: “The Prophets were seeing

⁵⁷⁹ The mind regains His “image” and “likeness”, for it unites itself with its model, and for it becomes the simple and endless understanding of The One Who is understanding and endless intelligible and simple, original understanding.

⁵⁸⁰ The swirling and ascending movement of the mind towards itself, and through it towards God, and, through this, the mind’s increasingly tight union with itself and with God, it has as model the spinning ascension of the angelic steps from around God, as described by Dionysus the Areopagite. The one who turns back towards himself, he turns towards God, and vice versa. In the endlessness of this circular ascending movement of the mind around itself and around God, and in the increasingly tight union with itself and with God, it is shown again that the mind is made “in the image” of God, by having in its union with God and endless work which the mind never finishes to understand it, because the mind never finishes to unite ever more with itself and with God. The human being remains, eternally, an apophatic abyss, for he endlessly deepens and enriches himself in the apophatic abyss of God. But this is a magnetic abyss, which attracts the mind to an always increasing understanding. But by understanding and seeing the endless character of this mystery, the mind’s understanding is, in the same time, above understanding, and, likewise, its seeing is above any sight. Then we must not forget that the mind, by increasingly deeper gathering in itself, it gathers itself into the mind Christ, and Christ’s mind though is human, it belongs to the godlike hypostasis, The One Who is thinking His godlike infinite, increasingly more, through His mind.

⁵⁸¹ Commentary to Isaiah the Prophet, head 6, verse 8; G.P. 30, 440. The images seen by Prophets aren’t those ones which fall under the senses, and therefore they aren’t limited. Those

through the imprinting done within their mind". And Gregory the Speaker about God, he says: "Then within parent and prophets, amongst which some of them were imagining God or they knew Him and others knew the future from before, being imprinted the Ghost to them and being, to them, the future things as the present things"⁵⁸².

68. Again about imprints and about the kinds of views.

If some people doubt this, by receiving the imaginings and the many and diverse views, they resist us, by reckoning that they follow to the saints. Thus, they argue that the Speaker about God says that God makes Himself known to the mind as through some shades, and not out of Himself, but out of the things surrounding Him, the imagination gathering, out of each of those things, another feature and composing, thus, some kind of unique image of the truth etc. And about the godlike Maximos they argue that he reckons that the mind cannot become dispassionate only by doing, if it is not crossed through by many and diverse views⁵⁸³. They also argue that other saints too, they say things alike.

Let some people like these to know that these words were said by those Fathers not about the work and the grace of knowing and seeing received from God, which unite a man with God through the experience itself, but about the work started

images are like some states, the states of the interlocutor are prolonged in. Like the state of an interlocutor are "imprinted" in the one who listen to him with trust, or in the one who is in a loving relation with him, so are "imprinted" the powerful states of God, of a great communicative force, in the ones who open themselves to Him.

⁵⁸² Saint Gregory of Nazianzus, *Word no. 28*, head 6; G.P. 36, 32 C-33A.

⁵⁸³ Saint Maximos the Confessor, *Capita alia*, 142; G.P. 90, 1433 B-C. Are targeted here the ones who do not recognize a direct encounter with the One God, by deserting the multiple thoughts, but they only admit the possibility of knowing God from distance, by combining the diverse ideas about His features as they can be deduced out of creation. These ones do not accept the teaching of the Fathers that, for this unmediated knowing of God it is necessary the working or the doing stage or the cleanness of the soul by fulfilling the commandments, or the consummation of the soul through this work. They reckon that the knowing of God it is a matter of correctly using the rationality. It is here targeted the scholastics Saint Gregory Palamas clashed with, in the person of Barlaam. The knowledge of God doesn't achieve a general rationality, an abstract one, but a concrete person - on the measure he has cleaned himself of sins, he has humbled, and he has reached to love. That's why it cannot be fully communicated, but everyone must achieve it by his own experience. Although, the authors of the present writing admit also a knowledge of God by human initiative, before such a cleaning as the mentioned one, but they reckon it as inferior to the usual one done by the grace of God, and therefore through the initiative of God to communicate on Himself to the ones who are cleaned in their hearts, within whom He dwells.

from man, namely out of his wisdom, causing a seeing harvested out of the resemblance and of the harmony of the things. This seeing reaches, in a shadowy manner, to some understanding of God. This one can be achieved and understood by many, and even by all, as the one who studied with understanding this kind of sayings of the saints, he knows it well. This is for it was written: "Out of the size and the beauty of the creature it can be known, by resemblance, the Maker" (The Wisdom of Solomon⁵⁸⁴ 13: 15). But neither this kind of knowledge is born out of that crafted and vain teaching, from outside, of the world. This is because this one, like an indecent servant, swallowed up with the demonstrative and sophisticated haughtiness, with pretensions of all-knowing, which doesn't want to take account of the evangelical faith, of humbleness, and of consenting the truth, it has been banished away from the porch of the holy dwelling place.

But our word is consecrated to the consummate worshipping, started out of hypostasis (en-hypostasized)⁵⁸⁵. For through this, the chiefs of the Apostles, who went up on the Tabor Mountain, together with Jesus, they suffered, being transformed in an untold manner, the good and truly blessed transformation (Ps. 76: 10)⁵⁸⁶, and they were found worthy of looking at the unseen kingdom and godhead, even with the feeling eyes, elevated to a more godlike state and made spiritual through the right hand of the Holy Ghost (Mt. 17: 1 and 5). This is for as far as the sunrises are from sunsets (Ps. 102: 12)⁵⁸⁷ and the sky from earth, and as much as the soul is above the body, that much, the received work and the grace, are above the work

⁵⁸⁴ This book is not present in KJB (E. l. t.'s n.).

⁵⁸⁵ So, our authors know besides that illumination that comes from God in an unmediated manner, also the illumination gained out of creatures by deductive cogitation, namely besides the mysterious-apophatic illumination, also that one rational-cataphatic. In the last one, watching the images of the things it has its positive importance, unlike in the first one, in which the mind must get above any imaginings. That light is called "en-hypostatized" for it has its source in the hypostasis of Christ. It is the light that comes out of His Person, and not a subjective imagining.

⁵⁸⁶ Ps. 77: 10: KJB: "And I said, This is my infirmity: but I will remember the years of the right hand of the most High."; Ps. 76: 10: ROB: "And I said: Now I have started to understand; this is the changing of the right hand of the Most High."

⁵⁸⁷ Ps. 103: 12: KJB: "As far as the east is from the west, so far hath he removed our transgressions from us."; 102: 12: ROB: "As far away as the sunrises are from the sunsets, He removed from us our lawlessness."

done through nature⁵⁸⁸. This is because, that one done through nature, as I've said, it has the possibility to advance from the outside things and from the well ordered movement of the existing things (from creatures), from their order and connections, through the imaginings born out of all of them, towards a certain image of the true, and thus to stretch himself towards God through faith. And the received one it appears in an unmediated manner, from God Himself, or out of His hypostasis, as a real presence within heart, but sometimes also from outside, and it transmits in an unseen and above understanding way, also to the body, from the all-godlike illumination and light. This is for the heart suffers, according to the most-wise Maximos, in an above nature manner, but the heart doesn't produce itself the not-made deification.

For this Saint says: "I call not-made deification the illumination of the godhead in an en-hypostatized mode (coming out of hypostasis)⁵⁸⁹, illumination that is not created, but it is shown in an understood manner in the worthy ones"⁵⁹⁰. Resembling things says also the Great Dionysus: "We must know that our mind has, on one hand, the power of understanding, through which it sees the thought things (intelligible), and on the other hand, it has the union which surpasses the mind's nature, through which it unites itself to the things beyond itself"⁵⁹¹.

⁵⁸⁸ If there is a gradation in the created things, but still the superior ones do not annul the inferior ones, but the first ones show the true purpose of the second ones and help them fulfilling that purpose, much more there is a superiority of the godlike work towards the spiritual work of the highest created being, which helps the last one to fulfill its true purpose.

⁵⁸⁹ The deification is a light, but a transforming light, and not-produced by the human effort, but an illumination of the entire human being out of the godlike hypostasis, which makes also the human hypostasis to be illuminated and capable of irradiating the light of the godlike hypostasis; or it is a communion in light of both persons, an interpersonal light and therefore also a joy and light between them, without being possible to distinguish the frontier between the joy and the love of one and of another. But this light it has its origin in the godlike hypostasis, as ultimate and full of initiative source, as ultimate personal source of the love and of the existence, which irradiates as light.

⁵⁹⁰ *Quaest. ad Thalassium* 61; in G.P. 90, 644 D.

⁵⁹¹ Unidentified. The mind cogitates and understands, but does not cogitate and does not understand only on itself, but also the other realities. As such, it has the tendency and the power to somehow touch those ones, to unite itself with them, but without getting confounded to them. Especially the mind, as knowing expression of the subject, it tends towards other subjects and unites itself with them; in the upshot, the mind tends towards the personal God as ultimate source of the existence and of the love; the mind tends to unite itself with Him. Proper-said, the mind tends towards Him in the most essential mode and it tends towards the

And Saint Isaac says: "I have gained two eyes of the soul, as the Fathers say; and we do not need each one for the same purpose. This is for with an eye we see the things hidden into creatures, namely the power of God and His wisdom and His Providence regarding us, and with the other ones we look at the glory of His holy nature, when God deigns to introduce us the spiritual mysteries"⁵⁹². The godlike Diadochus says also: "Of the Same Holy Ghost are the charismas of the wisdom and of the knowledge, as also all the godlike charismas (gifts). But each of them has a special work. That's why, someone was given the wisdom, and some other one was given the knowledge, through the same Ghost, as the Apostle confesses (1 Cor. 12: 8). This is for the knowledge unites the man, through the experience itself, with God, by not moving the soul towards the things' rationalities. That's why, some of the people who has chosen the philosophy (the wisdom) of the lonely life, they are illuminated by it into feeling, but they do not reach the godlike rationalities"⁵⁹³.

And the wisdom, if given to somebody, together with the first one, into fear - a thing that rarely takes place - it shows the works themselves of the wisdom, and this is because the knowledge uses to illuminate, through work, while the second one, through word. The knowledge is brought by prayer and by much quietude into the consummate lack of worries, and the wisdom brings the studying of the words of God, lacking the vain glory, and, firstly, the grace of the Giver God"⁵⁹⁴. To these, Saint

other things only because it tends towards Him; the mind finds in the other things some love, but it actually tends towards the absolute degree of the love, which is God.

⁵⁹² *Quoted work*, Word 72, p. 281.

⁵⁹³ The knowledge has here another meaning than the modern one. This it means knowing, through experience, on God Himself, and not the rationalities or the meanings of the things. The spiritual people do not know God in a mediated manner – through the rationalities of the things, but they know God in an unmediated manner by uniting themselves with Him, or by experiencing Him. That's why regarding the second knowledge - that is rational, or general, and from distance, and therefore much surpassed by them -, we are not even interested in.

⁵⁹⁴ Diadochus, *quoted work*, head 9; *The Romanian Philokalia*, Vol. I, p. 337. We have seen before the difference between the unmediated knowing of God and the rational knowing of God through the things' rationalities, now it is about the difference between the unmediated knowing of God and the wisdom that studies and expose in words the works which take place in the frame of the unmediated knowing. Thus, the unmediated knowing is a mysterious work of God within the man's soul, but this work is interpreted in words by the wisdom. That's why the wisdom is also the studying of the words of the Revelation, which expose the unmediated knowing of God. In continuation it is said that the Word of God had the wisdom through which he was interpreting on Himself, from Himself, and not through study. Only that one who

Maximos adds in “Scholia”: “The fountain of Jacob is the Scripture, the water is the knowledge out of the Scripture, and the deep is the difficult to penetrate understanding of the Scripture’s mysteries. Getting water out with the bucket it means finding out the word of God by learning the letters. The Lord didn’t have this bucket (Jn. 4: 6, 11). This is because, He being the Word Himself, he didn’t give to the believers the knowledge out of learning and study, but he gave to the worthy ones the eternal and ceaseless wisdom out of the eternal grace. This is for, the bucket elevates the teaching, by taking a very small part of it and then it leaves the whole untouched by any word. And the knowing by grace it has the entire wisdom, as much as it is possible to the human beings, without study, by sprouting out in a diverse manner, according to the men’s needs”⁵⁹⁵.

And Diadochus says again: “It is often difficult to keep our mind to prayer due to the heavy narrowness and tribulation of the work while praying. But to the speaking about God (the theology) the mind joyfully surrenders itself⁵⁹⁶, due to the broadness and to the liberty of the godlike contemplations learnt by experience. Therefore, in order not to let the mind saying many things, and not to allow the mind flying with unmeasured joy, let’s occupy the mind, as much as possible, with the prayer, with the singing, and with the reading of the Holy Scriptures, also not overlooking the interpretations done by the taught men in the words matters. By doing this, we won’t let our mind to mix its own words in the words of the grace, and neither will we allow the mind to be stolen by the vain glory, as one which would be filled up with joy due to the much-speaking, but we are going to guard our mind in the time of the seeing (contemplation) and by doing so we are going to make almost all its thought

doesn’t enjoy in himself the encountering with God, he needs to study the words of the one who enjoys this encounter in order to interpret the words.

⁵⁹⁵ Saint Maximos the Confessor, *The Five Heads II*, 29; G.P. 90, 1231 AB. Whilst the knowing through study it takes now a part from a whole, and then another part of the whole, and it never intuits the specific mystery of the whole and it doesn’t even know the parts in their living connections, the intuition being a gift of the grace, it notices the whole in its specific mystery, a mystery that never can be expressed by words, no matter how many words one would use.

⁵⁹⁶ That’s why the rationalist-scholastic theology prefers the speculation instead of prayer. This theology is variety and fickleness in thinking and it is free and arbitrary movement. The prayer it means persevering towards the face of God. And only that one who has power to deepen himself in experiencing the infinity of God, he feels well and not bored whilst praying.

accompanied by tears⁵⁹⁷. This is for by resting in times of appeasement and by sweetening itself especially with the sweetness of the prayer, the mind not only will liberate itself from the shortcoming mentioned before, but it also renew itself increasingly more in order to surrender itself nimbly and without tiredness to the godlike views (contemplations), by advancing, in the same time, in the knowledge of the discernment, with much humbleness. But we must know that there is also a prayer which is above any broadness. This is, though, characteristic only to those ones who have been filled up with the holy grace, into the whole feeling and trust”⁵⁹⁸.

Have you heard that? There is, he says, a prayer above any broadness, which is characteristic only to those ones who have been filled up, into the whole feeling and trust, namely in within heart, in an above nature manner, with the all-godlike illumination which irradiates out of hypostasis⁵⁹⁹. This one is

⁵⁹⁷ The rationalist-scholastic theology is the theory of the man who considers himself as self-standing; the prayer is the living of his smallness and of his sinfulness before God; that's why the prayer is not theoretical, but existential. Thus it is the patristic type theology, which is based on experiencing God in prayer.

⁵⁹⁸ *Quoted work*, head 68; *The Romanian Philokalia*, Vol. I, 364. The prayer is above the theology - as thinking and speaking about God. This if for the prayer must remain in the tight conscience of the presence of God, whilst the thinking about God and the speaking about God it subjectively slip from before God, from the conscience of the presence before Him; the theology moves freely, by escaping the conscience that it stays before the face of God as Subject and it escapes the dialogue with Him by reckoning Him as object, towards which the human mind behaves freely. But the narrowness of the prayer it is above the broadness of the theological thinking, for it is a more accentuated living in the endless density of the presence of God. The prayer lives God incomparably more intensely and more deeply, for it lives Him as claiming, loving, and eternally new Subject in the manifestations of His power and love; the prayer doesn't reduce God to some permanent laws or a subject, who becomes at his turn absent to the conscience of the theological thinking. In prayer God is “felt”, namely he is “experienced”, “touched” by the whole being, as through a sense, in the intensity of his presence, and not only thought - or as a not-experienced reality. In the prayer the man experiences the irradiation of the grace or of the energy of God upon him. The authors of this writing aren't against the theological contemplation, but they consider it as having to come after much prayer. Only then the godlike meanings will be deep and alive, and they will be based on the feeling from the prayer and they will be accompanied by discernment, through which the man will discern the things based on the reality of an experience and not built up only on a speculation that is detached from the experience of the contact with God.

⁵⁹⁹ There is a light that irradiates out of the hypostasis, or out of the Person of Christ, in the hypostasis or in the person of the one who prays. It is the light of the godlike Person, a light received by the human person in the loving communication between them; it is the light of the Supreme Person, of the hypostasis, or of the ultimate personal source of it.

called also by Saint Isaac as not-sealed memory, or without shape, without image, and simple⁶⁰⁰.

69. About the five powers of the soul. Also, about the imaginings characteristic to the soul and to the mind, and about the need to totally shun ourselves against imagination, imprinting, and shapes, in the clean prayer and in the simple and unitary work of the mind.

But as we have shown before, the imaginings come not only from demons, but the soul has also, from itself, in a natural manner, the impulse towards imagining, through the five senses the soul is endowed with. These are: the mind⁶⁰¹, the understanding, the opinion, the imagination, and the feeling; likewise, the body has also five senses: the sight, the smell, the hearing, the taste, and the touching⁶⁰². Therefore, one of the soul's powers is, like we've said, the imagination, through which the soul imagines things. That's why, the ones who want to rule upon and to clarify well the things of his soul, he must strive to get winged and to totally elevate, towards God, especially the powers which unite him with God in the present age; and he must also take care of the other powers, to use them, and to work them⁶⁰³.

We must try, therefore, what the fathers tell us about these things and to memorize what it is appropriate to us.

Therefore, says Saint Maximos: "Because the soul is, by itself, namely by its being, rational and understanding, the soul

⁶⁰⁰ Place not found. The prayer is a memory of a ceaseless remembrance of God. It is the ceaseless feeling of his presence, but not the seeing of an image of His, because the image has a limited character. And this doesn't correspond to God.

⁶⁰¹ The mind is the power of the intuitive knowing of the whole, corresponding to the vessel of the body, whilst the understanding is the knowing of the connections between the aspects of the things, looked one at the time, like the smell distinguishes the qualities according to their fragrances.

⁶⁰² It is to be noticed the fact that the body's feeling it is reckoned as parallel to the body's sense of touching. This is for, through touching, the body makes contact with the sensitive things; likewise, the mind comes in touch with God, through a feeling of itself. This is the so-called "understanding feeling" or "the mind's feeling".

⁶⁰³ The imagination, generally, it ties the soul to the sensitive world, by building up the images in their likeness. That's why the soul mustn't use it when thinking at God. This is because the imagination impedes the soul to elevate to God, or it builds about God inadequate hallucinations. The symbols applied to god must be liberated from what they have material; although, some imprinting of God it takes place within soul. In this sense it is used also the imaginative capacity of the soul (its nature that can be imprinted).

is, of course, also self standing⁶⁰⁴. And if it is self-standing, it will work by nature for itself and by itself and together with the body, by understanding and by reasoning through itself and never ceasing to work with its understanding powers, which belong to it in a natural way. This is for the things belonging by nature to a unity that exists in a certain way, and those things cannot be taken from it as long as that unity exists and subsists. Therefore, the soul, by existing and subsisting forever, since the soul has been created for God Who has created the soul in this manner, that soul understands, reasons, and knows forever, both by itself and together with the body for itself and for its nature. So, there cannot be found any cause which to separate the soul from the things belonging to it naturally, and not for the body, after the soul's detaching⁶⁰⁵.

Therefore, because we know and feel, as we have been taught by Saints, that the mind and the understanding move and work both in the present age and in the future age, around God⁶⁰⁶, and the other powers we know as belonging to the soul only in the present age, the soul has - like a skillful helmsman, and as one who naturally has the mastery upon all of these - to want to keep these working, not only in the present time, but to strive himself to extend also in the future, especially the mind and the understanding, wholly towards God, and, for that, to unite them with Him in the time of the clean prayer and of the understanding, unitary, and simple work. And let him totally detach his mind from imagination and from the other powers⁶⁰⁷. This if for according to Saint Nilus: "The state of prayer is a dispassionate habit that kidnaps, through the fieriest love, towards the thought height, that mind loving wisdom and

⁶⁰⁴ The soul is spelled "αὐτόστατος", or self-standing, namely it is not a power or a quality of a substance. That's why the soul is the basis of the human "hypostasis". The soul is the basis of all the powers and the qualities of the man and even the basis of the body.

⁶⁰⁵ Saint Maximos the Confessor, *Epistle no. VII*; G.P. 91, 432 D, 439 A.

⁶⁰⁶ It is moving and it is working, in the last analyze, by being preoccupied with God.

⁶⁰⁷ Out of the fact that the soul will have the mind and the understanding active also in the future life, for they are essentially directed towards God, as towards the ultimate reality the mind wants to understand on the purpose of understanding everything, the author of this writing deduce that also in the prayer from the present age, prayer that is directed towards God, the soul must keep active especially the mind and the understanding, and in what regards the imagination, which works with the images of the seen world and keeps the soul tied to these ones, the mind must separate from it.

spiritual”⁶⁰⁸. By working thus, the soul will keep his due and honored worthiness.

70. Also about the mind.

Likewise, the mind must keep itself not taking part and being separated from imagination, as one that is undivided, simple, standing by itself, and luminous being⁶⁰⁹. This is for the mind has from itself a natural power towards this and to turn back, to gather itself, and to Move towards itself, by not being impeded by anything else. This is the state of the mind that comes out of the godlike grace⁶¹⁰. This is for Climacus says: “Fixing the mind it belongs only to the Holy Ghost”⁶¹¹. This is because, though, as power of the soul, the mind is moved and mastered somehow by the soul, but the mind is also and it is also called the eye of the soul, and the mind has, as we’ve said, a certain own, natural, simple and independent power⁶¹². That’s why, when the mind feels itself naturally depending on the soul and on the soul’s powers, that mind is a mind in potency. From here comes also the name of human soul (1 Cor. 2: 14)⁶¹³. But when the mind takes back its natural, simple, and essential

⁶⁰⁸ Evagrius Pontius, *About Prayer*; *The Romanian Philokalia I*, p. 80. Nilus of Sinai; G.P. 79, 1177.

⁶⁰⁹ The imaginings, or the products of the imagination, and, generally, any kind of images, they divide the mind, or the mind’s attention, and they make the mind to cross from a state to another; more than that, these images not only divide and limit the mind, but they also lower the mind from the luminous borderless state the mind is in by its nature, by shadowing the mind according to the sentiments inspired by those images.

⁶¹⁰ The mind is not impeded by anything in its turning back towards itself, when it searches for and it encounter God within itself, God Who is above all things, and Who virtually comprises all the things. If the mind wouldn’t encounter in itself anything else but only on itself, the mind couldn’t detach itself from all things, because the mind is created by its nature to tend towards something, to surpass on itself, to be in a continual getting out of itself either towards the things form within world, or towards God, the transcendent One. Towards God the mind is attracted, like by a magnet, by His grace, or by His river of love. Therefore the mind is helped by the grace even when turning back towards itself.

⁶¹¹ Only the Ghost can stop the mind from the mind’s straying. For He is God, the One Who comes within soul with an overwhelming power and he open the mind’s eyes towards the endless horizon of God.

⁶¹² The mind is a power of the soul. But by being the eye of the soul, the mind it is, on one hand, moved by the soul, and on the other hand, the mind cannot stand still, namely the mind cannot but be in the exercise of the act of seeing.

⁶¹³ Even when the mind is attached only to the senses connected to the world and the mind doesn’t fill these senses up with the love for God, the mind still remains mind, but it is overwhelmed by the psychic senses related to the body, and therefore that mind is not actualized as mind. That’s why such a man is called as a “soul’s man”.

worthiness, and its undivided and independent brightness, and the self-control, or when the soul liberates itself from the attachments and from the bodily and from the soul's natural movements, and when it is found worthy of becoming from mind in potency to become mind in work, or it advances to the state of above nature and spiritual man, then it turns, steadfastly, back to itself in an not-deviated manner and through itself ascends not-impeded by any tie, wholly and consummately, to the understanding of God, by being shapeless, imageless, and simple⁶¹⁴. This is for the Great Basil says also: "That mind that is not-scattered towards the external things and that is not poured through senses towards the world, that mind turns back to itself, and through itself that mind ascends to the understanding of God, and, by being surrounded and inundated by the beauty of the light of That One, that mind forgets even about itself"⁶¹⁵. And thus, the mind regains and preserves its state "in the image" and "in the likeness", as one that is mind and through itself it unites itself and enter the cohabitation, in an understanding manner, with the godlike mind, namely with God⁶¹⁶. And this is the circular work, or movement, namely the new ascension of the mind to it and the movement of turning back towards it and towards the union with it and through it with God, the only movement that is truly not-wandering and without mistake, as one that is free from any relation. This is an

⁶¹⁴ On one hand this state of the mind in work it is the mind's natural state, and on the other hand, it is an above nature state. This is a balancing we always found at the Holy Fathers. This is an above nature state for it achieved only by entering the ambiance of the endless simplicity of God, which gives the mind also its simplicity, open to the godlike infinity, by being filled up with this infinity. For the mind's simple being it is functionally actualized when encountering the above nature God, this mind's state is on one hand natural, and on the other hand it is above nature. Likewise, the bodily and the soul's movements, when they overwhelm the mind, they are naturally functional, but on the other hand they found their true being, of their natural being, when they are overwhelmed by the mind, and through the mind, by the godlike energies. This is because they only then discover the purpose they have been created for, as environments of irradiation of the godlike Ghost. The whole this thinking about mind is tributary to the Greek philosophy, but it becomes Christian when the unified, simple mind, it is understood as indefinite and unitary subject, open to the unitary and infinite godlike Subject.

⁶¹⁵ The light of God that baths the mind and inundates the mind, it is, in the same time, His beauty, or His beauty is smooth light. But who can describe the mystery of the beauty as light, or vice versa? The light covers the real depths and the rich, harmonious, and loving depths, they are beautiful.

⁶¹⁶ The mind regains His "image" and "likeness", for it unites itself with its model, and for it becomes the simple and endless understanding of The One Who is understanding and endless intelligible and simple, original understanding.

unmediated and above understanding union and a seeing above any sight⁶¹⁷.

75. About that godlike joy springing out of heart

It is, though, more appropriate to be said: Who will be able to describe the sweetness of the honey to those who haven't tasted it? But, one can say so much more about this godlike joy and about the joy from above nature and springing of life, which gushes up like always jumping water, out of the clean and true prayer of the heart. This is for, says God-Man Jesus: "He who will drink the water I will give it to him, he won't get thirsty forever. For the water I will give him, it becomes, within him, spring of jumping water, towards the eternal life" (Jn. 4: 14). And again: "If somebody gets thirsty, let him come to Me and drink. The one who believes in Me, rivers of living water will flow out of his heart". "And this He said – says the beloved disciple – about the Ghost, the ones who believe in Him, will receive" (Jn. 7: 39). The Great Paul says at his turn: "God sent the Ghost of His Son within our hearts, and the Ghost shouts out: Abba Father" (Gal. 4: 6).

76. This spiritual joy has many meanings and it still is nameless.

This spiritual and life springing joy, it has been called before, also as en-hypostatic illumination (started out of hypostasis) and most-luminous darkness, and indescribable beauty, and the highest good thing amongst the desired things, godlike view and showing, and deification; it remains untold

⁶¹⁷ The swirling and ascending movement of the mind towards itself, and through it towards God, and, through this, the mind's increasingly tight union with itself and with God, it has as model the spinning ascension of the angelic steps from around God, as described by Dionysus the Areopagite. The one who turns back towards himself, he turns towards God, and vice versa. In the endlessness of this circular ascending movement of the mind around itself and around God, and in the increasingly tight union with itself and with God, it is shown again that the mind is made "in the image" of God, by having in its union with God and endless work which the mind never finishes to understand it, because the mind never finishes to unite ever more with itself and with God. The human being remains, eternally, an apophatic abyss, for he endlessly deepens and enriches himself in the apophatic abyss of God. But this is a magnetic abyss, which attracts the mind to an always increasing understanding. But by understanding and seeing the endless character of this mystery, the mind's understanding is, in the same time, above understanding, and, likewise, its seeing is above any sight. Then we must not forget that the mind, by increasingly deeper gathering in itself, it gathers itself into the mind Christ, and Christ's mind though is human, it belongs to the godlike hypostasis, The One Who is thinking His godlike infinite, increasingly more, through His mind.

even after it has been expresses in some measure; it remains unknown even after it has been known and understood in some extent⁶¹⁸. This is because, says the Great Dionysus: “We pray in order to reach within this supra-luminous darkness and to see and to know, through not-seeing and not-knowing, the One Who is above seeing and knowing, even (just) by not seeing and by not knowing⁶¹⁹. For this is to really see and know and praise in an above being manner, on the One Who is above being, by removing all the existing things”⁶²⁰. And again: “the godlike darkness it is the godlike light, they say God is dwelling within, and that is unseen due to above everything and unapproachable brightness of it, for the overwhelming and above being overflowing of light. Within this, it reaches everyone who has been found worthy to truly know God even by not seeing Him, and by not knowing Him, once he has been elevated above seeing and knowing, just by knowing that he is beyond all the known with the senses and with the mind things”⁶²¹.

And the Great Basil says: “The rays of the godlike beauty are consummately untold and unspeakable. No word can describe them and no ear can receive them. Either you would speak about the morning star’s rays, or about the shininess of the mood, either about the sunlight, all of these are helpless when it comes to compare that glory, and they are very much below the godlike light than the deep and moonless night in comparison to the cleanest noon. This beauty cannot be seen with the bodily eyes. This light can be cogitated only by the soul and by the mind. And if this light lightened some of the saints,

⁶¹⁸ “Hypostatical illumination”: for it has its spring in the hypostasis of Christ, and it is not an inconsistent apparition; it is the light of His love, of His openness towards man. “Most-luminous darkness: because of its intensity, the godlike light cannot be seen or understood by our soul’s eyes, namely due to its infinity, the love of God cannot be defined. But in an insufficient way, it still is known, understood, and expressible. That’s why it still is light. And it is light, for we feel good within it, and it fills up our existence and the existence of everybody.

⁶¹⁹ On one hand, through our knowing, seeing, and experiencing, the unknown, the unseen, and the inexpressible, it becomes transparent and known and expressed; on the other hand, even by not-knowing, by not-seeing, and by silence, we realize that we are knowing and seeing and making also other to feel and to know the unknown, the unseen, and the inexpressible One. It is a seeing of the unseen through not-seeing, but also a transference of His through seeing.

⁶²⁰ *About the Mystical Theology*, chapter II; G.P. 3: 1025.

⁶²¹ *Epistle no. V*; G.P. 3, 1073. Even the one who knows god, he is above any knowing and seeing, for he has entered a relation with God, Who is above knowing and seeing. This isn’t only an intellectual theology by denying the positive attributes, but also a filling up by the power of the above knowing and seeing God.

the needle of the longing would leave within them an unfulfilled thirst. Being retained in this life, they were saying: “Woe to me, that my estrangement it has been prolonged” (Ps. 119: 5)⁶²². And: “My soul got thirsty towards the powerful, towards the living God; when will I come and show myself before the face of my God?” (Ps. 41: 2)⁶²³; and: “It is much better to detach myself and to be with Christ” (Phil. 1: 23); and: “Now release Your servant, Master, according to Your word, in peace” (Luke 2: 29)⁶²⁴. They reckoned the life from here like being a prison. And because they couldn’t get enough of the seeing of the godlike beauty, they wanted that the seeing of the shininess of the Lord to be extended to them in the whole eternal life”⁶²⁵.

And the Speaker about God says: “Where is fear, there is the keeping of the commandment; where is the keeping of the commandment, there is the cleanness of the body by removing the cloud that envelops the soul and it doesn’t allow the soul to cleanly see the godlike ray; where the cleanness is, there is the illumination; and the illumination it is the fulfilling of the longing of the ones who desire the high things, or the Highest One, or above anything that is high”⁶²⁶. The godlike Gregory of Nyssa says at his turn: “If you wash, by taking care of your life, the defilement laid down on your heart, godlike beauty it will rise up to you, as it happens to the iron. This is for when the rust from the iron it is cleaned up by polishing it, that thing that it has been black a little time before, it will spark in the sun, full of shininess, and it will spread rays. Likewise, the inward man, called heart by the Lord: when he will be cleaned up of the rust of the defilement, and his image - worn down by the cunning one – it will flourish again, that man will achieve again his likeness to the model and he will become good. This is for he who follows the Good One, he becomes also good like That One”⁶²⁷.

⁶²² KJB: Psalm 120: 5: “Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!”; ROB: Psalm 119: 5: “Woe me, that my exile has been prolonged, that I am living in the tents of Kedar!”

⁶²³ KJB: Psalm 42: 2: “My soul thirsteth for God, for the living God: when shall I come and appear before God?”; ROB: Psalm 41: 2: “My soul thirsted for the living God; when will I come and show myself to the face of God?”.

⁶²⁴ Luke 2: 29: KJB: “Lord, now lettest thou thy servant depart in peace, according to thy word.”; ROB: “Now let go Your servant, according to Your word, in peace,”

⁶²⁵ Saint Basil the Great, *Regulae fusius tratatae* (Rules Treated in Detail). *Answers to Questions* II, G.P. 31, 909.

⁶²⁶ Saint Gregory of Nazianzus, *Word no. 39*; G.P. 36, 344 A.

⁶²⁷ Place not found.

And Saint Nilus says: "Bless is him who has achieved that nescience that is not-separated from prayer"⁶²⁸. Climacus says at his turn: "The depth (the abyss) of the crying it has seen the comforting; and the heart's cleanness it has received the illumination. The illumination it is an untold work, seen in an unseen way and understood in an unknown way"⁶²⁹. That's why, they are threefold blessed the ones who, like Mary of yore (Luke 10: 42), have chosen the good part and the good living, that spiritual living that won't be taken away from them, and they have been found worthy of the good likeness to God, as being engulfed by great and ecstatic joyfulness, to get out of themselves and, like the godlike Paul, to shout out full of enthusiasm: "The kindness and the love for people of our Savior God it has been shown to us, not out of the righteous deeds, done by us, but according to his mercy he has saved us with, through the bath of the rebirth and through the renewal of the Holy Ghost he has poured upon us plentifully through our Lord Jesus Christ the Savior"⁶³⁰. We are being justified, thus, by His grace, to become inheritors, through hope, of the eternal life" (Tit. 3: 4-5). And again: "The One Who has anointed us and Who has sealed us and Who has given the earnest of the Ghost within our hearts" (2 Cor. 1: 22); and: "We have this treasure in clay pots, for the overwhelming of the power of God and not out of us" (2 Cor. 4: 7).

So lived they, and let it be to us - at least partially - through their prayers heard by God, to enjoy His mercy and His grace.

77. The one who wants to appropriately appease himself, he necessarily ought to be gentle in heart.

It is the time now for you, my son, to find out also this, before and after other things, like the one who wants to learn how to correctly shoot his arrow, he doesn't pull the cord

⁶²⁸ Cf. J. Hausherr, *Ignorance infinie*, in "Orientalia Christiana Periodica" II (1936), pp. 315-362. This "nescience" means to forget of all the things which are not God; or the "imageless" knowing of God, above any knowledge. This nescience doesn't oppose to that "illumination" praised by Saint Basil and by Saint Gregory of Nazianzus. This is for the illumination means the presence and the work of the most-luminous darkness.

⁶²⁹ *The Ladder* VII; G.P. 88, 813 B. The "abyss of the crying" it is a cry - not held between margins - the one who is crying he doesn't play with, and he thinks he won't be able to stop crying and he also thinks that he won't ever be able to come at the end of that crying.

⁶³⁰ Not out of deeds without grace are we corrected, but by grace, which, though, it must bring fruits in our deeds, with our collaboration.

without a signal, likewise the one who wants to learn how to appease himself, he must have a sign to always be gentle in heart. This is for Saint Isidore said: “It doesn’t suffice to live in ascesis for virtue, but you also must be balanced in your ascesis. This is because of, while striving ourselves in the struggle for a virtue, we wear that virtue with a disturbed heart, this isn’t anything else but that we want to achieve that virtue and not wanting to do the things which help for the salvation”⁶³¹. But the Prophet David said even before: “He will guide the gentle ones into judgment: He will teach the gentle one His ways” (Ps. 24: 9)⁶³²; and Sirach says: “To the gentle are the mysteries unveiled” (22: 7)⁶³³. Finally, the Most Sweet Jesus says: “Learn from Me that I am gentle and humble in My heart and you will find rest to your souls” (Mt. 11: 29). And: “Towards whom will I look at, if not towards the gentle and appeased one who trembles because of My words?” (Isa. 66: 2). And: “Blessed are the gentle ones, for those one will inherit the earth” (Mt. 5: 5), namely the heart, which makes a seed to bring fruits out of the grace, thirtyfold, sixtyfold, and hundredfold (Mk. 4: 20), as the man is in the group of the beginners, or of the middle advanced ones, or of the consummate ones. One like this doesn’t disturb for, or he is not disturbed by anything, except the word of the awe.

78. How could we achieve the gentleness, and about the three powers of the soul: the wrath (the anger), the lust, and the cogitation.

You will easily achieve the gentleness, if you turn your soul from all things and you move your soul towards love and you keep your silence as much as you can, by nourishing yourself with measure and by always praying, as the Holy Fathers said: “Brake the wrath of your soul with the love, wither the lust of your soul with the restrain, and wing the cogitation of your soul with the prayer; and the light of your mind won’t ever get darkened”⁶³⁴. And: “Braking the wrath it is done by keeping

⁶³¹ Place not found.

⁶³² KJB: Ps. 25: 9: “The meek will he guide in judgment: and the meek will he teach his way.”; ROB: Ps. 24: 10: “He will guide the gentle ones to judgment, He will teach the gentle ones His ways.”

⁶³³ This book is not present in KJB, but it is present in ROB.

⁶³⁴ Saint Maximos the Confessor, *Heads about Love*, IV, 44; G.P. 90, 1057 B; *The Romanian Philokalia*, II, p. 105.

your silence at the right time; braking the irrational lust it is done through eating with measure; braking the disordered thoughts it is done by the prayer of one thought”⁶³⁵. And again: “Three are the virtues always bringing light to the mind: to not see the evilness of a man, to endure undisturbed the things coming upon us, and to do good to the ones who do evil to us. These three virtues give birth to other three even bigger virtues: thus, not seeing the evilness of a man it gives birth to love; enduring without being troubled the things coming upon us, it gives birth to gentleness; and doing good to the ones who do evil to us, it earns the pace”. And Again: “Three are the more general moral states of the monks: the first one consists in not committing sins, the second one, in not letting the soul to tarry in passionate thoughts, and the third one, in looking with the mind, without passion, at the faces of the women and at the faces of the ones who upset us”⁶³⁶.

79. You must quickly repent for any deviations happened to you and thus to wisely strengthen yourself for the future.

And if it happens to you to get troubled, or to slip in a falling and to deviate from what is appropriate, you must quickly reconcile with the one who has upset you and with the one who is upset with you and to repent in your soul and to cry and to shed tears and to rebuke yourself. And thus, to earn the taking heed for the future and to strengthen yourself with wisdom, as the Lord Jesus teaches us: “If you bring your offering to the altar and there you remember that your brother has something against you, let your offering there and go and first reconcile with your brother and then, by coming, bring your offering” (Mt. 5: 23-24). Apostle Paul says also: “The whole bitterness and wrath and shouting out, together with the whole evilness, let them cease amongst you. Make yourself good to each other, merciful, by giving to each other like God and Christ has given to us” (Eph. 4: 31-32). And: “Get angry and do not sin; let not the sun to set, upon your anger” (Eph. 4: 25); and: “Do not do justice by yourselves, my beloved ones, but give place to the anger of God” (Rom. 12: 19); and: “Do not let yourself to be defeated by the evil one, but defeat the evil with the good” (Rom.

⁶³⁵ Place not found.

⁶³⁶ The same, *quoted work*, II, 87; G.P. 90, 1033 A; *The Romanian Philokalia*, II, p. 74.

12: 21). And these things have been said about the reconciling ones with others.

80. About slipping and repentance.

About slipping, Saint Isaac says: "Let's not get sad when we slip into mistake, but when we persevere in it. This is because the slipping happens sometimes even to the most consummate. But persevering into mistake it means full death. The sadness we get sad with, due to our slipping, it is counted to us instead of a clean and out of grace work. But the one who slips for the second time hoping that he will repent, he behaves cunningly with God. To this one his death comes unnoticed and he doesn't reach the time he hopes to fulfill the deeds of the virtue"⁶³⁷. And again: "We must know on each moment that during the twenty four hours of the night and of the day, we need to repent. And the meaning of the name repentance, as we have found it out from the true way the things are in, it is this: repentance is strained asking, on very moment, it is full of crushing of heart prayer for forgiveness for the past mistakes, in order to come closer to God; and sadness in order to protect us in the future situations"⁶³⁸. And again: "The repentance has been given to the people as grace after grace. This if for the repentance is the second birth out of God and, according to the earnest we have received out of faith, we also receive His gift

⁶³⁷ *Quoted work, Word 60*, pp. 243-244. Each moment must be taken seriously, like it would be the last one. We mustn't commit sins willingly, by hoping that we are going to have, in the future, time for repentance. We won't have the future time at our disposal, but God does. That's why we mustn't try to use the present time for working against God, by hoping that he is going to give us other moments for working for Him and for reconciling Him. If he has given us the present moment, it means that he has given us the condition for declaring ourselves in favor of Him, or against Him. Kierkegaard highlighted the importance of the present moment, for us to decide in favor of salvation, but arguing that that one who becomes accustomed to postpone the decision of doing good, he keeps postponing it (*Der Augenblick*). But the importance of the present moment it is related especially to the fact that it is the only moment God has surely given us. Therefore we must do the good in each present moment, for each of these moments is the last one that we surely have it as gift from God. If God gives us a long string of moments, He gives it us in this way, namely like a string of moments each of which seeming to be the last one, or it may be the last one, for He offers us the whole time like an occasion for declaring us in favor of God or against Him, by making out of that moment an occasion to fulfill His will, or not, of coming close to him, or to grow up or not in His likeness. This is the most profound idea of Saint Isaac.

⁶³⁸ *Quoted work, Word no. 50*, p. 205.

(charisma) through repentance⁶³⁹. The repentance is the door of the mercy, open to the ones who are searching for it. Through this door we enter the godlike mercy and without this entrance we won't find mercy⁶⁴⁰. "This is because everybody committed sin, according to the godlike Scripture, being corrected, as a gift, by His grace" (Rom. 3: 24). The repentance is the second grace and it is born, in the heart, out of faith and fear. And the fear is the parental staff that guides us until we will reach the spiritual Paradise. And when we reach there, it leaves us and it gets far from us. This is for the Paradise is the love of God, within which there is the sweetness of all blessings⁶⁴¹. And again: "As it is not possible to cross the great sea without a ship or without a boat, likewise one cannot cross towards love without fear. The covered by salty steam sea, that is placed between us and the thought with the mind Paradise, we can cross it by the ship of the repentance, that has the fear as oarsmen. If these oarsmen do not steer the repentance's ship, through which this world's sea of crosses towards God, we sink in the covered by salty steams sea"⁶⁴².

81. Again about repentance, fear, love, crying, tears, and the self-rebuking.

"The repentance is the ship, the fear is this ship's whelm, the love is the godlike shore. The fear places us in the ship of the repentance and crosses us over the life's sea, that is covered by salty steams, towards the godlike shore, which is the love, by guiding us towards The One towards Whom cross all the ones who toil and who are burdened (Mt. 11: 28), through repentance.

⁶³⁹ In a persevering and on any moment repentance, it is shown the fruit of gift of the grace we have received at Baptism, namely our answer to this gift. The repentance is a true charisma that grows up by grace and through our collaboration with the grace. The repentance is the perpetuated and continuously deepened fruit of the Baptism's grace. The Church considers, also because of this motif, the Mystery of the Repentance as one that gives us the grace of the continuous growth into Christ, as an always new help in this growth, or it leads us on the road of the consummation. The Protestantism, by not knowing about this new life in growing into Christ, naturally, it rejected this Mystery.

⁶⁴⁰ Only through repentance we actively and deeply achieve the work of the grace, we become aware, in a painful feeling, of our sinfulness God has forgiven to us and he continuously forgives it to us, by feeling the need for His mercy on us and the coming of His mercy upon us.

⁶⁴¹ *Quoted work, Word no. 72, p. 282.* The godlike staff of the fear and of the repentance sprouting out of fear, it leads us to the Paradise of the love or of the full communion with God. There it is no longer used. This is for we have reached in the arms of God, where we no longer live anything else but only His love.

⁶⁴² *Quoted work, Word no. 72, p. 283.*

This is for when we reach the love, we have reached at God and our road has come to an end and we have crossed to that island from beyond world, where is the Father and the Son and the Holy Ghost”⁶⁴³.

And about that crying after God, the Savior says: “Blessed are them who cry, for they will be comforted” (Mt. 5: 4). And about tears, the same Pious Isaac says: “The tear accompanying the prayer are the sing of the mercy of God, the repented soul has been found worthy of⁶⁴⁴, and of the fact that he has been received and he started to enter the land of the cleanness, through tears. This is because, if the thoughts do not get far from the perishing things and the thought do not cast away from them their hope in the world, and the despising of the self doesn’t move within these thoughts, and if they do not start preparing the good victuals for the exit of the soul, and if the thoughts at the things from the future things do not start moving, the eyes won’t be able to shed tears. This is for the tears spring out of the clean and not-scattered cogitation, out of the long, ceaseless, and not-scattered meditation, and out of the memory of any thin sin that has occurred in the mind and it saddens the heart with its memory. Out of these things the tears are multiplied and they constantly increase”⁶⁴⁵.

And Climacus says: “Like the fire consumes the reed, likewise the tear cleans up every seen and thought stain”⁶⁴⁶. And

⁶⁴³ Saint Isaac the Syrian, *Quoted work*, Word no. 72, p. 283. Only the endless love of God can rest us.

⁶⁴⁴ The tears are the sign of the man’s deep repentance, but also of the comforting the man feels, for God has mercy on his repentance and He forgives him. Generally, the man cannot cry from himself, except because of inconsideration, of offences, of misfortunes, or of some unfavorable circumstances, all of these being egotistic motives. But the comforting crying is born within man out of the sincere mercy of another man for him; the more is this out of the mercy of God.

⁶⁴⁵ *Quote work*, Word no. 33, p. 145. In the prolonged state of soul’s repentance, there occurs within mind the memory of the thinnest sins and of the thoughts about sins, we have never thought at before. The fabric of forgetfulness that settles upon our brief daily conscience and upon our past gathered within us and kept in a state of unconsciousness, that fabric of forgetfulness becomes increasingly transparent and we see increasingly clearly in this pantry all the filthiness we have gathered in. In addition to these, even during the time of the repentance there can appear new thin sinner thoughts: of pride, of self-content about repenting, of being attached to something from the world, of weakening the thinking at God. The repentance is thus a struggle through which we notice the smallest impure details from within us; the repentance is the greatest introspective power, for it is upheld by the emotion of the fear for the judgment of God, and also by the love of God.

⁶⁴⁶ *The Ladder VII*; G.P. 88, 808.

again: “Let’s strive for the clean and non-cunning tears, by thinking at our detaching (death). For it isn’t in this any deceit, or self-appreciation, but it is rather cleaning and advancing in the love for God and in washing up of the sins and advancing in the removal of the passions”⁶⁴⁷. And again: “Do not trust the springs of your tears, before the consummate cleanness. Because it mustn’t be trusted the wine recently passed from grape presses into barrels”⁶⁴⁸. And again: “the tears due to fear (of God), they have in themselves their guarding (against sin). But the tears of the love, before the perfect love, they might be easily to steal out of some people, if the fire of the ceaseless remembering (of God) doesn’t burn strongly within heart in the time of their working. And it is amazing how the humble tear it is the surest at its time”⁶⁴⁹. And again: “The tear for leaving the body (for the death) it gives birth to the fear; and when the fear gives birth to the lack of fear, the joy will appear; and when the joy reaches to be non-comprisable, it will spring out the flower of the pious love”⁶⁵⁰.

82. About Taking Heed and about the Wisely Guarding.

Likewise, about the taking heed and about the wisely guarding of the self, the godlike Paul writes: “Take care and walk carefully, not like some unwise ones, but as some wise ones, by redeeming the time, for the days are bad” (Ephes. 5: 16). And Saint Isaac writes: “O, wisdom, how wonderful you are and how you foresee all the things from before happening, and from distance! Blessed is the one who has found you. That one has

⁶⁴⁷ *Quoted work, quoted place.*

⁶⁴⁸ *Quoted work, quoted place.* In the tears of the one who isn’t consummately clean of passions, there are mixed impure motives too: spite, hypocrisy etc. only out of a clean soul will flow clean tears.

⁶⁴⁹ *The Ladder VII*; G.P. 88, 816. The tears caused by the fear of God, they aren’t so worthy to be praised, as are those produced by the love for God. But the last ones can be more easily stolen than the first ones, until the memory isn’t consummate. In this sense, the less worthy to be praised tears, those out of fear, are surer and more worthy to be praised than those of the love. The love is a high thing, and that’s why it cannot be achieved so quickly in its fulness. Therefore, let’s not reckon ourselves, too soon, as reached at the state of love, but let’s rather reckon ourselves as much as possible in the state of the ones who have motifs of fear, because they aren’t totally clean of sins.

⁶⁵⁰ Place not found. The fear of God lasts until we reach His love. This love, once achieved, it will get the fear out. But here is expressed in a concise manner, the fact that the joy of the union with God, it has no longer fear within; and out of the joy for the union with God, it will be born the love. This is for any union produces, for the joy it brings, the love. Of course, the inverse can take place too. The union and the love cannot be easily separated.

liberated himself from the youth's carelessness. If somebody buys at a price, or with a small worry, the medicine for healing of great passion, he will do right. For this is the true philosophy (the love for wisdom), that somebody, in both too small and small things he does, to always take vigil. That one gather to himself a great resting, and he doesn't sleep, in order not to happen to him something from the enemy, but he cuts off the causes from before. He suffers for the small things a small pain, in order to remove through that pain, the bigger pain and thus preventing the bigger pain. That's why, the wiseman says: "make yourself watchful and awake for your life. This is because the sleep of the cogitation is a kinship and a way of the true death"⁶⁵¹. Basil the Speaker says also, about the holy things: "If one is cumbersome in his small things, you won't trust him to be as he owes, in the big things"⁶⁵².

83. The One Who Works Quietude He Must Strive in All the Mentioned Thing; but First of All, Let Him Be Serene and Gentle and Let Him Strive in a Clean Manner to Call on Lord Jesus Christ within His Heart.

For all of these, you strive in all the mentioned aspects. But, before all, strive yourself to call with serenity and with gentleness and with a clean conscience, on Lord Jesus Christ, in the depth of your heart, as we've said. By this you'll have, by advancing on this way, the godlike grace resting within your soul. This is for Climacus says: "Let nobody ever dare to have any trace of resting, while he still is troubled by anger, by self-appreciation, by hypocrisy, and by keeping the evil in his mind; he must gain, firstly, the exit from all of these. And if somebody is clean of all of these, that one will know, by himself, what is beneficial to him. But, I reckon, this is impossible even to such a man"⁶⁵³.

Actually, in this case, you'll have not only the grace resting within your soul, but also you soul consummately resting due to absence of the devils and of the passions which have been tormenting your soul before. This is for even if they

⁶⁵¹ This text from Saint Isaac highlights the feature of the wisdom of being an insurance for a good future and of having, thus, a prophetic character. The wiseman knows the future of his good or bad fellow human, as the unwise man doesn't know it, for the unwise advances towards his future like he would be a blind man.

⁶⁵² *Moralia*, Reg. VIII, head 2; G.P. 31, 713 C.

⁶⁵³ *The Ladder XXVII*; G.P. 88, 1108.

disturb your soul again, they won't work any longer within your soul, for your soul won't be any longer attached to them, neither will your soul want pleasure from them.

84. About the Good Death and which Gets the Man Out of Himself (Ecstatic) and about the Spiritual Beauty.

This is for the whole longing of such a man and the love from within his heart and which gets him out of himself and the whole his feeling, they are searching for the overwhelming and all-happy beauty, one called by the Holy Fathers as the peak of all the desired things. Actually, says the Great Basil: "When the love of the faith engulfs the soul, all kinds of wars seem to him as worthy to be laughed at, and all the ones who harass him due to the Desired One, they rather make him glad than hurt him". And again: "What could be more wonderful than the godlike beauty? What thought is more pleasant than the one about the greatness of God? What soul's longing is so powerful and unbearable than that one coming from God, within the soul that has been cleaned of all evilness and within which there is a true feeling like the one expressed as: "Am I wounded by love?" (Song of Songs 2: 5)⁶⁵⁴.

85. About Temptation and about the Withdrawal of God, in Order to Correct Us, and about the Forsaking by God, by Turning His Face Away from Us.

The temptation is, either because of God's lenience or because His withdrawal, in order to correct us, or because God turns His face away from someone. Why is that? It is in order to not let the mind get haughty for the found good. But, by being the mind wared and rebuked, to always increase in humbleness. This is the only way which the mind not only defeats in, the ones who war it by bringing it haughtiness, but the mind also becomes worthy of ceaselessly greater gifts, by advancing as much as it is possible to the human nature, despite being tied with impossible to undone chains and burdened by the body's burden, towards the consummation and the lack of passions according to Christ. This is for Saint Diadochus says: "The Lord Himself says that satan fell as a lightning from heavens (Lk. 10:

⁶⁵⁴ Saint Basil the Great, *Rules, in Detail*, 2; G.P. 31: 909.

19), in order the one with an ugly face (disfigured)⁶⁵⁵ not to look at the dwelling places of the holy angels. How comes then, that the one who isn't worthy of partaking with the good servants, that one still can have as his dwelling place, together with Christ, the human mind?⁶⁵⁶ They will say that this happens due to godlike (withdrawal) lenience. And they won't tell more than that. But the withdrawal in order to be corrected, it doesn't deprive, by any means, the soul of godlike light, but, on many occasions, as we've said, the grace only hides its presence to the mind, in order to push the soul, through the bitterness caused by demons, to ask, with the whole fear and humbleness, for the help from God, by gradually knowing the evilness of his enemy⁶⁵⁷. It is like a mother removes from her chest the little child who doesn't observe the rule of nourishing, so that by being scared by the face of some unknown persons or by seeing some animals around, the little child turns back, with fear and with tears, to the mother's breast. And the withdrawal of God due to some deeds we've done to other people, it somehow surrenders, chained, to the demons, the soul that doesn't want to have God within. But we aren't "the sons of the rejection"

⁶⁵⁵ Ο δυσειδής – the faceless one, the disfigured one, the one having an ugly face. Neither satan as creature cannot reject the image given him by God, but this image is now crooked, it is disfigured, and it is made ugly from inside. Nothing is uglier than a disfigured face, one bearing the features of the cunningness, or of many other kinds of sins. This is for this disfigured face shows, in the same time, how the disfigured one should have been, and how he has reached to be, through his evilness. It is both frightening and pitiful, such a face. satan has remained understanding spirit and endowed with rationality. But what perverse his intelligence is like, and what twisted his rationality is like!

⁶⁵⁶ This was a teaching of the Messalianism.

⁶⁵⁷ Whilst some of them only know about the simply withdrawal of God, and according to them the God's presence must be felt too, Diadochus know also about a withdrawal of God that is only a hiding of God, a hiding that makes the God's presence unfelt by the soul, but God doesn't totally exit that soul. In that case, God continues working within that soul, without being His presence directly felt, but only in deeds. The authors of the present writing impropriated this idea, that is characteristic also to Mark the Ascetic, who said that Christ is present in an unfelt manner, within man, since Baptism, but His presence become felt through the man's good deeds. But also, according to them, as also according to Diadochus, to Mark the Ascetic, and to Simeon the New Theologian, the normal and the desired state is that one when itself the presence of God is felt in an unmediated manner. The hiding or entering a presence that is unfelt by man, it is an exceptional state, it is some sort of pedagogical punishment applied to the sinner. The Catholic theologians, staring with Hausherr, they consider that this unfelt presence of God within the man's soul, it is the natural one, and they reproach to Diadochus, to Mark the Ascetic, and especially to Diadochus the New Theologian, some sort of Messalianism. This shows the extent the Catholics understand to, the Orthodox spirituality.

(Hebr. 10: 39) – God forbid that! – but we believe that we are true little children belonging to the grace of God, nourished through His small withdrawals and through often comforting from Him⁶⁵⁸, in order, through God’s kindness, us to reach the consummate man, on the measure of the age of Christ’s fullness” (Ephes. 4: 13)⁶⁵⁹.

And again: “The withdrawal for correction it brings much sadness and humbleness and a measured despair, to the soul, in order the soul’s loving of vain glory part, and the soul’s desire to impose himself to others, to come, as it is due, back to humbleness. So, the withdrawal brings, immediately, to the heart, the fear of God and tear of confession and of desiring much all-good silence⁶⁶⁰. And the withdrawal caused by God’s turning away (from that soul), it allows the soul to be filled up with despair, with disbelieve, with anger, and with haughtiness. So, we must have the experience of both withdrawals (of God from us) and to come closer to God according to each one of these withdrawals. In the case of first one, we owe to give thanks to God like to the One Who has punished the pride of our conscience with that withdrawal towards comforting, in order to teach us, as a good Parent, the difference between virtue and sin. In the case of the second withdrawal, we must bring God the ceaseless confession of our sins, and not-absent tears, and an even greater forsaking from the evil things, so that, by increasing the toils, to be us able to obtain God’s mercy, in order Him to look at our hearts as He did before.

But one must know that, when it starts the battle between the soul and satan in an essential clash, the grace hides, out of the lenience of God and in order to correct us, as

⁶⁵⁸ In Greek language the godlike grace if of feminine genre, so that it can be likened to a mother.

⁶⁵⁹ Diadochus, *quoted work*, head no. 86; *The Romanian Philokalia*, volume I, p. 377.

⁶⁶⁰ These are the positive fruits of the pedagogical withdrawal, or of the hiding of God’s presence, but without living the person’s soul. Where there aren’t fruits, God has forsaken that soul for that soul has turned away from God. The salvation isn’t brought by a present, but not-working, God; the salvation isn’t brought in magical manner, without God showing His transforming power upon the human being, in the human being’s deeds and feelings as a new human being. Thus, the pedagogical withdrawal of God it is withdrawal only in a certain sense. In another sense, God remains present and ever working, but His work is shown in fruits like these: fear of damnation, sadness for sins, and repentance. God can be seen through these, as a hidden but efficient factor. The soul feels God, on one hand as present, and on the other hand as withdrawn, because God is discontent for that soul’s sins, and for God leads that soul, through these states and feelings, towards that soul’s salvation.

we've said before, but the grace still helps the soul in an unknown manner – and this is for the grace wants to show the enemies that the soul's victory belongs only to the soul"⁶⁶¹.

And Saint Isaac the Syrian says: "It is not possible, to the man, to become wiser, without the temptations coming by God's lenience (those temptations being allowed by God) in the spiritual wars, and to know his Care-Taker, and to feel God and to secretly being strengthened his the faith in God, except through the power of the experience that soul has received it. This is because, when the grace seen that in that soul's cogitation has started, even for a little while and with a reduced intensity, the self-appreciation, and that that soul has starter to think at his own importance, that the grace immediately allows the temptations to get strengthened against that soul, until the human being will experience his weakness and he will run to God and ha will attach himself to God into humbleness. By this, the human being reaches the measure of the consummate human being (Ephes. 4: 13)⁶⁶², through faith and through hope in the Son of God, and that human being is elevated to love. This is for the love of God for the human being, it is made know as wonderful, when it is shown in the middle of the circumstances which interrupt the human being's hope⁶⁶³. God shows His power in the deliverance He gives it to the human being. This is because the human being never knows the God's power when

⁶⁶¹ Diadochus, *quoted work*, head 87; *The Romanian Philokalia*, volume I, p. 378. It is here given a new motif of the grace's hiding: immediately the enemy starts the fight against the soul, the grace hides, in order to show that the victory will belong only to that soul. This is because, if this hiding encourages the enemy to intensify his attacks, by experiencing this withdrawal, the soul too, he strengthens his resistance and, in the same time, the soul increasing his praying to God, for help. Thus, actually, the victory is obtained in a more accentuated manner, by the soul, than when the grace of God works within soul in an unveiled manner. By this, the enemy sees that it isn't easy to bring a soul down, and the enemy is given a respect and a fear of attacking that soul anymore, and the enemy loses the confidence in his victory. The soul himself has in this an occasion for strengthening, and on the other hand, the soul has the occasion of knowing how menaced is without the help from God. That's why the spiritual human being receive the temptations with joy, and they give thanks to God for temptations. God wants, on one hand, to have heroic souls, and He wants to show satan the strength of the human soul, and on the other hand, God wants the souls to attach themselves even more to God, and the soul to impropriate to themselves, through this dramatic feeling too, the help God gives to them. It is here a tight and thin dialectics, as in all other human spiritual feelings too.

⁶⁶² Advancing to the measure of the spiritual age of Christ, it cannot be done on a smooth road, in a continuous serenity and joy, but it can be done only through hard and dramatic battles and adventures.

⁶⁶³ You do love somebody the most, when that somebody has rescued you from a great danger.

that human being is resting and feeling comfortable⁶⁶⁴. And God has never shown His work in a felt manner, except in the country of the quietude and in a desert place, and in places lacking the encounters and the disturbance caused by the together living with the people”⁶⁶⁵.

86. About Dispassion and about what the Human Dispassion Is.

In addition to these, we must add here also a special word about dispassion and about consummation; and then to put an end, in a short while, to this writing.

About these things, the Great Basil said: “The one who have made himself loving of God and who wants to have, even for a little bit, the God’s dispassion, and who wants to taste God’s spiritual holiness, and the joy and the gladness born out of these, let him strive to remove his thoughts from all material passion which disturbs his soul; let him look, with his eyes, in a clean and not-shadowed manner, at the godlike things and let him made himself as insatiable dwelling place of the light from there⁶⁶⁶. By accustoming his soul to such a state, the human being becomes himself/herself, to the extent of the achieved likeness, as familiar to God, loving of God and all-wanting of God, and, as one who has fought a great and hard battle and

⁶⁶⁴ Only in situations which the human being has no longer any hope in, in the so-called “extreme-situations” (Grenzsituationen, as the philosopher Karl Jaspers called them), but that human being still doesn’t totally renounce hoping for a miracle from God, if that miracle takes places, then God will limpidly show His power to that human being. Otherwise, the human being can confound that miracle to some nature’s power, or to the human skillfulness. While you are healthy, you do not feel so easily the gift from God, as after you’ve been ill, and then you have regained your health after you have almost renounced to hope for it.

⁶⁶⁵ *Quoted work, Word 19, p. 73.* The great miracles or the showing of the supra-natural power of God, they are shown in the places which the hermits are living at, in quietude. But there is also a quietude’s internal “country”, which is found by some believers, especially on the moments of “extreme-situations”, when their last hope is God. In such situations the believers have detached themselves from everybody and from all things, because of seeing everybody and all the things as powerless. In such extreme situations the believers are alone in front of God, in a state that, though it is a high tension there, there is, in the same time, a great “quietude” too, for nothing is of interest any longer, and nothing troubles the believers anymore. In such situations the human being is wholly only a hope directed towards God, and he lets himself totally to God’s will. And even if the wonder asks for by the human being, it wouldn’t take place, that human being still lets himself to God’s will. “Let God do whatever he wants! What ever that would be, I feel it as being His will”.

⁶⁶⁶ The human being as dwelling place of God, he is, in the same time, a subject wanting to comprise as much as possible out of God. So that, the human being is a dwelling place that cannot be satiated with the presence of God.

who has come out of the mixing with the matter, he can speak about God with a clean cogitation, a cogitation separated from any mixing with the bodily passions”⁶⁶⁷. We end here our considerations on dispassion.

And about what the human dispassion is, Saint Isaac wrote like this: “The dispassion doesn’t mean no longer feeling the passions, but it means no longer accepting them. This is for, due to many and diverse virtues achieved by some people, shown or hidden virtues, the passions have weakened within those people so that the passions can no longer easily rebel against the soul⁶⁶⁸. And the cogitation no longer needs to always take heed to passions, for the cogitation is all the time full with the godlike meanings, by occupying itself with observing the best behaving ways and by behaving in that manner. But when the passions start moving and disturbing, the cogitation is suddenly kidnapped by the passions’ vicinity, because of noticing that something has occurred within mind. So, the passions remain within is as non-working. So said the Blessed Mark: “The mind, by fulfilling, through the grace of God, the virtues’ deeds, and by coming closer to knowledge, it feels only a little from the evil’s part, and from the irrational impulse from within soul”⁶⁶⁹. For

⁶⁶⁷ Place not found. The human beings’ state of dispassion, as characteristic to the saints, it is so much praised in the churchly songs dedicated to them; the dispassion could be named, by using a current name, and more appropriately to the people who cannot reach it except by removing their passions, as passions removal (removal of passions, absence of passions). It is not a neutral state, but it is a great power of cleanness and love, a great freedom from all the inferior and egotistic impulses. That’s why, on this state it depends also the power of “seeing” God, of intensely feeling His presence.

⁶⁶⁸ The will is a factor for accepting the passions, the factor making the passions as personal. Until the passions aren’t accepted by own will, the passions can move within a person, or around the area surrounding the person’s nucleus, but the passions still don’t belong to that person. But it is not good to let the passions tarry too much within a person, at that person will’s door. This is because the door, when forced too much, it may cede. The virtues must be strengthened against the passions, in order the virtues to become like some soldiers coming out and rejecting the passions.

⁶⁶⁹ According to Ammann, *quoted work*, p. 143, note 1, it would be not about Mark, but about Evagrius. Ammann quotes A. J. Wensink, *Mystic treaties by Isaac of Nineveh*, Amsterdam, 1923, p. 345. The quotes from Saint Isaac describes a very refined process from within mind. The cogitation, as mind’s function, it doesn’t cogitate at passions until the passions move with disturbance within the soul. When the passions disturb the soul, the cogitation’s attention is drawn by them, or by the tempting image projected by the passion within mind. But the mind that has been occupying itself until then, with clean cogitation, it sinks even more into those clean cogitations and the passion remain powerless and they cannot influence the cogitation. This is for those cogitations are so high and so beautiful, that they make the cogitation not feeling the temptations offered by the passions.

that, the sight being within them, it easily and quickly takes over each one of them and it guides them towards the wonderful things related to it. And through this, they will be much enriched in their views and their cogitation won't ever be deprived of the knowledge's content; and they won't ever be outside the things seeded within them by the fruit of the Ghost. And by cultivating this habit for many years, they will be erased the memories which move within their souls the passion and the strength of the devil's mastery. This is for when the soul doesn't negotiate with the passions and when the soul doesn't accept the thought starting from within passions, for the soul is being ceaselessly occupied with another preoccupation, the strength of the passions' nails cannot grab the soul's feeling within the spiritual people"⁶⁷⁰.

And Saint Diadochus said: "The dispassion doesn't mean not being us warred by demons, because for that, according to the Apostle, we should get out from the world" (1 Cor. 5: 10), but the dispassion means to remain us undefeated, even when we are warred by demons. This is for the warriors who wear breastplates, though they are the target of the enemies' arrows and they hear the noise of the arrows hitting them, and they even have a close sight of the arrows sent against them, they still aren't wounded, due to the strength of their military vestments; for, by being those ones defended with breastplates, despite being warred, they remain undefeated. And us, through the whole light's armor and through the salvation crest, armed with all the virtues, we defeat the darken gangs of the demons (Ephes. 6: 11, 17). This is for the cleanness comes not only from not committing the evil deeds, but it comes also out of the complete defeat of the evil things by accomplishing the good things"⁶⁷¹.

Saint Maximos spoke about a fourfold dispassion, for he told: "I call as first dispassion the impulse towards a body's sin, but that impulse isn't satisfied with the deed; I call as the second dispassion the total rejection of the passionate thoughts from within soul, and that withers the passion's movement from the first dispassion; I call as the third dispassion the total motionlessness of the lust towards passions, due to which the second dispassion is produced too, one consisting of the

⁶⁷⁰ Saint Isaac the Syrian, *quoted work*, Word 81, p. 210.

⁶⁷¹ Saint Diadochus, *quoted work*, Head no. 98; *The Romanian Philokalia*, volume I, p. 387.

thoughts' cleanness; and I call as the fourth dispassion the total rejection of all the sensitive imaginings from the cogitation, out of which it is born the third dispassion, by the fact that it hasn't the imaginings of the sensitive things as causes which to produce within it the images of the passions"⁶⁷². And again: "the dispassion is the peaceful state of the soul, due to which the soul is difficult to be moved towards sin"⁶⁷³.

87. Again about Dispassion and Consummation.

And Saint Ephrem speaks about dispassion and consummation like this: "The dispassionate ones, by stretching above themselves without ever get satiated, they pursuit the endless consummation. This is for the eternal good things don't have an end"⁶⁷⁴. And again: "The dispassion is consummate

⁶⁷² Saint Maximos the Confessor, *The Five Hundred Heads*, III, 36; G.P. 90, 968 A. The consummate dispassion, or the fourth one, it is the absence of the sensitive images from within cogitation. By being these images absent, the lust which the third dispassion gets rid of, it doesn't have the possibility to give images to the passions which it could move towards. For the lust doesn't move towards such images, there are absent also the passionate thoughts from the second dispassion. And for those thoughts are absent, neither the sin with the deed is committed, and that constitutes the first dispassion. Actually, the dispassion is reduced, in its last instance, to emptying the mind of sensitive images, as also the highest and direct knowing of God Who is without images. Thus, the dispassion and the unmediated knowledge of God, they coincide. But there is also a dispassion that looks at things, at people, and at images, but without passion. But that is more fragile, more unsure, and it is the third dispassion, namely second to the highest dispassion. From here comes the opposite too: the passions start from senses, in order to ascend through images to the mind, where they descend from, through body, as formed passions.

⁶⁷³ The same one, *Heads about Love*, I, 36; G.P. 90, 968 A; *The Romanian Philokalia*, I, p. 42.

⁶⁷⁴ Place not found. The dispassion is defined here in a positive sense, as consummation. And as such, the dispassion is reckoned as having no end, as the consummation doesn't have an end too. This is for the consummation means enriching in all the good things, and those things have no end. As such, the dispassion isn't indifferent to other people, but it is a clean kindness. Only the passionate one minds his own things, of he suffers because of others not offering him enough means, or they do not offer themselves as sufficient means for the passionate one's pleasures. The dispassionate one isn't indifferent to others, but he suffers relatedly to them, but not because the others do not offer him enough means for his pleasures, but he only suffers because those ones suffer. The passionate one has in common with the other people, the fact that he suffers like those ones too, in being ceaselessly insatiate in their search for pleasure, but he is in a separation from them and he is indifferent to them. The dispassionate one suffers for others' sufferance, and not for himself. The dispassionate is in a real communion, in a real partaking to others' sufferance. The one liberated from the pleasure-passions, he suffers - for others - of clean, painful, non-egotistic passion. In this regard we have the supreme model in Christ. But for the sufferance for others, it ceases when those ones no longer suffer, and for the love which the sufferance for other springs out from, it has no end, the consummation connected with the dispassion has not end too. God and the people can eternally be in love, and

regarding the extent of the human power, but it is endless (not-consummate), as one that always it elevated itself, through the ceaseless adding which ceaselessly ascend through the ascensions towards God”⁶⁷⁵.

Likewise says Saint Nilus the Ascetic, about consummation: “We must understand two consummations: one temporary and one eternal. About the last one, the Apostle writes: “And when it will come the consummate one, it will cease what is partial” (1 Cor. 13” 10). The word: “When the consummate one will come” it means that here (on earth) we cannot comprise the godlike consummation⁶⁷⁶. And again: “Two consummations were experienced by Saint Paul and he knows the same human being as consummate and non-consummate. For the present life he calls that human being as consummate, and relatedly to the one Who is really consummate, he calls the human being as non-consummate” (Philip. 3: 12). And a little further: “So, how many as we are consummate, let us think at tis” (Phil. 3: 15)⁶⁷⁷.

88. *About the Tendency towards Passion, about the Pleasure Caused by Passion, about Accepting the Passion, and about Dispassion.*

But Saint Elijah the Edict, he says too: “The tendency towards passion is the bad matter of the body; the pleasure provided by passion is the bad matter of the soul; accepting the passion is the bad matter of the mind. The organ of the first one it is the touch; the organs of the other one, are the other senses; and the organ of the last one it is the contrary disposition”⁶⁷⁸. And again: “The one feeling pleasure for passion, he is close to

increasingly fuller. The love from within the dispassionate ones it can eternally grow, for it is being nourished out of God’s love, a love that is inexhaustible and borderless.

⁶⁷⁵ Place not found.

⁶⁷⁶ Place not found.

⁶⁷⁷ Place not found.

⁶⁷⁸ Collection of sentences, 71; G.P. 127, 1142; *The Romanian Philokalia*, volume IV, p. 291. The body tends towards passion. This is a content of the body’s movement. This tendency drives the body towards feeling the wanted things. The soul feels pleasure for passion. This is the content of the soul’s movements until the soul isn’t free of passions. The impulse towards passion, it has taken through soul, a more conscious character. The soul tends towards fulfilling the passionate pleasure through other more conscious senses (sight, hearing etc.). The mind is the one deciding to accept the passion. And the mind does that in some freedom. The organ the mind works through, it is a disposition contrary to the good, or to God. Here are described three phases in passions’ development.

the one who tends towards passion; and the one receiving the passion, he is close to the one feeling pleasure for passion. But the dispassionate (without passion) thought is far from both of them”⁶⁷⁹.

89. *Who is the one tending towards passion, who is the one feeling pleasure for passion, who is the one accepting the passion, and who is the dispassionate one (who lack the passions, who has no passion)? About the healing of the first ones and about producing the last one.*

“The passionate one is that one who has the impulse towards sin stronger than his rationality, even if he doesn’t commit sin for now. He has the pleasure for passion, who has the work of the sin weaker than the rationality, even if the suffers it externally⁶⁸⁰. Receiving the passion is the one who is rather free than he is slave to the means (to the sin). And dispassionate is the one who doesn’t receive anything from the diversity of these ones”⁶⁸¹.

Likewise, about the healing of the first ones he says the following things: “The tendency towards passion, it can be removed from the soul, by fasting and by praying; the pleasure produced by passion, it can be removed by taking vigil and by keeping silence; the accepting of the passion can be removed by appeasing and by taking heed. And the dispassion is born out of remembering God”⁶⁸².

⁶⁷⁹ Alijah the Ecdicius, *quoted work*, head no. 72: quoted G.P., quoted column: *The Romanian Philokalia*, volume IV, quoted page. This collection is attributed also to Saint Maximos the Confessor, *Capita alia*: G.P. 40, 1146 C. See M. TH. Disdier, *Elie l'Ecdicos et les κεφάλαια attribués à St. Maxime le Confesseur at à Jean le Carpathos*, in: “Echos d’Orient” 31 (1922), pp. 17-44.

⁶⁸⁰ The Greek text of the Philokalia says: externally. But there is also a note saying: maybe internally.

⁶⁸¹ Elijah the Ecdicius, *quoted work*, head no. 73: quoted G.P., quoted place; *The Romanian Philokalia*, volume IV, quoted page. He doesn’t know the difference between these addictions degrees for he isn’t in one of them, one differing from others.

⁶⁸² *Quoted work*, head no. 74; *quoted place*; Saint Maximos the Confessor, *quoted work*; *quoted G.P.*, *quoted work*; *The Romanian Philokalia*, volume IV, quoted page. The addiction of the body can be healed through the main body’s virtues; the restraint and the prayer, as act of will, exercised upon the body, and as act of calling upon God – and act also stopping the body from passionate deeds; the pleasure for passions, it can be healed by taking vigil and by keeping the silence, as acts of will exercised upon the soul; the accepting of the passion it can be healed by appeasement and by taking heed, as Acts of will exercised upon cogitation. The dispassion is born out of remembering God, for that gives the mind an imageless content, and it keeps the mind hanging on God’s beauty and on His endless meaning.

90. *About Faith, about Hope, and about Love.*

But the beginning, the middle, and the end, and, if you want to say so, also the givers and the guides towards all the good things (virtues) are: the faith, the hope, and the love, this threefold rope, intertwined by God; and the love is more than all of them, for “God is love” (1 Jn. 4: 8). That’s why, it wouldn’t be fair if we didn’t fulfill the need of the present work also through love. Better said, according to Saint Isaac the Syrian: “the consummation of many fruits of the Ghost, it is received by somebody when he is found worthy of consummate love”⁶⁸³. Actually, writes Saint John Climacus: “After all the things mentioned before, there remain these three ones: the faith, the hope, and the love. “And greater than all of them, it is the love” (1 Cor. 13: 13). This is for “God is love” (1 Jn. 4: 8). That’s why I see the first one as a sunray, I see the second one as luminous light, and I see the third one as a circle. But all of them are a unique luminous light and brightness. This is for the first one can make them and it can build them up; the second one embraces the mercy from God and it doesn’t shame us⁶⁸⁴. And the third one never fails, neither it ceases seeing (contemplating), nor it lets the one nourished by it to be satisfied with its insanity”⁶⁸⁵.

⁶⁸³ Saint Isaac the Syrian, *quoted work*, Word no. 85, p. 384. The consummation consists of love. The love is the highest amongst virtues. And for somebody usually reaches the love by crossing through all virtues, the love is too, a culmination of each virtue, and the love is also in harmony with all virtues. One won’t have consummate love, if he is greedy, if he is haughty, and if he is lazy, or if he is impatient and if he doesn’t have humbleness. All the virtues brought to their peak in synthesis, they mean love, or they are animated by love.

⁶⁸⁴ Through faith, we can do everything; the faith is strength in working. Through hope, we embrace with our sight the whole endless mercy from God, with all its powers; the hope never shames us before others, because we had hope; this is for even if it hasn’t become reality what we hoped for, something else still is fulfilled to us; if something hasn’t been fulfilled to us today, we will hope that it will be fulfilled tomorrow; and, in the last instance, all the things will be fulfilled to us in the eternal life; then we will be proven to everybody that we haven’t remained ashamed.

⁶⁸⁵ *The Ladder XXX*; G.P. 88, 1153-1156. The love never finishes deepening itself in looking at the infinite mystery of the fellow human whom it loves, or in the infinite mystery of God. The one who loves somebody, by forgetting about all things and by crossing over all things, he seems “insane” to others. But he has founded in that fellow human the priceless “treasure”, which is unseen by others. There were and there are so many human beings “insane” for Christ, able to sacrifice everything for Him, even their life on earth, for they are sure they will achieve the new life on the plan of the eternity (Matthew 10: 39). The beloved one is more valuable than himself the one who loves him.

And again: "The word about love is known to the angels; and to them, on the ground of working the illumination, God is love" (1 Jn. 4: 8). But the one who wants to define this word, he is like a blind one counting the sea's sand. The love, according to quality, it is the likeness to God, as much as it is possible to mortals; according to the work, it is a drunkenness of the soul⁶⁸⁶; and according to the feature, it is the source of the faith, the endless deep (the abyss) of the long-suffering, it is the humbleness' sea. The live is, mainly, the total rejection of the thinking-against, for the love doesn't reckon the evil (1 Cor. 13: 5). The love, the dispassion, and the adoption, they differ only according to their names. Like the luminous light and the fire and the flame are gathered in one work, you think likewise at these ones"⁶⁸⁷.

And Saint Diadochus says: "Reckon, brother, that to each spiritual view it precedes the faith, the hope, and the love, but mostly the love. This is for the first ones teach us to cherish all the seen goods. But the love unites the soul himself with the virtues of God, by intuiting - through a feeling of the mind - the unseen God"⁶⁸⁸. And again: "Other is the soul's natural love and other is that love added to it form the Holy Ghost. The first one moves by our will, gradually, when we want. That's why, it is too, easily kidnapped by the evil ghosts, when we do not hold that love strongly, with our will. The second one it sets so much the soul in fire, towards loving God, so that all the parts of our soul are attached to the untold kindness of the longing for God, in an endless simplicity of the feeling"⁶⁸⁹. The mind, that has reached

⁶⁸⁶ Like the love can be reckoned as "insanity", likewise it can be reckoned as "drunkenness". Through drunkenness it is highlighted, even more, its enthusiasm. The love sees the beloved one so beautiful, so that all the other things are nothing in comparison to that one. It is like the drunk one sees the reality differently than other people who are sober. But the love is a "sober drunkenness" (Saint Gregory of Nyssa), for the one who loves is the only one seeing the beloved one as that one really is; **and the one who loves, he can make the beloved one to be, as he sees him.**

⁶⁸⁷ *The Ladder XXX*; G.P. 88, 1156. We see here affirmed the idea that the dispassion isn't a passive state, but it is a state of fiery love, a state contrary to the egotistical chocking that belong to the passionate one. The dispassionate one, he loves God, as he is God's son, as sone who, without being God's son according to God's nature, he still has been adopted through love, so that's why he has a greater reason to love God.

⁶⁸⁸ *Quoted work*, head. no. 1; *The Romanian Philokalia*, volume I, p. 335.

⁶⁸⁹ Only the simplicity is endless, for it comprises everything in a concentrated mode. "The simplicity of the feeling" it is the most intense feeling, for it isn't divided in differentiated and diminished feelings. The simplicity is the concentration in a unit, of all soul's powers and senses, which have, through God, an endless depth and richness.

then as one that has given birth out of the spiritual light of the grace, it has become source of love and of joy”⁶⁹⁰.

Saint Isaac says, at his turn: “The love produces by some things, it is like a small candle, nourished with oil, and likewise it is its light; or it is like a creek, nourished with rain, and whose flowing stops when it misses the content that upholds it. But the love that has God as its cause, it is like a water source which flowing never interrupts. This is for only God is its source and its inexhaustible content”⁶⁹¹. And when asked: “When one reaches at the consummation of the many fruits of the Ghost?”, he answered: “That is when somebody is found worthy of the consummate love of God”. And asked again: “Where can someone know from, that he has reached at that?”, he said: “When the remembrance of God moves within his cogitation, immediately his heart moves in the love for God and out of his eyes start flowing plenty of tears. This is for the love usually brings tears when recalls about the beloved ones. Being thus, that one never stops crying, for he never lacks the content that brings him to the remembrance of God. So that he is in dialogue with God even when sleeping. This is for it is a characteristic of the love to produce such things. And this is the people’s consummation in this life of theirs”⁶⁹².

And he said again: “The love from God is a guide by nature, and when it comes within somebody, without measure,

⁶⁹⁰ *Quoted work*, head no. 34p; *The Romanian Philokalia*, volume I, p. 348. The capacity of intimate union and of collaboration, between the mind and the grace, or between our subject and the godlike Subject, it is so great, that it is compared to the union in which the godlike Subject, by seeding His grace within our subject, it sets our soul in a state of pregnancy, our soul developing the grace’s seed, with the soul’s powers which are thus set in movement, in fruits of love and of joy. The human subject doesn’t passively receive the grace, but the soul develops the grace, as the grace make the human subject fruitful.

⁶⁹¹ *Quoted work*, *Word no. 33*, p. 143. Our natural love is born out of some deeds done to us by somebody, or out of some natural ties. Such a love gets, sooner or later, tired, and it weakens, more or less. The love that God has for us it never weakens, for God has no interest which we to serve to. That’s why His love lasts eternally and equally intense, and it upholds our love for Him, as always tireless and not-disappointed.

⁶⁹² Saint Isaac the Syrian, *quoted work*, *Word no. 85*, p. 348. So, the consummation of the human being consists of the love for God. The love belongs to the heart and the love is shown in tears, when it is a powerful feeling, and it is not only a theoretical conviction. But the heart is set in fire by love and it is melted down in tears, when in cogitation moves the remembrance of God. So, the heart doesn’t work without cogitation. Of course, the name of God remembered into cogitation, it touches the heart to a love to tears. So, neither the cogitation at God is a purely theoretical cogitation. Out of all of these it comes that the ceaselessly remembered God, He is thus remembered for He is loved as a loving Person, and this is for a person awakens the love, within another person, through his love.

it makes that soul to get out of itself (ecstatic). That's why the heart of the one who feels that love, it cannot comprise that love and still remain as it is, but, depending on the quality and of the love that has come within him, he sees within himself an unusual change. And the felt signs of that love are these ones: the face of the one having that love, it becomes as fire and full of joy and his body is being warmed up; the fear and the shy are removed from him and he becomes as one out of himself (ecstatic); and the power that gathers his mind in itself, it leaves him, and he becomes a one who went out of his mind⁶⁹³; he/she reckons the most fearsome death as a joy; and never his/her mind gets interrupted from understanding the heavenly things; and, to the absent one, he/she speaks as the absent one would be present, despite that one not being seen by anybody⁶⁹⁴. His natural knowledge and sight have vanished and he/she no longer feels his/her own movement, when he/she moves amongst things; even if he/she does something, he/she doesn't feel what he/she is doing, for he/she has his/her mind occupied with the sight of some things which aren't present. And his/her

⁶⁹³ The mysterious connection between soul and body it is shown also in the warmth comprising the body of the one who is conquered by a great love. He is like one who has gone beyond himself, as one who has forgotten about himself; the whole his attention is focused upon the beloved person. He is like one who has gone out of his mind, but not in a bad sense, namely by trespassing the good rules of the society, but in a good sense, being able to renounce at everything that the "sapient" man searches for, in the egotistic meaning of the word. Such a person is able to give his/her life for the beloved One. "Now I am no longer living, but Christ lives within me" (Gal. 3: 20). He lives for another *self*, and not for his own self. Christ's *Self* has become his/her self. While within the "natural" human being, the self as subject, it is identical to the object of his worry, within the human being filled up with the love from above, the "self" as subject remains, but the self as object of his love is another, it is the one loves by Christ's *Self*. In the same time, he is maintained as loving self; within him there isn't an egotistic reduplication, but there is a real twoness: I as subject, and you as the one whom I am existing for. This is the "going out" from the self, the exit from the mind from himself, namely the elevation of the mind for another. The one who love no longer fears to renounce to himself, neither is him/her ashamed to behave like that, even if he is reckoned by other as insane. But in the fact that the *self* as subject still remains, it is shown that though, even the most total love, it doesn't mean confounding with another in impersonal, but it is about a bi-personal unit. But you have become dominant within me by the will of my own *self*, and you have installed yourself within my own *self* with a major role, and hugely increasing the powers of my own *self* that has received you.

⁶⁹⁴ He/she speaks to the beloved absent as to a present person, for he/she has that one within himself/herself, and the beloved absent speaks to him/her as a present person. The space has vanished for the ones who love each other; the space has become a simple appearance. The other people see the space - he/she doesn't. The "insanity" of the one who loves it consists of this.

cogitation is always occupied with the Other⁶⁹⁵. Of this spiritual drunkenness were yore the Apostles and the Martyrs filled with: the first ones crossed (mastered by it) the whole world, toiling and being they mocked (1 Tim. 4: 10); the last ones, enduring the cutting off, of their limbs, they shed their blood as the water; and while enduring the most dreadful torments, they didn't lose their courage, but they manly endured everything. And, while being wise, they were reckoned as mindless (2 Cor. 11: 38). And others wandered through wilderness, and through mountains, and through the caves of the earth (Hebr. 11: 38), restlessly, they who were the most sapient⁶⁹⁶. Make us too, God, worthy to reach this insanity.

91. About the Holy Impartation and about the Greatness of the Good Things which Are Caused to Us by Continuous Impartation, Done with a Clean Conscience.

Nothing helps us so much and nothing contributes so much to the cleaning of our soul and to the illumination of our mind and to the sanctification of our body and to transforming both our body and soul towards a mode godlike state and to immortality, and even to defeat the passions and the demons, or, better said, to our above-nature union, with God, as the continuous impartation does it, done with a clean heart and with a clean feeling, as much as it is possible to the human being, with the most-clean and immortal and of-life-maker Mysteries, with itself the honored Body and Blood of the Lord and God and our Savior Jesus. For that, it is as beneficial as one can get, to specially speak about those too, in the present description, and then to end our speech. And this is proven not only by what the Holy Fathers said, but, much more, by the words of the Life Himself, and of the Truth Himself. For He says: "I am the bread of the life" (Jn. 6: 48). "And this is the bread descending from heavens, for the one who eats out of it, not to die. I am the living bread descended from heavens. If somebody eats this bread, that

⁶⁹⁵ Knowing and seeing the things from around, the movement amongst the things, they are done without that person to be aware of them, for that person's attention is totally focused on the beloved One, but Who is unseen to the natural sight. Poet Coșbuc says about the mother who were preoccupied with her absent son: "You dropped the spindle, saying nothing.... And the girls wonder about that". "You fall asleep thinking at me, in order you to dream as I do". (Poet George Coșbuc was a great Romanian poet, writing especially about countryside aspects and about the village's world, E. l. t.'s n.)

⁶⁹⁶ Saint Isaac the Syrian, *quoted work, Word nor. 24*, pp. 104-105.

one will be alive forever. And the bread that I will give, it is My body, that I give it for the life of the world” (Jn. 6: 50-52). And: “If you do not eat the body of the Son of Man and if you do not drink His blood, you won’t have life within you. The one who eats My body and who drinks My blood, that one has eternal life” (Jn. 6: 53-54). And again: “This is for My body is true food and My blood is true drink. The one who eats My body and who drinks My blood, that one remains into Me and I into him. Like the living Father has sent Me, I am living too, through the Father; and the one who eats Me, that one will be alive through Me. This is the bread descended from heavens and the one who eats this bread of Mine, that one will be alive forever (Jn. 6: 53, 58).

And, of-Christ-bearer, Paul, he says the followings: “Brothers, I have received from the Lord, what I have taught you too, that the Lord Jesus, in the night He was betrayed, He took the bread and, after blessing it, He broke it, and He said: “Take, eat, this is My body, that is being broken for you; do this into My remembrance”. Also, He took the cup, after dinner, saying: “This cup is the new covenant, into My blood. You do this, each time you will drink, into My remembrance. For, on each time you will eat this bread and you will drink this cup, you will be heralding the death of the Lord, until He will come. So, anybody who unworthily eats this bread and drinks the Lord’s cup, guilty will be him of the Lord’s body and blood. Let the man inquire himself, and so him to eat this bread and to drink this cup. This is because the one who eats and who drinks unworthily, he eats and he drinks judgment upon himself, because of not honoring the Lord’s body. Therefore, amongst you are many helpless and ill, and many of them die. This is for, if we judged ourselves, we wouldn’t be judged. And by being judged by the Lord, we are corrected, in order not to be condemned with the world” (1 Cor. 11: 23-33).

92. It is Necessary to Know the Wonder of the Holy Mysteries, and what that Wonder Is, what It Has Been Given Us for, and what We Benefit of It.

This is for Saint Chrysostom writes too, that “it is necessary to learn what the wonder of the Mysteries is, and what we have been given with it for, and what its benefit is. We are a body (Rom. 12: 5) and limbs of our Lord Jesus Christ, and out of His bones (Ephes. 5: 30). And the ones who have found out

these, let them follow the said things. So, in order this not to be done only through love, but also with the work itself, let's united ourselves, by eating it, with that body that He has given us, for he wanted to show us the longing He has for us⁶⁹⁷. For this, He has united Himself with us, and He has given us His body, in order us to become a body united with the Head. This is characteristic to the ones who love strongly. This thing let Job us to understand, when speaking about his familiar friends, who loved him in an overwhelming manner, so that they were saying, when expressing their love: "Who will give us the possibility to have enough of his flesh?" (Job 31: 31). That's why, Christ did the same thing, elevating us to an even greater friendship, and showing us His longing for us, for He doesn't give Himself to the ones who want Him only in order they to see Him, but also in order they to touch Him, to eat Him, and to be they planted in His body and to be they united with Him, in order they to satisfy their whole longing"⁶⁹⁸.

And again: "The ones imparted with the all-holy Body and with the honored Blood, they stay amongst Angels and Archangels and amongst the Powers from above, and they are dressed up in the itself imperial vestment of Christ, and they have the spiritual weapons. And, by saying this, I still haven't said anything: for they have put on the Emperor Himself. But as great and fearsome and wonderful is this Mystery, equally much you will must come close to it with cleanness, if you want to come close to your salvation. This is because if you come close to it with an evil conscience, you will come close to damnation and to punishment. This is because "the one who eats and who drinks unworthily the Body and the Blood of the Lord, that one eats to himself and drinks to himself judgment." (1 Cor. 11: 27). This is because, if the ones who stain their imperial purple, are punished like are the ones who shred it, it isn't inappropriate, by any means, that also the ones who receive the Body with unclean thought, to suffer the same punishment like the ones who broke it through spikes. Regarding the fearsome punishment, Paul showed that: "The one who transgressed the Moses's law died on the ground of two or three witnesses.

⁶⁹⁷ Not only through love as feeling, it is upheld the communion within the Church, regardless some people would highlight this, but also through an objective power, and ontological power, a godlike power, coming to us through Christ's body. By this, it attaches even our bodies into this union.

⁶⁹⁸ Saint John Chrysostom, *Homily no. 46 to John*, 2, towards the end; G.P. 59, 260.

Reckon, what greater punishment will be found worthy of, the one who disregarded the Son of God, and who reckoned, as an unimportant thing, the Blood of the New Covenant, which the New Covenant has been sanctified through?" (Hebr. 10: 29)⁶⁹⁹. Or: "As many of us, therefore, we are imparted with this Body, as many of us taste this Blood, let's know that we taste out of That One Who sits above, and Who is worshipped by Angels - we taste out of the One having to the limitless power. O, how many roads lead to our salvation! He has made us His Body. He has given us His Body. But none of these gets us far from our evil deeds. O, what indolence, o, what insensitiveness!"⁷⁰⁰. And again: "A wonderful priest told me that he was found worthy of seeing and hearing this: that the ones who will pass away from here, after they have been imparted with the Mysteries with a clean conscience, when they will die, the Angels will take them from here in a procession, for the One Whom they will have been imparted with"⁷⁰¹.

And the godlike Damascene says: "Because we are twofold and composed, it must our birth to be twofold too; likewise, the coat must be twofold too. We have been given our birth through water and Ghost. And the food is itself the bread of the life, our Lord Jesus Christ, the One Who descended from heavens". "As at Baptism, for the people use to wash themselves with water and to anoint themselves with oil, He has united the oil with the water of the Ghost too, and it has made it as the bath of the birth anew, likewise, for we use to eat bread and to drink wine, He has united with them His godhead and he has made them as His body and Blood, for through the usual and according to the nature ones, us to reach in the above-nature ones"⁷⁰². "His body is truly united with the godhead, but I mean His body out of Virgin, and not a body descended from heavens, and the bread and the wine are transformed in Themselves the Body and the Blood of God. But, if you try to find out what is the mode like, which these ones take place in, it is enough to you to hear that this happens through the Holy Ghost, like the Word has brought to existence Itself His Body, out of the Holy Birth-Giver of God, through the Holy Ghost; we do not know anything

⁶⁹⁹ Saint John Chrysostom, *Homily no. 46 to John*, 4, towards the end; G.P. 59, 262.

⁷⁰⁰ Saint John Chrysostom, *Homily no. 3*; G.P. 62, col. 27.

⁷⁰¹ Saint John Chrysostom, *About Priesthood*, Book no.: IV; G.P. 48, 681.

⁷⁰² Saint John Damascene, *De fide Orthodoxa*, Libr. IV, chapter XII, G.P. 94, 1117-1148. The other quotes are from there too.

more, except that the Word of God is true and working and almighty, and the mode is impenetrable". "To the ones who are imparted worthily, this is done therefore, towards the forgiveness of their sins and towards eternal life and guarding their souls and bodies; and to the one who are imparted unworthily, towards damnation and punishment". "Both the bread and the wine aren't image of the Christ's Body and Blood, God forbid that, but the bread and the wine are Themselves the Body and the Blood of Christ. This is for "My Body, He says, it is true food and My Blood is true drink" (Jn. 6: 55). "For there are the Body and the Blood of Christ entering the composition (the constitution) of our soul and body, by not being melted, but not being broken, by not passing into what we eliminate, but by remaining without our being, as reason for our preservation, as means for cleaning the whole defilement⁷⁰³. Even if the gold has been stained, it can be cleaned through the burning of the judgment, in order us not to be condemned in the future age, together with the world (1 Cor. 11: 52)⁷⁰⁴. BY being us cleaned

⁷⁰³ The Body of Christ, which we receive when being administrated the Holy Impartation, it isn't another body than the one received by the Son of God out of the Holy Virgin, but it is deified towards resurrection and ascent. That's why it is also a pneumatized body, and unseen, and overwhelmed by the Holy Ghost, and though it is a real body, in order to be within us too, the source of the full Ghost and in order to pneumatize us too, increasingly more, in order us to gradually overcome the nature's laws and the dependence to the material things, and in order us to overcome the corruption process and the definitive death. This is for the Body of Christ is no longer submitted to the corruption process, due to the Holy Ghost dwelling within Christ's Body. That's why the relics of the Saints remain undecomposed, and that's why we will resurrect too, for the resurrected Christ remains with His Ghost within our souls, with His power of incorruptibility, giving our soul the power to resurrect his body. The Orthodoxy has kept the meaning of the salvation as effect stretched also upon the body and upon the cosmos, by affirming that the full salvation is the liberation of the body from corruption and from death, through resurrection, due to its filling up with the Holy Ghost. The whole Church's hymnography speaks about that. This is for, like our soul is within our body, likewise is, in some manner, our body too, through the roots of its rationality and sensitiveness, within our soul. But then, how much more will be the resurrected Christ too, namely with the endlessly thinned and spiritualized body, in some manner, within our soul, even after our death, if we often received Him within us, during our life on earth, and if we live within Him, through our will and through our deeds, which worked to our soul's spiritualization. By eating the pneumatize and spiritualized Christ's body, we have nourished itself our soul, by strengthening through spiritualization, the rational and sensitive roots of our body, into Him. By eating, we have assimilated, in some way, the Itself body of Christ within our soul, or vice versa. The separation between soul as body it isn't as total as we imagine it. All the more is this valid, when our soul and our body are within Christ, in Whom the osmosis between soul and body, and therefore between godhead and the human composite, it has reached the culminant state.

⁷⁰⁴ The pneumatized, resurrected body, and therefore clean, of the Lord, assimilated within our soul and within our body, It brings those ones towards consummation, often by enduring the

through this, we are united with the Body of Christ and with His Ghost and we become Body of Christ. This is the bread, which is the firstfruits of the heavenly bread, of the bread towards existence (Mt. 6: 11). This is for the bread “towards existence” shows either the future bread, namely the bread of the future eon, or the bread received towards preserving our being⁷⁰⁵. The Lord’s body is of-life-maker Ghost, for it has been conceived out of the of-life-maker Ghost. “This is for what is born out of Ghost, Ghost it is” (Jn. 3: 6). And I am saying this not in order to abolish the body’s nature, but because I want to show that the body is of-life-maker and godlike⁷⁰⁶. These ones are called images (anti-types) of the future realities, and not as ones which aren’t truly the Body and the Blood of Christ, but we are imparted, through them, with Christ’s godhead, and then we will be imparted only in our understanding, through sight”⁷⁰⁷.

And the godlike Makarios says: “Like the wone mixes in all the limbs of the one who drinks it, and it is transformed, and that one becomes wine at his turn, likewise the one who drinks Christ’s Blood, he is watered with the Holy Ghost and the Ghost

cross, which He imprinted also us with, out of Himself, by actualizing it within us. That’s why Christ’s body works within us through a judgment too, namely through trials and tribulations, in order us to endure them with the power Christ endured His cross with, to be us cleaned up and not to be us condemned, at the end, together with the world, namely with the ones who will be found, at the final judgment, as unclean. Only to the extent we are thus cleaned up, we are intimately united with Christ, in one body, and we become clean as He is.

⁷⁰⁵ The resurrected body of Christ, it is the bread that will nourish with its imperishable power, our soul, and within our soul the rational and sensitive roots of our body, bringing our body towards resurrection. Christ is the Hypostasis, or the ultimate and living foundation of our hypostases, who believe in Him.

⁷⁰⁶ Christ’s body is so spiritualized, so overwhelmed by the Ghost, so thinned through the Ghost and so irradiating the Ghost through all its pores, so that it can be called as of-life-maker. Christ’s body is this also by the totally special fact that it was conceived out of the Holy Ghost Whose power was united with the power of Virgin Mary. The Holy Ghost strengthened so much the Virgin Mary’s power of conceiving and forming a new human being, that it wasn’t needed the man’s seed. Thus, the body of Christ it has been bearing within itself, since the beginning, the constitutive power of the Holy Ghost. That’s why Christ’s body is of-like-maker.

⁷⁰⁷ Our body from then, no longer needing to eat, it won’t eat either the body of the Lord through the image of the bread, in order us to be imparted with Christ’s godhead. We will be invaded them by the godhead through the totally transparent, totally overwhelmed by godhead, Christ’s body. That would be as an impartation through absorption, through His intimate living within us, but this living will be an understanding, or a sight above understanding and above seeing. It is like the ones who love one another, in this world, in a superior manner, they communicate through contemplation, through understanding. The communication is mysterious understanding, and the mysterious understanding is communication.

is mixed, in a consummate manner, within the soul, and the soul within Him. And being thus sanctified, the soul becomes worthy of the Lord. For “all of us, he says, we have been watered out of the same Ghost” (1 Cor. 12: 13). And through the Eucharist of the bread, the one who are worthily imparted, they are made worthy to be partakers of the Holy Ghost and thus, the worthy souls can live forever⁷⁰⁸. And as the body’s life, it isn’t from the body, but from outside the body, namely out of the earth, likewise the soul has been made worthy, by God, to have food, drink, and vestment, which are the true soul’s life, and not out of God’s nature, but out of His godhead, namely out of His Ghost⁷⁰⁹. This is for the soul has the godlike nature towards the bread of the life, namely The One Who said: “I am the bread of the life” (Jn. 6: 48) and the living eater towards which the wine gladdens (Ps. 103⁷¹⁰: 15) and as oil of the joy” (Ps. 44⁷¹¹: 8)⁷¹².

⁷⁰⁸ What we especially receive through the Holy Impartation, it is the godlike Ghost, as God Who strengthens the man’s soul, in order to defeat the unfree processes of the nature, and Who unifies the creature with God. We firstly receive the Ghost within our soul, and from there He passes within our body too. This is for within soul, there are the rational and the sensitive roots of the body. Our soul becomes pneumatized, and it is strengthened in what it has as superior to the nature, and it can pneumatize our body too, or the body’s roots from within soul. The soul achieves, thus, an unparalleled power of spiritualization, of thinning the body. The union between soul and body, it becomes increasingly greater, and deeper, within Christ’s body that has been pneumatized, and spiritualized, and deified, and fully transfigured by the Holy Ghost. If, according to Saint Maximos the Confessor, within saints the duality is overcome (the functional duality, and not the duality of substance, of course), the more is so within Christ. And by being imparted with Christ’s Body and Soul we start too, the overcoming of that duality, if we are imparted while having a clean conscience. By that, the soul brought to the union with God, that soul will live forever, and it will partially give to the body too, the strength to overcome the natural processes while still living in this world, and by strengthening the body’s rational and sensitive roots within soul, it will be possible to the soul to resurrect the body to a life unsubmitted to decomposition, at the end of the world.

⁷⁰⁹ This means that the soul of the person who is imparted with the Lord’s body, that soul is imparted through the body, actually, with Christ’s godhead. But, on the other hand, the Christ’s body is so intimately crossed through, by the Holy Ghost, or by Christ’s godhead, so that one cannot say that only Christ nourishes the human body. Besides, the Holy Ghost as fire of the love of the Trinitarian Persons, He makes out of Lord’s body a complex of organic energies which this warmth of the love is manifested through, so that, by this, Himself has totally become a love’s fire. Then, if the Lord’s body has remained only within the man’s body, the incorruptible body of the Lord should have directly upheld the man’s body in incorruptibility, and that doesn’t happen. On the other hand, the body’s life isn’t being upheld only out of the earth, but also out of the soul. So, the body’s deified life too, it is upheld – in a limited degree on earth and fully in heavens – through the deified soul. But, in order the soul to be able to uphold the body with his life, he has to have, in a way, the roots of the body in himself, so that the soul receives within himself, in a way, the Lord’s body, or the deified roots of the Lord’s body.

⁷¹⁰ In King James Bible we have: Psalm 104: 15. (E. l. t.’s n.)

Saint Isidore says too: “The impartation with God and with the Mysteries has been called communion (Latin: *communicatio*) for it gives us – as a gift – the union with Christ and it makes us having in common with Him, His Kingdom”⁷¹³. And Saint Nilus says: “It will be impossible to the believer to be save and to receive the forgiveness of his sins and to achieve the Kingdom of Heavens, if he isn’t imparted – fearfully, with faith and with love – with the mysterious and without blemish Body and Blood of Christ”⁷¹⁴. Likewise writes the Great Basil, in his letter sent to Patricia Caesarea, limpidly, that “it is good and beneficial to somebody, to be imparted (to receive the *communicatio*) – even on a daily basis – with the holy Body and with the holy Blood of Christ. This is for Christ Himself said: “The one who eats My body and who drinks My blood, that one remains within Me and I within him, and he has eternal life” (Jn. 6: 56). And would doubt about the fact that being somebody continuously imparted with life, it would be something else than living in a multiplied manner? We receive the impartation for times a week: on Sunday, on Wednesday, on Friday, and on Saturday, and on the other days, if on those days we commemorate a Saint”⁷¹⁵. I reckon that, in those days, the Saint was liturgizing too. Because he couldn’t do it on other days, due to the fact that he was hindered by so many responsibilities. That’s why Saint Apollo says too, that “the monk must be imparted with the Mysteries of Christ, on each day if possible. This is because the one who gets himself far from these ones, he gets far from God. And the one who does this continuously, he is

⁷¹¹ In King James Bible we have: Psalm 45: 8: “All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.”, corresponding to Psalm 45: 10 in the Romanian Orthodox Bible: “The myrrh and the aloe are embalming Your vestments; out of ivory palaces theorbo songs are gladdening You:”. (E. l. t.’s n.)

⁷¹² Not found at Saint Makarios.

⁷¹³ Isidore of Pelusium, *Epistles*,

⁷¹⁴ Saint Nilus, *Epistles*, book I, 228; G.P. 78, 325 A.

⁷¹⁵ Saint Basil the Great, *Epistolarium classis*, II, 93; G.P. 32, 484. The idea that through often impartation, the human being can multiply his life into God, it is a valuable idea. On each time the human being lives with his/her soul an effort of strengthening his connection with Christ, from another perspective, in an effort to sanctify by this another side of his connection with his body, of his connection with his fellow humans, in an effort of achieving, through special deeds required by other circumstances too, one more virtue. If this is the general preoccupation of his/her life, the “communication” with the Lord’s body and with His power, it will uphold him/her, on each time, in doing another effort.

continuously dressed up in the Lord's body⁷¹⁶. This is for itself the savior voice says: "The one who eat My body and who drinks My blood, he remains into Me and I into him" (Jn. 6: 56). So, this is beneficial to the monks who ceaselessly remember the savior sufferance⁷¹⁷. Therefore, one owes to be ready on each day and to prepare himself so that to be him worthy of each day, always, for receiving the Holy Mysteries. This is for thus we are imparted also with the forgiveness of our sins"⁷¹⁸.

Saint John Climacus says at his turn: "If a body, by touching another body, it gets changed in its working power, how much more won't be changed the one who touches the Lord's body, with innocent hands? This is for it has been written in Paterikon: "John of Bostra, a holy man, one having power upon the unclean ghosts, he asked some devil which were inhabiting some furious little girls, whom they were tormenting with evilness, saying: "What are the things you fear of, at

⁷¹⁶ Being dressed up into Christ it means being dressed up in power. The image is similar to putting on some weapons; this is for Christ is like a weapon, or like an armor. But we must understand that we are dressed up into Christ when we receive Him within us; this is because somebody's power won't be communicated to you if that one doesn't become, somehow, interior to you. But the same thing means being us imparted with the body of Christ: it means being us dressed up in His power. The idea is that the body of Christ that we are imparted with, or that we are dressed up in, it isn't something that remains within us, or stuck with us, as a passive thing, but it is like a source of power, which we use, for we actively impropriate this power. But in order us to always be kept in state of power, we must be in continuous communication with Christ; we must always stay in communication with the Sun of the spiritual power.

⁷¹⁷ One can notice the natural connection between ceaselessly remembering Christ, so hat also His sufferance, through prayer, and between continuously being imparted with the crucified and victorious upon death, through cross, Christ's body. The continuous communication with the Lord's body it maintains His continuous remembrance, for it is a remembrance with the work, with the deed, and not only with the word. At its turn, the ceaseless remembering of the Lord with the word, as His communication with the human mind, with the human ghost, and with the human heart, it needs the full communication with Christ by being imparted with His body.

⁷¹⁸ *Historia Lausiana Palladii*, head. no. 72: *vita Abbatis Apollo*; G.P. 73, 1611. The often impartation with the Lord's body, as communication of His power towards us, as communication of His Ghost within our soul and within our will, it mustn't be, therefore, a magical receiving of Him, as he would work by Himself and without us. The active human factor communicates with the active factor that is Christ, in order to become even more active. That's why is needed a preparation in this sense, form the man's part. "The one who is imparted unworthily, he eats judgment to himself, for not honoring the Lord's body" (1 Cor. 11: 29), because of not co-working with Him. That's why better is a rarer impartation, but a well prepared one, one received with great concentration of power and of decidedness for co-working with the power from within Lord's body, than an impartation in a lax and careless state of our own powers.

Christians?”. Those ones answered: “You truly have three great things: one that hangs on your neck; one which you are washed with within Church; and one that you eat in assembly”. And he asked those again: “And amongst these three things, which are you the most afraid of?”, and those answered: “If you guarded well what you are imparted with, nobody from us could do any harm to a Christian”. So, the things the malefactors fear of the most, are: the cross, the baptism, and the Impartation”⁷¹⁹.

93. The End of all the Broadly Presented Themes and Urge towards the One Who Has Asked for Them.

Behold, my beloved son, that we have reached, with the help of God, at the end of your requests. We don't know if the answers match your will and your purpose. But they are according to our power. And what is according to the power, it is pleasant to God too. You only take care that your love for learning and your toil not to stop at this, but you continue to show yourself as loving of learning and zealous with the deed. This is for the brother of the Lord says too: “My beloved brothers, make yourselves fulfillers of the word and not only listeners of it, for otherwise you deceive yourselves. This is because, if there is somebody listener of the law but not fulfiller of it, he is like a man looking at his face in a mirror. So that he looked at himself and then he left, and he forgot how he was. But the one who looks into the consummate law of the freedom and who perseveres into it, that one hasn't made himself only a listener who hears and then forgets, but a fulfiller with his deed; that one will be happy in his work” (James 1: 22-26).

94. What One Must Hear Like and to and Understand Like, the Spiritual Words of the Fathers.

Before all, you must hear and understand in a faithful manner and with the due awe, the godlike and spiritual rules of the Fathers. This is for Saint Makarios says: “Untouched remain the spiritual things by the untried ones. But the holy and the believer soul is imparted with understanding from the Holy Ghost. And the heavenly treasures of the Ghost, they are shown only to the one who received them with experience. To the one who hasn't experienced them, it is impossible even to

⁷¹⁹ W. Bousset, *Apophthegmata*, Tübingen, 1923, p. 16.

understand them”⁷²⁰. Therefore, you listen with awe, about them, until you will be given, for you believe, to be found worthy of achieving them. Then you will know by itself the experience of your soul’s eyes, what great good things and mysteries the souls of the Christians can be imparted with, even from here. By doing so, you will soon harvest the fruit and the benefit of the hear and read things; and from finding them out and from fulfilling them with your deed, you will advance to the capability to urge and to guide, through itself your experience, also many other believers, towards the godlike and unknown things. May this to be destined to you too, the upheld and the urged one, by the powerful hand of Lord Jesus Christ.

And because to get fed up with hearing the word, it is unpleasant to the hearing, alike the too much food given to the bodies, and for the best thing is the temperance, we owe too, to avoid the satiation and to chose the temperance as being the best, to tarry a little mor in our word and, by presenting a summary of the present writing, then to cast the anchor of this word.

95. Recapitulation of the Way which We Must Pray In, and of the Teaching about the True Light and about the Godlike Power.

The Fathers say: “The ones who want to be awake within their cogitation, let them strive to always pray, in a clean and non-scattered manner, within their heart, by inspiring the air through their nostrils, and by taking heed and cogitating only to the prayer’s words: “Lord Jesus Christ, Son of God, have mercy on me”; and let they do this until the time comes for the illumination of the mind inside their heart. This is for Saint Diadochus says: “All the ones who ceaselessly cogitate at the most glorified and much desired name of Lord Jesus in the deep of their heart, they will be finally able to see the light of the mind”⁷²¹. By taking this place with God’s benevolence, since then, the other walk of our living according to God, we will commit it in an undeceived and unimpeded manner, by walking into light, or, better said, by being sons of the light, as the Giver of the Light, Jesus, says: “Until you have the light, believe in

⁷²⁰ The good things of the Holy Ghost cannot be known except by experience. Only the one who has had their experience, only him understands them. This is because the experience is above any theoretical cogitation.

⁷²¹ *Quoted work*, head no. 59; *The Romanian Philokalia*, volume I, p. 357.

light, in order you to become sons of the light” (Jn. 12: 36); and: “I am the light of the world, the one who follows me, he won’t walk in darkness, but he will have the light of the life” (Jn. 8: 12). And Davis shouts out towards the Lord, the followings: “Into Your light we will see light” (Ps. 35⁷²²: 9).

Actually, by this, as through an unquenched and all-luminous candlestick, the true believers are guided and they look at the things from beyond senses, and it will be open to them as to ones who are clean in their heart (Mt. 5: 8) the heavenly gate of all high living, and high state, equal to the angels’ one. And thus, it emerges to these ones, again, as from a sun’s disk, the capacity of judging, of discerning, of intuiting, of foreseeing, and the things like these ones. And, saying so, by this it emerged to these ones all the showing and the unveiling of the not-shown mysteries, and they are filled up with the godlike and above nature power, into the Ghost. And through his above-nature power, their clay will be made lighten too, or, better said, the burden of the body it will be thinned to them and they will float, by being elevated.

Through this illuminating power, into the Holy Ghost, some of the Fathers too, while still being into body, they crossed, like some immaterial and bodiless beings, with their feet remaining dry, over rivers and seas which were crossed by ships, and they traveled many days’ walk in an instant and they committed also other wonderful things in heavens, on earth into sun, into sea, in deserts, in cities, in every place and countries, in wild beasts, in crawling animals, and, simply, in all the creation and in all natural element, and by all of those things they made they were glorified. And staying at prayer, their clean and honored bodies were hovering above ground as they would have had wings, for they were disrobed of their bodily thickness and weight, melted down by the godlike and immaterial fire of the grace⁷²³. Under the work of this one, they easily raise from the ground, o, wonder, as transformed and recomposed in a more godlike state, through the deifying hand of the power and of the grace, that dwells within them. And, after their death, the all-honored bodies of some of them they remain undecomposed,

⁷²² In KJB we have Psalm 36: 9. (E. l. t.’s n.)

⁷²³ We must understand that everywhere it is about the love’s fire, and about the mysterious connection or about the influence had by the soul’s powers upon the body. The body becomes light in weight when the soul is clean and transparent, through the lack of passions and through the love that has nothing to hide.

by plainly showing the grace and the power dwelling into them and into the ones who are strong in their faith. And after the general resurrection, by somehow growing wings to them, out of itself the Ghost's power dwelling within them, they will be kidnapped into heavens, in order to welcome the Lord into skies, as the knower of the untold things – the godlike Paul – says; and thus, they will always be with the Lord (1 Thess. 4: 17). In addition to these, the speaker into Ghost, David, he sings: “Lord, into your light their will proceed and into Your name they will gladden themselves the whole day, namely eternal, and into Your righteousness they will be elevated, for the praise of their power You are” (Ps. 88⁷²⁴: 16-18). “The strong ones of God, they have been very elevated above the ground” (Ps. 46⁷²⁵: 9). And the much-speaker about the great things, Isaiah, he says: “The ones who wait for the Lord, to them will grow up wings; their power will be changed” (Isa. 40: 31).

Saint Makarios says at his turn: “Every soul who has been found worthy of consummately be dressed into Christ, into power and into entrustment, while they still lived in the material body, through faith and by striving in all virtues, and who have been united with the heavenly light of the incorruptible body⁷²⁶, he is found worthy of always receiving the knowledge about the heavenly mysteries in hypostasis⁷²⁷. And on the day of the

⁷²⁴ In KJB we have Psalm 89: 16-18. (E. l. t.'s n.)

⁷²⁵ In KJB we have: Psalm 47: 9: “The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.”; in ROB we have: “The leaders of the peoples have come together with the people of the God of Abraham, for to God belong the mighty ones of the earth; He has been extolled very.” As one can notice, the text as quoted by the Greek author it speaks about different things than the text of the Psalms does. (E. l. t.'s n.)

⁷²⁶ In the light that irradiated out of Christ it is implied also the incorruptibility of His body; or inversely, in His incorruptibility it is implied the light irradiating out of Him. The human body into Christ, especially after His resurrection, it has come back, through the Holy Ghost, to a state of energy, or to a state of organic complex of energies, that is incorruptible, and that's why it is luminous too. In the body thus pneumatized, the soul is too, on a supreme level, on the vertical of the conscience, of the clean and loving feeling, and that is an energy that cannot weaken, so that it cannot be corrupted. And His love irradiates as an imperishable light.

⁷²⁷ He receives the light not as a light floating suspended, or as an imaginary product of the own subject, but as springing out of the hypostasis, or out of the Person of Christ, Who, as Creator and upholder foundation of every creature, of the whole energy and of the whole love, He irradiates the light. That's why the light received by the human being who is in ceaseless connection of prayer, with Christ, it is a light of supreme spiritual consistency, it is the light that springs out of its ultimate foundation, out of the supreme Person or out of the Trinity of supreme and creator Persons, Trinity that cannot but be source of light, for the Trinity is source of love.

resurrection, as reached into itself the heavenly mode of the glory, the body together glorified with the soul and kidnapped by the Ghost in order to welcome the Lord into skies (1 Thess. 4§ 17), and found worthy of becoming of-the-same-image with the body of Lord's glory, that one will forever be reign, together with the soul and with the body of the Lord"⁷²⁸.

96. Another Recapitulation.

The origin and the sign of all these new and above-word features, it is, as we mentioned before, the quietude, accompanied by the taking heed and by prayer into the total lack of worry. These ones have as their basis, the fulfilling, according to the power, of all the deifier commandments. And out of lack of worry, out of quietude, out of taking heed, and out of prayer, it is born within heart the full of warmth movement that burns out the passions and the demons, and that cleans the heart as in an oven. And out of this it is born the longing and the immeasurable love for the Lord Jesus Christ. And out of these ones it is born the sweet flowing of the tears from heart, as from a spring, one that cleans the soul and the body, through repentance, through love, with thanksgivings and confession, filling all of the up. Out of these ones it is born the serenity and the peace of the thoughts, which have no limits, as one that surpasses the whole mind (Philip. 4: 7). And out of these ones it is born the light shiny as the white snow. And, at the end, it is born the dispassion and the resurrection of the soul before the resurrection of the body⁷²⁹. And the new composition of the

⁷²⁸ Place not found at Makarios. On the day of the resurrection, not only the soul will be filled up with the light of Lord's model, of Christ's soul, but the body too, it will become together glorified with the soul, namely the body will be filled up with the whole glory of the deified soul of Christ, and of the human body own soul. This is for the believer's body too, it will reach into the glory of itself its glorified model, namely into Christ's body, and together with Christ's body bathed into the deified soul of Christ. The believer's body will be together-image with Christ's body, and become together with the soul as consummate image of the godlike hypostasis of Christ. As such, the believer will reign together with Christ, both as body and soul, in unity with Christ as body as soul, in their unity as consummate by the deified power of the Ghost.

⁷²⁹ Out of the chaining of these states that reappear one out of another, starting from quietude, from taking heed, and from prayer, one can see that the quietude isn't a motionlessness of the soul, but it is a great focusing power, and of creating a whole string of spiritual tensions, of repentance, of cleaning up of passions, and of love. The lack of passions, of the removal of the passions, which is at their top, it is united with the soul's resurrection, which is a total filling up of the soul with the totally new life out of the fullness of the Holy Ghost. Only out of this force of a totally new life into the soul, it will result the body's resurrection too, for within this resurrected soul there have been brought out of disorder, and restored, and resurrected,

image and the return of the human being back to his/her image and likeness, through doing and through seeing, according to these ones, through faith, through hope, and through love; and with this, his/her total stretching towards God, the unmediated union with God, the getting out of the self, the stopping and the resting, in the present time as in a mirror and in a riddle (1 Cor. 13: 12) and in earnest, and in the future age the consummate impartation and the eternal joy for seeing God as face to face (1 Cor. 13: 12)⁷³⁰.

97. This Is the Living According to God, the Undeceiving and True Living, as Taught by the Fathers: The Appeasing, out of Obedience, that Has Been Called, Rightly So, by Saints, also as the Hidden Life into Christ (Col. 3: 3).

This is the path and the understanding living, that according to God, and the sanctified work of the truly Christian ones; this is the true life, undeceiving and unstained, and proven to be hidden into Christ (Col. 3: 3). This one has been opened and it has been taught by God-the Man and the All-Sweet Jesus, and it was traveled by the godlike Apostles, it was followed by the Apostles' descendants, renown guides of ours, those ones who illuminated as illuminators within world (Philip.

themselves the rational and sensitive roots of the body. The effort for removing the passions, united with the prayer of Jesus, it shows that this prayer doesn't need only a formal method, as sometimes it is interpreted in the West ("Methode de la prière de Coeur"), because there it has been lost the understanding for the purpose of the passions' removal. On the other hand, introducing the mind within heart, by ceaselessly remembering Jesus, it has the purpose of reunifying the rational roots of the body which are within mind, with the body's sensitive roots which are within heart, namely it has the purpose of getting the human rationalities out of their tearing apart into the abstract rationality, and in disordered sensitiveness, and make them by thing to be reunited with their models form the godlike Logos, and to truly become luminous and loving, as the ones of Christ's soul and body has become, into the Word's hypostasis.

⁷³⁰ Although to the end, this ascending movement towards God, a movement that increases to the extent that the human being becomes increasingly more according to his/her godlike model, it ends in the total getting out of the self towards God, and to the resting of all the world's passing things, it still isn't a petrification, but it is an endlessly intense and plenary joy of the face-to-face communication with God, with the Person or with the communion of infinite Persons. It is the resting of the love, or the resting in that love that is without shortcoming, without voids, without imperfection, without toils and boredom, resting that is in the same time sipping endless joy and happiness. This is the last perspective of the salvation in Christian sense. The movement towards it, it starts from here, through quietude and prayer, as forms of the tension towards God, the Partner and the sources of the inexhaustible love. As one can see, this chapter is a beautiful recapitulation of the entire road of the spiritual ascension of the ones who appease themselves, composed on the ground of the previous chapter, mainly out of texts belonging to the Holy Fathers.

2: 15) from itself the beginning of the first coming of Christ on earth and until these days, through the rays of the spreading of life words, and through their wonderful deeds; the ones who taught to the believers from our time, and to one another, this good seed (Mt. 13: 24), the sanctified dough (Mt. 13: 33), the holy firstfruits (Rom. 11: 16), the not-rubbed treasury (1 Tim. 6: 20), the grace, the power from above (Lk. 24: 49), the pearl of great value (Mt. 13: 46), the godlike parental inheritance, the treasure of great value hidden into the field (Mt. 13: 44), the earnest of the Ghost (2 Cor. 1: 22), the imperial sign, the living and jumping water (Jn. 4: 14), the godlike fire, the honorable salt, the charisma, the seal, the light and the ones alike these. This inheritance will be taught in the future too, mysteriously, from generation to generation, to the second coming of Christ one earth⁷³¹. This is for non-liar is The One Who has promised: "And behold I am with you on all days until the end of the time. Amen" (Mt. 28: 20).

98. Even If there Are other Savior Ways, but This Is the Main and Imperial One, that One that Leads to Life.

There are other paths and ways of living too, and if you want, there are good works too, which lead towards salvation and which rest the one who travels them. There are those ways, which urge and lead to serving while not receiving any payment. According to them, the Savior said that there are many dwelling places at His Father (Jn. 14: 2)⁷³². But the way we are speaking about, it is imperial⁷³³ and main, as one that renews towards adoption, the one who is made of dust and ashes (Gen. 18: 27) and it transforms in a wonderful manner, in a god, the human

⁷³¹ In addition to the inheritance of the teaching, of the rules of congregational Christian life, and of the Church's Mysteries, it is being continued also the teaching of the higher living and of the craftsmanship of the ceaseless praying. But this isn't being done publicly, but in a secret and practical manner, by the spiritual Father, to his spiritual son. Even if describing this kind of life, it can be done in writings which can be read by many, learning it, it must be done in a living manner, practically, and in many aspects in a manner that is unknown to the many, from the spiritual Fathers to their disciples.

⁷³² The authors mention here, amongst other possible ways for salvation, also the disinterested serving of the fellow humans, in society, besides that one of striving for cleaning up of passions and of ceaselessly praying.

⁷³³ According to J. Pascher, 'Η βασιλική οδός'. Der Königsweg zur Wiedergeburt und Vergottung bei Philon von Alexandrien, in: Studien zur Gesichte und Kultur des Altertums XVIII, Heft 3-4, Paderborn, 1931.

being who follows it, as it is due⁷³⁴. This is because, says the Great Basil: “The Holy Ghost, by coming in the human being’s soul, He has given life, he has given immortality, He has elevated the one who was lingering”⁷³⁵. And the one who is moved, by the Holy Ghost⁷³⁶, in an eternal movement, he has become a holy creature⁷³⁷. The human being has been having, once the Ghost has been dwelling within the human being, worthiness of

⁷³⁴ “In a wonderful manner”, so translated, the Holy Fathers, the Greek expression: “in paradoxical manner”. The human being is paradoxically made god in Ghost, because of, though he/she has become a god, he/she still remains, according to the nature, a human being. The paradox is the union of the two things, or of the two states, or of the two contrary aspects. The Ghost makes the human being a god, but without annulling the human being’s humanity. It is a humanity with godlike works. The human being is and feels as god, or he/she is felt like god, but he/she is and feels like that in a way that doesn’t break his/her connection with the other people; or he/she is felt like god, by the others, but this is because he/she doesn’t left the connection with them. The practically lived paradox, it is a theme deserving a more extended description. But the human being is made God and in the godlike Ghost, without ceasing to be a human being, like the animal is made man, without annulling its animalic side, through the conscious soul. Although, the Ghost doesn’t enter the human being’s constitution, like the soul does. The Ghost is transcendent to the human being, but still the whole human being is elevated on the Ghost’s plan, elevated up from on the plan of the natural life. But the human being is, even on the natural plan, by excellence, a paradoxical, or wonderful, being. The human being’s mouth speaks meaningful words, like the animal’s mouth doesn’t; but physiologically, the human being’s mouth still remain an animal mouth, swallowing up food and making sounds. If the human being is, by excellence, a paradoxical being, why wouldn’t be accomplished in him, all the way to the end, the paradox he aspires to? Why the human being wouldn’t become a deified human being or a deified speaking animal? The deified human being proves new functions for all his/her limbs, which do not come out of the human being’s nature. Still, the subject of these functions remains the human being, and the human being feels those functions, somewhat, in his/her quality as human being, and, as such, he/she remains in an existential connection with the other people, as Christ Himself has remained too.

⁷³⁵ Place not found.

⁷³⁶ The eternal life is, on one hand an eternal resting, for it is a remaining in the same endless God, and it isn’t a passing from an unlimited level on another level; on the other hand, it is an eternal movement, for one never reaches the edge of God, or the getting satisfied with His endless love. Here is rejected the Platonism and the Origenism, with their theory of the successive fallings from the pleroma from above, due to the boredom.

⁷³⁷ «ζῶον ἁγίον ἐγένετο». The exact translation would be: it has become a holy animal. But by this, the human being would be confounded to the “holy animals” from the pagan temples (for instance: the “holy cow” of the Hindus). Besides that, not the simple animal has become “holy” and “deified” in Christendom, but the “speaking animal”, rational, conscious, free: namely the human being. Only through the human being, God can manifest Himself speaking, and thinking. That’s why, one could say at most “speaking, holy and deified, animal”. That’s why the Son of God too, He has taken the human nature, or the speaking animal nature, and not the simple animal nature. That’s why we are translating here the Greek expression as “holy animal” with the expression “holy creature”.

prophet, of apostle, of angel, though the human being is dust and ashes⁷³⁸.

99. These Living Has Many Meanings, Due to Its Height.

That's why the godlike Fathers praise and glorify this living with many and diverse names. They called it as knowledge, worthy of praise doing, and good sight of the target, and prayer above any width⁷³⁹, the watchfulness of the mind, understanding work, the thing of the future age, angelic living, heavenly living, godlike behavior, the country of the living ones, mysterious view, spiritual feast, deified Paradise, heavens, heavenly kingdom, Kingdom of God, supra-luminous darkness, hiddenly living into Christ (Col. 3: 6), seeing God, and deification, one that is totally above nature, and many other things like these.

Following to these godlike Fathers, us, who are living with the mud and with the clay, with the thoughts, with the evil and unclean words and deeds, we have been zealously striving to accomplish you request, for you are our beloved one. And, as you asked for, we haven't been burdened to tell even the things from above our measure, as I said in introduction too, due to your love and to the commandment of the Fathers. But the Teacher of this living totally according to the one of the angels, He is the Word and Son of God, through His oikonomia and embodiment, as also the benevolence of the without-beginning Father, and together with the work of the Holy Ghost.

100. Moral Teaching.

With the help and with the grace of God, we too, must strive and toil ourselves, according to our capacity, in order us to be found worthy since now, as of an earnest, of these too great and above nature gifts, lest, because of our idleness, to be us, woe to us, deprived of them; and we don't want that to happen.

For there are in front of us – my beloved ones – so many and such good things, not only as hopes and promises, but also in truth and in existence, still from here, let's strive, let's hurry

⁷³⁸ Place not found at Saint Basil the Great. The paradox is described a little further. Through the Ghost dwelling within the human being, the human being can achieve the quality as foreseer Prophet, of heralding Angel of the godlike needs, though he is dust and ashes.

⁷³⁹ One could understand: prayer that comprises everything. But also, as prayer that leaves the scattering and it is narrowed to only the name of Jesus, but for this name it comprises everything.

up, let's run until we still have time to toil, for us too, to be found worthy of them, through a small and temporary perseverance, but mostly by the grace of God. "Because the sufferings of the present time aren't worthy of the glory which is to be unveiled us." (Rom. 8: 18), as says Paul, the preacher of God. Better said, if we strive, we will find them, according to Paul, even since now and as an earnest (Rom. 8: 23). This is for, if the ones who are called from a lower state to imperial kinship and partaking, they do everything, through deeds, through words, and through thoughts, to achieve those, and not only they often do not value their life at all, in order to be they given such a glory and honor, even if that is flowing and temporary, how much more must we work and strive for the partaking and wedding and union which we are called to, with God Who is the Emperor and the Maker of all emperors and Who is the Only One incorruptible, and Who lasts for ever and He gives, as gifts, steadfast and illustrious honor and glory, to the one who belong to Him? And not only that much, but we have also received the power to be made sons of God. "This is for, to everybody, as many as accepted Him, He has given them power to become sons of God to the ones who believe in His name" (Jn. 1: 12).

God gives us the power. He doesn't forcedly attract us, against our will. This is for the power give arms to the ones who are kept in tyranny to liberate themselves from the one who tyrannize them, by healing the evil with evil. But we are given the old worthiness of the self-control - in order the good to be committed fully - with His benevolence and grace, but also to be reckoned to us as feat of our striving and zeal.

And That One, despite being God and Master, He has done everything from His part, for He has done all of as alike and for He died for all of us, in order to equally save everybody. But it falls to us to come closer, to believe, to appropriate what He has given us, to serve with fear, with zeal, and with love, to the Loving of people and care taker Master Who loves us so much that He even death willingly suffered for us, and even a shameful death. And this was in order to deliver us from under the tyranny of the devil and of the all-evil enemy, and to reconcile us with the Father and God, and to make us inheritors of God and together-inheritors of Him, this being the most wonderful and happy thing.

Therefore, let's not estrange ourselves, through a tiny and short idleness and carelessness, neither through some liar

pleasure of any kind, from such great and abundant good things, rewards, and joys. But let's do and commit everything and, if necessary, let's not spare even our life for Him, as He did for us, though He is God, so that, thus, to be us found worthy of the gifts from here and of all the gifts and crowns. That be it, to all of us, to achieve them, by His benevolence and grace, of the all-good and merciful our Lord and God and Savior Jesus Christ Who humbled Himself so much, for us, and for He rewards, the ones who humble themselves, even since now, in a working and rich manner, with His above-nature and deifier grace. For Him is due the whole glory, the honor, and the worshipping, together with the without-beginning His Parent and together with the eternal and All-Holy and of-life-Maker His Ghost, now and always and in the endless ages of the ages. Amen.

Of the His Beatitude Kallistos the Patriarch

Heads about Love

1. If you want to find out the truth, you will follow the example of the guitar player. This is for, that one, by looks downwards and, by focusing his hearing on the song, he picks the strings. And immediately, for the strings vibrate, the guitar sounds that song, and the guitar player rejoices the song's sweetness.

2. May it be to you, you lover of asceticism and you worker of the vineyard, this example limpid, and you do not doubt. This is for, by taking heed, as a guitar player, to the depth of your heart, you will easily see what you are looking for, for the soul that is kidnapped by love at a peak, that soul can no longer turn back to the things from before. "For it has stuck, says Prophet David, my soul to Your trace" (Ps. 62⁷⁴⁰: 8).

3. Understand, you my beloved, that the guitar symbolizes here the heart; the strings symbolize the senses⁷⁴¹, and through strings' touching it is symbolized the mind that skillfully moves the feeling, by remembering God. Out of this movement, there emerges within soul an untold pleasure, and the clean mind makes the godlike rays to be shown⁷⁴².

⁷⁴⁰ In KJB we have Psalm 63: 8: "My soul followeth hard after thee: thy right hand upholdeth me."; in ROB we have: "My soul has stuck on You and Your right hand upheld me." (E. l. t.'s n.)

⁷⁴¹ The heart's sense, and not the body's ones. It is to be noticed this likeness of Jesus's prayer to a song. The prayer is a song and that's why it brings a great joy, for it isn't only the repetition of Jesus's name, but it is a sinking into the whole endless world of meanings, of love, and of sweetness, comprised in Him. There is a movement in this world of harmonies, and that's why this world is always new. The heart vibrates with this harmony and the mind tastes its nuances.

⁷⁴² The mind itself is illuminated with the pleasure occurring within heart, for that pleasure is full of a meaning. Alike it happens to the guitar player too. The joy for playing his guitar it is reflected by his eyes as a light: "This is what I've been looking for"! The mind's light and the feeling has been unified, as the mind and the soul have been reunified. There isn't true light

4. If we do not close the body's senses, there won't spring within us the jumping water promised by the Lord to the Samaritan woman. This is for, by asking for that felt water, she has within it the jumping water of the life (Jn. 4: 14). This is for, like the earth has, by nature, the water, and in the same time the water flows out of earth, likewise the heart's earth has, by nature, this jumping and springing water. It is like the parental light lost by Adam through disobedience⁷⁴³.

5. Like the water springs out from an inexhaustible spring, likewise springs out the living and jumping water from within soul. This water, for it dwelled within Ignatius's soul too, it made him say: "There isn't within me, fire loving of matter, but there is working and speaking water"⁷⁴⁴.

6. It was likened, the happy and threefold praised watchfulness, or better said the understanding watchfulness of the soul, to the water that jumps and spring out from the bottomless depth of the heart⁷⁴⁵. And, on one hand, the water gushing up from the spring, it fills the spring itself up; on the other hand, the water jumping up from there, from the heart, and that, to say so, by moving itself, it is always being moved

without joy, as there isn't superior pleasure without light. The blind pleasure is an inferior, a not-full pleasure.

⁷⁴³ Here, the inner joy, united with the light, they are symbolized by a jumping, therefore alive, water, one non-stale, and one always new. It is so united with the light, that itself is called as light. This is for this inner live is openness towards the supreme meaning of the existence. It gushed out from the heart not because it is united with the mind, or with the understanding, but for the clean heart open towards the meaning, it is open towards the endless meaning and towards the endless godlike life. The heart has become, due to its cleanness, as transparent; like it is sincerely open to the people, it is open also towards God Who is the supreme loving Person. For this, it is though necessary that the man to not be too attached through his senses, to the things from outside, or too caught with the bodily pleasures and interests which he desires to satisfy through senses. The eye that is closed towards the external things, it opens towards the eternal things, which come in waves in the range of the understanding.

⁷⁴⁴ He called it as speaking water, either for making Saint Anthony the God-Bearer to speak, or for it was the Holy Ghost Himself that spoke. That water jumps like the understanding jumps, from other and other words, proving the live as uninterrupted and always new.

⁷⁴⁵ Itself the watchfulness of the taking vigil to the inner things, it is a water springing out of the heart's depth, a depth that is sunk in the endless abyss of God. This is for this vigil taking is active, it is a diver in the ever-deeper ocean. By being itself alive, it is itself always new, nourisher with other and other understandings received by it from God. It is difficult to separate this vigil taking, from its always new content. In a way, itself it is maintained by the heart's abyss, upheld by God.

through the Ghost, and it fills the whole man up, with the godlike dew and with the Ghost, and it makes the man as fiery on outside⁷⁴⁶.

7. The mind that has been cleaned up of the things from outside, and which has entirely taken the senses under control, through the virtue with the deed, it remains motionless like the sky's axis, looking at the deep of the heart, as towards the center⁷⁴⁷; and by keeping its head under control, the mind looks in that direction, as having the understanding's rays as some probes, which take out from there, the godlike meanings, and which keep under control all the body's senses.

8. Let no one amongst the non-introduced ones - or who needs milk (1 Cor. 3: 2) - touch such forbidden things, before

⁷⁴⁶ This water of the life and of the light, or of the joy and of the understanding, it is, on one hand, moved by the Holy Ghost, and therefore it is move from beyond the man; on the other hand, itself it moves, while being moved by the Ghost, namely the man feels that he moves himself on the plan of the understanding and of the love. The Ghost's freedom doesn't hinder the man's freedom, but it increases it. The godlike subject encounters the human subject and He makes the human subject to receive himself the movement and to impropriate it. This water fills the man's heart up, as on a water spring, out of, or through which, it springs. But it also feels up all the man's faculties and inner senses, and it also feel the outside man with warmth in all his communications. It is shown in these text heads, an abyssal and free vision about heart, or about man. The man is subject to endless possibilities, for he has his root within God, and for he is open to the endless godlike Subject. God, for He is endless in His live and meanings, He always can communicate to the man something new out of them, and the man can impropriate those, by experiencing on himself as endless subject in these possibilities coming to him out of his connection with God, but the man himself impropriate those, freely. The man can ceaselessly pray, for in his prayer he is open to seeing the endless God. Terms as *πύρριος* (burning with the body), *αἰβλῶτος* (always gushing up), the accent placed on the Ghost etc., it shows the fact that the author of these text heads, as also of the larger writing "About Prayer" that follows to these ones, if he isn't identical to one of the two Xanthopol - who wrote the "One Hundred Heads", which these terms are present in, as also the vision about the preponderant role of the Ghost and about the abyssal character of the heart -, at least he knew that writing, or vice versa, those two ones knew this writing.

⁷⁴⁷ The mind that has been cleaned up of the impressions from outside and that it has taken the senses under control, by getting accustomed to serve only the virtues achieved through steadfast deeds (restraint, patience, industriousness for lovingly serving others, humbleness etc.) that mind has opened its looking towards the deep of the heart which deepens into the endless deep of God and that it always springs out meanings accompanied by joy, out of the godlike transparent endlessness which that heart's deep is transparent to. That's why the mind no longer moves from this looking, but it remains motionless in its movements as the axis of the sky amongst stars, or as an interplanetary space remaining the same between planets. But the mind remains motionless only for it looks at the same deep. But otherwise, the mind deepens itself increasingly more in looking at that godlike deep.

the time has come. Some of these ones, who searched too early, the things belonging to a certain time, and who strived to enter an apparent realm of the dispassion inappropriately, the Holy Fathers reckoned them as doing an insane thing, and nothing more. This is because that one who doesn't know the letters, he cannot read a writing.

9. What is moved, consequently to ascesis, by the godlike Ghost, within soul, it makes the heart serene and shouting: "Abba, Father" (Gal. 4: 6)⁷⁴⁸. This one is imageless and shapeless, but it gives us an image through the brightness of the godlike light, and a due shape, since the lighting up of the godlike Ghost⁷⁴⁹.

10. The mind that has been cleaned up through watchfulness, it will easily get darkened, if it doesn't totally detach itself from the preoccupation with the external things, and that can be done by continuously remembering Jesus⁷⁵⁰. And the one who has united the doing with the contemplation⁷⁵¹ (with the thinking at God), by guarding the mind, that one isn't deviated by noises; he doesn't wobble (because of disturbances, having or not having a meaning). This is for the soul that is wounded by the love for Christ, it follows to That One like a little brother⁷⁵².

⁷⁴⁸ The state of quietude, or of feeling God, it comes after long ascesis undertaken by the man, but out of the Holy Ghost. Neither alone the ascesis, nor alone the Holy Ghost, are producing that. That one truly feels God and that that is from the Ghost, it is shown in the fact that the man feels the urge to shout out: "Abba, Father!"

⁷⁴⁹ The work that is moving within soul from the Holy Ghost, it is shapeless, for everything that is godlike, it is above shape. But it gives our being a shape, namely it makes our being as kind, as quiet, as joyful, and it fills our being up with filial love etc. When the godlike work touches a creature, it gives that creature a shape, of course it will be about a spiritual shape, if that creature has a spirit or a soul within.

⁷⁵⁰ The watchfulness cleans the mind up of all the external things, for the watchfulness actually consists of exclusively focusing one's attention on Jesus, or on God. But a mind it could be fully cleaned up, only if it totally ceases to occupy itself - with pleasure - with the images of the outside things, by continuously occupying itself with remembering Jesus.

⁷⁵¹ The mind cannot be kept to continuously remember Jesus, only through intellectual effort, but it must be placed in accord with that also the practical effort of no longer searching for sin through pleasures, but by preserving the mind's cleanness through good and clean deeds.

⁷⁵² The soul is the bride from the Song of Songs. The "little brother" is the bridegroom knocking on the door (Song of Songs 5: 3).

11. It can happen that the ones who live into world, they are able to stop the passions and the jumping from one to another, or they can stop thinking at those things, according to the word: "Stop and know" (Ps. 45⁷⁵³: 10). But it is impossible to them, to erase the passions or to abolish them. But the monastic life can totally uproot the passions.

12. Amongst the jumping waters, one move quicker, while the other is more serene and slow. The first one can be easily disturbed, due to the quickness of its movement. If it is disturbed for a little time, it will be easily cleaned up again, because of having such a movement. But when the flowing slows down, the water becomes very shallow, and that water almost remains motionless. Then it needs a cleaning anew, to say so, and it needs a new setting in movement⁷⁵⁴.

13. But to the beginners, or to the ones who still are in the moral state, or in the stage of the doing, the demon comes closer to them through articulated or unarticulated noises. To the ones who are on the level of the seeing (of the contemplation) the demon brings them the shape of some hallucinations, so that it seems to them that the air is colored, as a light; some other times, the demon shows these things as a fire too, in order that through a false promise to deceive the soldier of Christ.

14. If you want to find out what you must pray like, look at the end of the taking heed and of the prayer, and you won't get strayed. For this end is, you my beloved one, the continuous pricking or crushing of the heart, and the love for the neighbor. And the contrary is, obviously, the thought of the lust, the gossip's whisper, the hatred for the neighbor, and all the things alike.

⁷⁵³ In the KJB we have Psalm 46: 10.

⁷⁵⁴ The jumping water from within heart, or out of the Holy Ghost through the heart, it is the always new joyful and understanding life, out of the endless ocean of the godlike life. This one, though implying a steadfastness of the mind's looking at inside the heart, and by the fact that the it is transparent to God, it still is moving by advancing to new and new meanings and joys, in the godlike ocean and into the communion with His bearer Person. And when this movement is full with living attention, when waves of new meanings are poured within mind, the images coming from outside, or the temptations calling the mind to pleasures, they won't be able to disturb that mind. But when the mind's moving into the new meanings and joys coming within mind, it lingers, the mind can be easily disturbed by the images coming from outside and it can be even totally seized by them.

Of the Saint Kallistos the Patriarch

Text Heads which Were Missing⁷⁵⁵

15. *The Paradise They Speak about It Is the Man's Image.*

Like the man's shown things are images of the man's non-shown things, likewise the all-beautiful Paradise wisely planted by God at West of Eden (Gen/ 2: 8), it is an image of the inward man. This man has his heart as earth, and he has as trees which his mind built in the image of God, and it follows to plant them willingly, the godlike views and meanings regarding God, and the works which are worthy of God, and which are many and diverse and they have a diverse appearance and spiritual fragrance, and I am even adding here the fact that they provide also a nourishment, a delectation, and a pleasure. Thus, the heart is nourishing this "Eden" in a natural manner, and it has within itself, towards pleasure and proven joy, the godlike things. The seen Eden is planted Westwards to the seen sunrise, for the seen sun is the image of the cogitated sun. So, the heart is planted towards the lights of the knowledge of the cogitated sun. This is for the heart, according to the Holy Fathers, while lacking the light of the knowledge, it cannot produce godlike meanings and thoughts nor works which to be worthy of God and it cannot be fully filled up with simpler and more consummate godlike views, in order to be a new and above-world Paradise⁷⁵⁶. But without waters there cannot be a Paradise

⁷⁵⁵ These are text heads which are missing in the First Edition of the Philokalia from Venice, as it is mentioned on the cover of the Volume IV, of the Third Edition. But they belong to the same Kallistos the Patriarch, as the previous ones too, so that they are numbered in continuation. The text from the Greek Philokalia, which we have done the translation from, it is quite altered from grammatical and syntactical points of view, in many paragraphs.

⁷⁵⁶ The man's heart, as an inner Eden, it is planted towards the sunrise, or the mind's one, which illuminates the heart and gives the heart power to bring forth fruits. But this human spiritual sun it receives its light from the godlike sun. The godlike sun is the source of the whole light. From there it comes the human mind's light. The godlike sun is firstly seen by the man's mind, or it is reflected into the man's mind, and from the mind the godlike light is

either, and it cannot produce beautiful and fruitful trees, as it is due.

That's why in the Paradise from Eden, one can see a water spring gushing up, from Paradise's middle, a water spring that is divided – as it is written – in four beginnings (of rivers) and it waters the earth's face (Gen. 2: 6), and within man, a spring of living water, there is of-life-maker movement of the Holy Ghost, which the Lord said about: "The water that I will give him, it will become a spring of water" (Jn. 4: 14), of living water within heart, gushing up wonderfully, as from an Eden, and being divided in wisdom, in temperance, in righteousness, and in manhood, as in the four beginnings, out of which every virtue is born, in a godlike manner⁷⁵⁷. That's why it has been told in continuation, that through this river is watered the whole surface of the earth, or of the heart, with the work towards

reflected upon the heart. Only that's why one can call the man's mind too, as the spiritual sun from within man, as image and as mirror of the godlike Sun. But the mind, in its natural state, it isn't separated from the heart. And that's why it isn't separated too, from the godlike Sun. The godlike Sun, as He communicates His light through the mind, through the heart He communicates the warmth of His love. And as the mind communicates to the heart the light it received from the godlike Sun, likewise the heart communicates to the mind the love it received from the same Sun. That's why, only both of them together, like two co-working eyes, they perceive the godlike life, given that the true light is love too, and the true love is luminous light too. It is like in this world the seen sun and the earth, they bring forth fruits only for they exist together. Actually, the fruits come out of earth, but only under the sunlight, and the sun, if not lighting the earth, it won't fulfill its purpose of causing the earth to be fruitful. The non-lightened heart if brings forth only fruit of poor quality, and the mind's light, if it doesn't encounter a loving heart, that mind's light remains arid, abstract, and without a good effect upon the human life. The whole this chapter is consecrated to the of-life-maker power, of the Holy Ghost, a power that reinvigorates the heart's soil, as a water.

⁷⁵⁷ Here is said more directly, that like the mind receives its light from the godlike Sun (from the Logos), likewise the heart receives the power of bringing forth the good fruits, of the water, from the Holy Ghost. The water's river that makes our heart fruitful, they say that it gushed up out of the man's heart itself (from the Eden's ground), but equally clear they say that it is the river of the Holy Ghost. The Holy Ghost is actually the love's river, for the virtues He produced through the four tributaries of the water it culminates into love. This love going towards actualization, it works through sapience, through temperance, through righteousness, and through manhood. It is clearly affirmed here that the virtues are the fruits of the Holy Ghost, or of the co-working with the Holy Ghost with our strivings. And there isn't possible a more accentuated affirmation of the together-working between the human nature and the godlike power by and large. Our nature isn't full without being nourished from God's part, with light and with love, through mind and heart. But the mind and the heart have their role too, in activating the light and the love from God. The light and the love become belonging to the man, by being received by mind and by heart; they become human by the fact that they are communicated to the man, through his mind and heart. The man truly is a created-uncreated being, a theandric being, a paradoxical being, and a wonderful being. The Eden is being kept in its beauty and fruitfulness, by the godlike Sun and by the heavenly rain.

growing up, towards budding up, and towards producing the chosen fruits of the godlike virtues.

Wonderful, sweet, and happy thing is to understand also the things comprised in the water spring that symbolized the movement and the work of the living Ghost Who was gushing up, as I said, in an above-nature manner, from the middle of the heart. The spring doesn't belong to the trees; nature or to the earth's nature. This is because, if that had been the case, that spring wouldn't have reached to water all the so numerous trees, and to thicken them up, and to grow them up and not only a little; because that spring was only one, and the trees were so many and so diverse, that some of them had opposite features, some of them being more withered, others more wet, others hotter, while others were cooler. Towards all of these ones, so diverse, was moving, as I said, that tiny and of only one kind spring, working, as much as possible for all those trees. And by being divided in four beginnings, it causes within each man the things depending on it.

It isn't characteristic to our nature, either somebody would think at virtues, or to knowledge and the understanding (view) depending on it, either to our heart, the godlike above-nature illumination and the movement and the work of the of-life-Maker One. This has been given, according to the grace, to the believers, but still gushed up continuously from within the heart, by being, wonderfully, only one water spring, but divided in four beginnings, or in equal virtues, as I said before; and these one and all the ones following to them, are helped by it more than the one water.

For it is Ghost, He co-works with the wisdom; for He is knowledge, it helps to the one who is imparted with righteousness; He is also called as temperance and power, as One Who is these things and Who appear form far away to be like so, and He is co-working towards temperance and manhood. And Saint Paul and Prophet Isaiah are very strong witnesses about the Ghost as co-working towards love and wisdom. The first one directly says that the love from God has been poured within our hearts through the Holy Ghost given to us (Rom. 5: 5). And Isaiah counts the Ghost of the wisdom amongst the seven works of the Ghost (Isa. 11: 2).

The Ghost isn't only co-working with the love, but He becomes to us, also, Ghost of the zeal, a fact that seems to be somehow opposite to the love. This is for the love covers, as it

was said, a multitude of sins (1 Pt. 4: 8). But the zeal end sometimes in rebukes and in killings too. And this could be said also by the great Prophet Elijah, friend with God, who killed with his sword so many priests of the shame (3⁷⁵⁸ Kings 18: 48); even before than that, Phineas cut asunder the Midianite together with the Israelite (Num. 25: 8); and before those ones, himself the great Moses, giver of the old law, who often, due to his zeal, he gave many people to death, and even some of the men from his own nation.

Amongst the things to do with the work, the most important is the knowledge, and amongst the things to be contemplated, the most important is the above-mind nescience⁷⁵⁹. And these ones, without the Ghost of the Truth and without the Ghost of the Knowledge into the soul, they cannot be done and achieved as it is due⁷⁶⁰.

Both the joyfulness of the mind and the sadness opposed to the joy, are proven to be fruits of the Ghost⁷⁶¹. This is for you hear the Scripture saying that the fruit of the Ghost is the joy (Gal. 5: 22); but the Scriptures says too, that God gave to some people ghost of repentance full of heart pricking (Rom. 11: 8). And, to say it shortly, according to the Holy Fathers, so much

⁷⁵⁸ In KJB we have 1 Kings. (E. l. t.'s n.)

⁷⁵⁹ You cannot do any deed, as it is due, without knowledge. But you do not know anything as it is due, without realizing the mystery that persists in everything you know. You cannot know a person in what that person has as its own, without intuiting in that person what cannot be defined. You won't be able to realize what God is, if you do not feel His mystery as being above all the definitions which you strive to catch Him within. This nescience is above everything you know, it is above mind. So, there isn't blind doing, neither there is true knowledge, which to lack the mystery, and which to lack the above-knowledge nescience. Thus, one cannot clearly separate the doing from the knowledge, neither between knowledge and nescience. Even through nescience, one can know something. The knowledge intertwined with recognizing the mystery, and enriched by noticing the mystery, and accompanied by the respect for the mystery, it stays at the basis of any right doing.

⁷⁶⁰ You cannot have knowledge combined with the superior nescience, namely the true intuition of the reality, without the Ghost of the truth Who is, in the same time, also Ghost of the Knowledge and of the Mystery, or of the above-knowledge nescience, and present into knowledge. Only the Ghost helps you knowing what you can become and so to work on these purposes but also only Him makes your soul to open to what is above the expressible knowledge. And especially in intuiting what we cannot define, we can realize that the knowledge of the whole truth isn't from us, namely it isn't due to our efforts.

⁷⁶¹ In the previous sentence and in the present sentence, and in the followings too, the author uses the paradox, namely opposite traits, in characterizing the Ghost. Actually, the human spiritual realities, especially those produced by the Ghost, of itself the godlike life, they cannot be comprised in unilateral formulas. They are so rich and so complex, that we must use contradictory terms in order to express them to a certain extent.

power has the of-life-Maker Ghost, that He co-works both to those virtues and to the moods which are seen as opposite to one another, as we said that the Scripture calls Him as fire and water, which are totally opposed to each other.

The Scriptures calls the Ghost like that, for the help given by the Ghost to all the good things and to all beauties from within soul, and for His of-life-giver-and-strengtheners-work, in all these ones. For this the Scriptures calls this source, both at singular and at plural. The Savior called Him too, both as river and as rivers. That's why too, the beginning (of the rivers) is divided and it advances in all virtues⁷⁶². And, the whole becomes as a soul's soul of new nature, namely of the soul that is imparted with Him. This is for He gives the soul an above-nature life, and He moves the soul towards all the deeds which the soul needs to do, and towards the happening things, and He consummated the soul as it is due. I suppose that the stone too, that was hit by the staff of the lawmaker⁷⁶³ Moses and it sprang out rivers of waters (Exod. 17: 6), it is the heart petrified because of callousness. Out of this one, when hit by God Who wounds it and Who pricks it, with words instead of a staff, and the power of the Ghost gets out of the heart, by moving the heart in a happily way, of-life-maker creeks, by helping the heart through that towards all the great and appropriate deeds, and, we could say so, a sole water making alive the many and endless ones, who are imparted with it. Truly wonderful is this stone that, by being carried by a sole cart⁷⁶⁴, it has spread, springing out of it, so much water carried by millions and countless other carts. Where it has this power from, and what humid earth is tarrying on, in order to be borne?⁷⁶⁵

⁷⁶² The four virtues advance, or they grow up, and in the same time they ramify themselves in other virtues, in all virtues.

⁷⁶³ We use this term because so it is given in the source text. But we feel the need to show that this term would tell that Moses actually „made” the Law, instead of only conveying it to the people of Israel. (E. l. t.'s n.)

⁷⁶⁴ The Holy Ghost pours Himself within a soul, and He makes that soul, from callous, into alive.

⁷⁶⁵ It is called like that, the heart that is borne by a sole body, by the body of Christ, but also by the bodies of so many people who spread, out of their hearts, the water of the Holy Ghost, or the water of the faith. This is the living Tradition: the hearts bearer and spreader of the water of the Holy Ghost. Not through book has been the Tradition kept alive, but through hearts. The books have been witnesses to this work of living transmission. This is the contribution of the human factor to preserving and transmitting the living Tradition. The heart is invigorated through the water of the Holy Ghost, but in order to be invigorated the heart must have also a

And all the more wonderful thing it is, to the ones who think, how the so tiny vessel of the heart, it spreads up, ceaselessly gushing up, so much infinity water, to the millions of ghosts and to the countless bodies, in order they to survive? Where it comes from, to the heart, this water, and so plentiful of it, that it exceeds any number? The Holy Ghost, as Himself the Truth said, He truly blows wherever He wants and you can hear His voice, but you do not know where He comes from and where He goes at (Jn. 3: 8). Actually, the Holy Ghost always blows⁷⁶⁶.

So, if we have been found worthy of such a great honor from God, that one of having the possibility seeded within us, that, by imitating us God, the godlike Paradise, unknown with the external senses, but known with the mind, a way-above Paradise than the previous one, according to the said things, and which gives us a great happiness and Who is above any understanding to the one who hasn't experienced this sanctified worthiness, let's give ourselves as a gift, with piety and with right faith, since the beginning of the appeasing, through commandments, and by this to Christ, the God in Trinity. And by remaining thus, with the view that gathers the cogitations and the meanings said before, and even the teachings about God, and it plants these ones within our heart and into God, let's gain His mercy, through the due prayer, and He to allow His Ghost, with everything that Has into Him, to come within us and to spring out within us godlike and above-world meanings, which you can call them as rivers. This is for "the one who believes in Me, He says, rivers of living waters will flow out of his heart. And He said this, as His beloved disciple says, about the Holy Ghost Who will be received by the ones who believe in Him" (Jn. 7: 38). His to be the glory for ever and ever, for He is the Giver of the above-mind things.

16. About the Gift of the Holy Ghost.

capacity for that. The heart must be capable of feeling, of self-giving, and of giving love as gift, towards God and towards the fellow humans.

⁷⁶⁶ This ensures the Church's lasting to the end of the world: the fact that the Holy Ghost always blows. He cannot except to blow. The itself beginning of His blowing is from the beginning and the world and in a renewed manner and fully into Christ; it is a blowing forever and ever. He has within Himself the force of the ceaseless blowing. To this ceaseless and forever blowing, it corresponds the ceaseless succession of hearts desiring this blowing and this water of the Ghost, in order they to strengthen their own natural desire for loving their fellow humans, and their desire for the spring of love Who is God.

Look at the gifts from God Who doesn't feel sorry for giving them, and look at the gifts from the non-comprisable One, and rejoice yourself of the wonder committed by the one who resisted God. You reckon the things done by God in the first created Adam, and notice that the higher things are later done by God within us. God breaths into Adam, as breath of life, the grace of the life-Maker Ghost, and so Adam became consummate man; for Adam became "alive towards the soul" (Gen. 2: 7), and not towards a simple soul. This is for the Ghost of God isn't a soul of the man, but He is towards the soul that lives spiritually. This is for the Holy Ghost of God makes Himself truly soul to the soul that lives as the speaking (rational) soul ought to, and of godlike image.

But, by not remaining the Ghost of God together with the soul, or sadly, by leaving the soul, the godlike image of the life it has been lost – that image worthy of rational soul – and it has been introduced, unfortunately, that one of the animals, or of the beasts. This is because without God, we cannot do anything of the due things – namely without being into Ghost and into Christ, as Christ said (Jn. 15: 5). That's why, Adam was created a man without shortcoming, namely whole, for he wasn't created "towards (with) soul", but he was created "towards living soul", when God breathed within Adam "breath", in order to be "life" within the speaking souls⁷⁶⁷.

⁷⁶⁷ The Holy Ghost doesn't become the man's soul itself. If that had been the case, the man would have been one with God in a pantheistic meaning, and the sins committed by man, they would have been of God Himself, of there wouldn't have been possible to discern between good and bad. But without a presence and a work of the godlike Ghost, within the human soul, the man won't be able to live a life according to his rationality. This is for the man has within his soul a rationality and a freedom, but they cannot function in the full mode required by them, except in union with God, except by being watered with the living water of the godlike Ghost. It is something analogue to the fact that the man has lungs, or he has eyes, but without the air the lungs must breathe, or without the light the eyes must see, neither the lungs nor the eyes could work as it is due. The human being is created for a communion life not only with the fellow humans, but also with God. The human being is a flower, but the flower needs sun and rain in order to grow up and in order to develop the whole its virtual beauty and fruitfulness. The human creature is a virtual speaking being, but there is needed a partner of dialogue in order the speech to be developed. And the most serious dialogue the human being has, it is that with God, and that implies also the thinking and the rationality in their most serious function. That's why the rational or the speaking soul of the human being, he becomes truly "alive", or he is set in working, only through the breathing of the Ghost within him. That's why the work of the Ghost was breathed within man in order his soul to be "alive". Only thus the man has been able to really accomplish all his wonderful potencies.

Therefore, this breathe of God, breathed as it was said, within Adam, until it was within him, not little glory and brightness of godlike image produced to the one who was partaker to it. Consequently, Adam behaved towards the things with foreseeing and prophesizing power, and He was together-creator with God⁷⁶⁸, or the second god according to the grace. And through this, Adam was also pleasing God, the Maker of all things Who is above wisdom, with his all-bright views and prophecies⁷⁶⁹.

But, because Adam kneeled down and fell, through mistake, under the all-evil obedience, the of-life-Maker Ghost got far from Adam, and Adam no longer understood to guard the greatness of such a high worthiness, Adam got closer to the non-understanding beasts and he became like them (Ps. 48⁷⁷⁰: 12). Thus, Adam in a pitiful and unconscious manner, he got far from his godlike purpose, and he consented to the all-frightening darkness, because of no longer having anything - due to his proven emptiness - out of the above-nature gift of that breath instilled within him by God.

But when the time of God's mercifulness came, God sent His Word to heal us up of our corruption (Ps. 106⁷⁷¹: 20). And the Word bears the Ghost united with Him by nature, and the Ghost illuminates and makes obvious the Word's godhead⁷⁷², or,

⁷⁶⁸ Until Adam kept within himself the Ghost's breath, a life-giver-breath to all Adam's potencies, he was moving himself amongst things with a great power of understanding, by seeing beyond the things' organizational surface, the God's rationalities and on God Himself. Also, Adam had the power to foresee what the things were to take place like, for he knew that the things were happening while influenced by his great force of transfiguring them, of making them transparent in their revelator beauty of their endless and mysterious depths, to God. He also knew what the relations amongst people developed like: full of benevolence, of delicacy, of love, of always new communicativeness. Adam has prophesizing power, for he was together-creator with God, regarding the things' shapes, hidden in their depths.

⁷⁶⁹ God likes being known by another mind - even being that a created mind - regarding His wisdom and power shown into creatures, but open through creatures in its endless depths and in its always new unveilings. God likes that somebody foresees, together with Him, the good things God is continuously revealing, like a father likes that his son to know that he will give his son, in the future, other and other presents, and by this to refresh and to ever-increase the son's love for him.

⁷⁷⁰ In KJB we have: Psalm 49: 12. (E. l. t.'s n.)

⁷⁷¹ In KJB we have: Psalm 107: 20. (E. l. t.'s n.)

⁷⁷² The Ghost illuminates and makes obvious the Word's godhead in a continuous manner, to the end of the world, depending on the increase of the human understanding, and depending on the apparition of new and new circumstances which will need explanations, in the historical development of the mankind. Thus, on one hand the Revelation ended into Christ, for the whole godlike end it has been give us into Him, in the human shape. On the other hand, this

if somebody wants to say so, His power, which the Prophet David said about, in his confession towards God, that it is for the whole mankind: “You have sent Your light and Your truth, and these ones will guide me to Your holy mountain, to the unitary and all-high knowledge or Yours, and to Your dwelling places (Ps. 42⁷⁷³: 3) and the views of Your glory”. By being the mind that bears God, guided to these ones, and the mind, by ascending to them and by dwelling into them, that mind reaches above the seen things, and it somehow gets closer to The All-High God. Once arrived, therefore, the true Word of God, bearing the Holy Ghost into Him, by nature, in His quality as Holy Word of God, it is given to all the ones who have received- through faith – the Holy Word of God, to immediately receive the Holy Ghost too, for the Holy Ghost is doubtlessly always together with the Word; the Holy Ghost is given them not only by breath into their face, like Adam received the Ghost from the Father, and later the disciples of Christ received the Holy Ghost through the breath of Christ (Jn. 20: 22), but, suddenly, in an unseen manner, as a breath (Acts 2: 2) of the Ghost Who obviously breaths the grace of the Ghost. As such, the ones who are imparted with Him, they see, in an understanding manner, the Ghost as always gushing out of them, like a water spring, and illuminating them. By this, the Ghost gives them to seen with their mind, in a wonderful way, the things given to them through their birth anew, and the things belonging to the godlike glory

end is unveiled by the Holy Ghost, continuously and successively. The Ghost doesn't make us known something that isn't given into Christ, namely the Ghost doesn't bring us a new Revelation or a Revelation not given into Christ. The Lord said: “He will take out of Mine and He will herald to you” (Jn. 16: 14). The Revelation came to an end into Christ, but the Revelation's content it is ceaselessly being unveiled, it is being ceaselessly impropriated by people, and not only through people, but also through the godlike work of the Holy Ghost. This guiding through the Ghost it leads the mankind, on the other hand, towards the stature of the consummate man Who is Christ, but not beyond Him. Christ is the “mountain” which the Holy Ghost guides the people towards. It is about a guiding towards the full dwelling of the people into Christ, into the treasures of knowledge and of kindness, into the endlessly rich rooms of His Kingdom – namely rooms full with Him. This is the Revelation's dynamism. And so must be the Tradition understood too. Nothing of what is given into Scripture and in the Church's definitions, which have remained faithful to the Apostles, it is changed, but it is deepened, it is highlighted, and so the Revelation's endless richness is increasingly more assimilated. On the other hand, the whole power of the Ghost is out of Christ, for all the generations of people.

⁷⁷³ We have in the KJB: Psalm 43: 3: “O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.”; in the ROB we have: Psalm 42: 3: “Send Your light and Your truth; these ones advised me and guided me to Your holy mountain and to Your dwelling places.”

become to them possible to know and to inappropriate⁷⁷⁴. And by being the mind imparted – in an above-nature way – with the Ghost, through the grace, the mind entirely becomes seer, in a mysterious manner, some great good things. And, by advancing with the steadfast help of the grace, it reaches to foresights and to fore-knowing, through the illumination of the Holy Ghost, and the mind ascends, thus, on the God's plan, and it sees the hypostatical and above-mind union of the godlike nature with the human nature, and the overflow of the Holy Ghost over all things⁷⁷⁵. It is a union and it is an overflow unseen by Adam like that, because Adam didn't reach to be partaker to the godlike nature, neither real god through working.

17-18. About the Godlike Work and about the Human Work, and About Peace.

Let's look - according to our power - at the difference between the work of the Holy Ghost and the aspects belonging to it, and our natural work and the aspects belonging to it. We are going to immediately notice that it is impossible to us to be in peace only through our natural work. This is for the peace is the true fruit of the Holy Ghost, like the true love and the true joys it is the true fruit of the Holy Ghost, in order the ones who are imparted with the Ghost, to behave themselves with patience and with gentleness and to be wholly full with kindness and to make their neighbors too, as partakers to the Ghost's Kingdom.

⁷⁷⁴ The Ghost is given to the ones who believe in Christ, in the same time with the grace of the baptism. But after the Ghost dwells within them through objective grace, with the whole His richness of glory and good things, the Ghost makes them gradually see these ones and to subjectively inappropriate them. We enter the dialogue of deeds and of meanings with Christ, through the Ghost, like the Ghost is in a dialogue, from ever, with the Son, or the Son is, through the Ghost in an eternal dialogue with the Father.

⁷⁷⁵ We think that here isn't about the union between the hypostasis of the godlike nature and the human nature, done by Christ, but is it about the union of the godlike nature hypostatized into the godlike Persons, with the human nature hypostatized in the human persons, namely it is about the union of the godlike hypostases of Persons, with the hypostases of human persons. In this nature persist in existence the human hypostasis or hypostases, as it doesn't happen into Christ, where the human hypostasis is replaced for the Word's hypostasis. It is a union between the godlike Person, or between the godlike Persons, and the human persons, the human persons being in an almost similar union with that of the Trinitarian Persons. It is a maximum union, but it is a union which no human person is lost within. This union is done through the full Ghost's overflow upon all of them. This is because, until the man is not united, through the Ghost, with all the others, that human person won't be fully united with God, and within that person still remains a separation sentiment.

No natural work of ours is separated, by itself, from a soul's impulse, for each of them is the movement of some part of the wrath. But neither is moved some work our ours, without our will. And the will, into the doing one, it depends on his lust, while in the seer one (in the contemplative one) it depends on his desire. That's why, in no natural work of ours will be quenched the lust and the anger, if we want to do that work as it is due.

The above-nature work of the Holy Ghost within our heart, it doesn't have its birth anywhere into nature, but it is a non-understood apparition in the ones whom He has mercy on. That's why, His work moves, or, in other words, it is lit up, in a shown manner, without the participation of our will. In order to do that, the Ghost's work doesn't need anything from us, either you will call it as illumination, or as showing of the Ghost. The Ghost's work needs only that the one who is partaker to look at it – without disturbance – into his heart, and to delight himself in an above-nature manner.

That's why, the godlike work, by not needing any will of us, neither needing a soke natural impulse in order to be set in movement, it is proven that the lust and the anger remain non-working in it. And, to say it briefly, the passionate part of the soul (the anger and the lust) lays cast away and non-working, and, out of the heart, there is working in an above-nature manner, only the breath of the life-Maker Ghost. And the mind rejoices and it is alive. That's why, the mind looks towards God, peacefully and serenely, and with the whole dispassion and with the whole soul, as it is due⁷⁷⁶. In this state, the soul is in a loving connection with God, by having the Ghost as source of the

⁷⁷⁶ This is an analysis a conclusion worthy of being remarked, upon the causes and upon the effects of the human and godlike works. When within us it is moving a good work without inferior lust and without anger, it is a sign that that work is from God, or from the Holy Ghost. And then we have a clean joy by doing it. We impropriate that work through this joy, but we will ascertain that that work is not from us. And the joy belongs to the mind. The mind also feels the new life shown within the soul. The passionate part of the soul, or the wrath (the anger) and the lust, it is in a non-working state. From here comes the peace which the mind contemplated God with, and which the mind rejoices with, of the Ghost's work within the soul, a peace that has brought to non-working – or to dispassion – the soul's passionate part. Thus, the dispassion is a state of peace, an absence of the passions, one giving the mind, undisturbed, the possibility of contemplating God, or even to contemplate the mystery of the fellow humans, and of the things, a mystery that is too, as hidden into God. While in the previous spiritual writings, it has been simply affirmed the need for cleaning up the passions and of achieving the dispassion, in order the mind to be able to contemplate God, here is being explained the need for the soul's passionate power themselves, to become non-working on that purpose, and the mode which one can reach that like.

illumination and of the stretching towards God. And thus, it looks towards God, for the soul has reached the knowledge of the untold and above-light godlike beauty, and the soul love God Who is above beauty and the soul rejoices in an impossible to express manner, that he knows the Father and the inheritance of the Lord Who is so infinite, so borderless, and so non-comprised, and now he knows the Lord Himself for His untold godlike mercy. Consequently, that soul experiences a wonderful peace, by seeing himself, due to the grace, as not lacking in any regards that highest and above-mind good. And the wrath (the anger), according to the said things, by not working, due to the work of the Comforter that moves by itself, the long-suffering, the gentleness, together with the greatest kindness, they are the state guiding – according to them – the soul's behavior, given they are the fruits of the Holy Ghost (Gal. 5: 22), which the ones who have found mercy⁷⁷⁷ are imparted with. On the opposite, the ghost of the straying and of the lie, though seemingly it moves within the soul without the will and the impulse of the one who is partaker to it, it doesn't make either the passionate part to get appeased, but it moves it even more, nor sets in work the love for God, or the joy, or the peace. This is because the lie is disordered, and changing, and totally stranger to that peace and to that serenity according to God.

Wonderful You are, Lord, smooth light of the wonderful and supra-resting peace, and loved, and wonderful by nature, rejoicing the many, shining at maximum. I wonder, You Almighty, Holy Master, that the one whom You have touched through untold touches, for Your endless kindness, that one still lives to himself and not to You (2 Cor. 5: 15), to The One Who is above existence, to the life-maker-life and to the source of all good and beautiful things. This is for that woman, for she touched You, and not even You but Your vestment, and better said not even Your vestment but only a tassel of it, and even in hidden, she still was liberated from such a life of illness (Mt. 9: 21-22), and she received, in a wonderful way, a healthy life, what can happen to the one, and what life can he receive, oh Emperor, that one whom You touch, out of Your kindness and in a seen manner, with godlike untold touches, in order to fulfill Your mercy on him, in a wonderful way? We know that, for You

⁷⁷⁷ The gentleness, the kindness, and the peace, they dwell within soul due to the fact that the soul's wrath is put on non-working. They are, preponderantly, the fruits of the Holy Ghost.

touched with Your hand, the Peter's mother-in-law, her high temperature vanished, and her, for she has received full health, she immediately rose and she was serving You, full of bewilderment (Mk. 1: 30-31) and full of joy. But that touch happened to that woman only one time and from outside, for it was done with the hand. So, if that woman, according to what was said, she achieved such a full health, what should happen to the ones who You has been touching not once, but constantly, day and night, and that not from outside, but in the heart' inner chamber, with the greatest love for the soul and strengthening them, visibly, in the things happening to them and comforting them in what they need and making them thousands of good things? How, therefore, You the Highest, some like these ones will live to themselves, and no rather entirely to You, s it is due? Better said, how, even by living only to You, won't they reckon themselves as miserable and won't they bow down their heads, humbly, in front of the one who would see them ceasing, even for a short time, to show their gratitude for such a wonderful help given them through Your grace? Glory to You, to You the truly Most-Glorified, You Who glorify the ones who are humble in thought, and You make them so extolled, for, by obliging them with many and endless good things through the untold gifts, You have made them humbler in their thought. This is for, by giving them the grace, You are enrooted in a wonderful way, into their heart, as a heart belonging to one who have been glorified. This is for Yourself said limpidly, the Wisdom of God, in Solomon⁷⁷⁸: "I took root in glorified people, more than one can imagine. For that, I raised up like a cedar from Lebanon" (Sirach⁷⁷⁹ 24: 14) into heart, "raising myself above the things from bellow", namely above the earthly things, "at height, or on the godlike, maintain", reaching at the height of the godlike meanings. And he says further: "I stretched my branches like a terebinth", one can understand, here, in the ones whom "I took root" within through

⁷⁷⁸ In KJB we don't have this book. You can find it on www.academia.edu, translated by us in English language from Romanian language, from ROB. (E. I. t.'s n.)

⁷⁷⁹ We do not know why the author speaks about The Wisdom of Solomon, and then he specifies that he quotes from The Book of the Wisdom of Joshua, the Son of Sirach (the Ecclesiastes), a book that also is absent from KJB. And we also specify, just in order not to confuse the reader, that in the ROB there are two books containing the name Ecclesiastes (one placed after The Proverbs, and the second one missing from KJB, but place on ROB after The Book of the Wisdom of Solomon. (E. I. t.'s n.)

the Ghost's grace⁷⁸⁰. "And My branches are the branches of the glory and of the grace" (Wisdom of Sirach⁷⁸¹ 24: 19). I've said the whole truth, You Who are Yourself the truth, the truths from Yourself, You Lord. For this, the clean and chosen by You soul, as a bride⁷⁸², that soul desired to seat, in cleanness, under Your shadow. And the soul immediately reached under Your shadow. You show Your fruit that sweetens it with richness, and not simply, but in her throat.

This is because not everybody reaches, simply and suddenly, the sweetness of God, with their feeling. That's far from something like that. That is for then he says "the mandrake spread aromatic fragrance and like a chosen myrrh spread a good scent" (Son of Songs 7: 13), it doesn't do that for everybody. And this was shown by Saint Paul, by saying that "to some people, the One and the Same has become Himself fragrance of the life towards life, and to some other people as fragrance of death towards death" (2 Cor. 2: 16). Likewise, the godlike sweetness, and if you want to say so, also the God's glory, seen together with this, it doesn't allow everybody to catch it, but only some people can do that due to their understanding feelings⁷⁸³.

⁷⁸⁰ Like one can say that God took root in the ones who love Him, likewise one can say that those ones too took root in God. And one can even say more. This is for God nourishes them with true life. By taking root in to the God's infinity, or increasingly deeper into God's infinity, themselves grow up with their understanding, in their life, in the fruits they are producing. But God too, by taking root within them, He shows within them, increasingly more, the infinity of His life and His fruition within them. Even the rooting of the limitless God, within man, by creating an intimate communion between Him and man, it concretely makes the man to no longer living inside some limits, but into the godlike endlessness, by participating to the godlike endlessness. In both formulations it is shown the infinite value granted by God to the man, the perspective of the eternal man's growing up into God, without ceasing, though, to remain man by his nature and by the color the man gives it to the content which he has received it out of God. This reciprocal enrooting reached its supreme depth and it has been done for eternity into Jesus Christ.

⁷⁸¹ This book is not present in KJB. One can download it from www.academia.edu, in English translation, done by us. (E. l. t.'s n.).

⁷⁸² We are mentioning here again that the soul is in Greek language of feminine genre (ψυχή).

⁷⁸³ We've said this in another place too: the term of "understanding feeling" or of "mind's feeling", so often used by the Holy Fathers, it means understanding and experiencing in the same time, or living in the ambience of a spiritual presence, and finding out a meaning of that presence. You understand a person when living in that person's ambience, when that person becomes interior to you and when you become interior to that person. It is like a 'spiritual' touching of the spiritual life belonging to the another, of his states, of his intentions, of his soul's specificity, concomitantly to "understanding" him. Some people have this "understanding feeling" more extensively, other less than that, and others don't have it almost at all. The last ones give the impression of some spiritually blind people, like the ones who lost

These ones striving to appeasing themselves, and who, by visibly being imparted with the godlike benevolence, they have achieved the life-maker-and-illuminator Ghost⁷⁸⁴. And, usually, it becomes felt, as much as it is possible to human, to the ones who are clean in heart⁷⁸⁵.

Of much honor would have been worthy the noisy, and unclean - and obviously not partaker to the Ghost - life, if such a life had received from God His glory and His sweetness into the soul's feeling. But such a thing doesn't happen by any means! In order to achieve that, one need to run away from the world, and one needs the loneliness following to that, and the appeasing, and the life in withdrawal, and the virtuous behavior, and the watchfulness, and the attentive prayer, and all the aspects characterizing the ones who repent consummately. These aspects are required in order to give place within the soul, to the limitless kindness of the godlike love, and God to dwell within the soul that is toilingly searching for Him, and He to become, out of His wonderful mercy, one Ghost with the person's soul, making root in the heart's depth, and from there He to illuminate in a wonderful manner; and He to grow up like a tree and He to raise Himself at height and He to widen Himself in mind's branches and to bring fruits like: the love, the joy, the peace, the long-suffering, the kindness, and the gentleness (Gal. 5: 22) and other tens of thousands of good things, and to nourish with these good things the one who is partaker to Him. If you appropriately judge the things which happen, you will be able to image how much feeling of the glory, of the good fragrance, and of the sweetness, which that soul will be entered by, out of yet unknown fruits of the life-maker-and-illuminator Ghost. This is why, truly happy are the ones clean in their heart due to knowing the virtues, for those ones will see God (Mt. 5: 8),

their senses of: tasting, smelling, and hearing. They give the impression of some blunt spirits, of some dumb ones. Usually, the ones having their "understanding meaning" sharpened for their fellow humans, they have it also for the mysterious presence of God.

⁷⁸⁴ Just this "understanding feeling" of the mysterious and spiritual presence of God and of the person's fellow humans, it has the character of an illumination. It is an illumination produced by the Holy Ghost, when it comes about "understandingly feeling" about God.

⁷⁸⁵ "The heart's cleanness" it is an especially delicate and fine sensitiveness of the man who is liberated from the inferior egotistic impulses. It is characteristic to the ones who don't have their mind filled up with all sorts of images of the objects and with the affection for those objects, or filled up with the bodily and worldly interests in those things, or even with their interest in others' persons regarded as instruments for satisfying their egotistic interests and pleasures.

more fully and more obviously in the future life, and now like in an earnest (Ephes. 1: 14), according to the Scriptures, according to which they not only see and will see, but they will accordingly live too, in an appropriate manner, the things from above nature, and they partially experience those things, and they rejoice, even from now, of those things into Christ.

19. About the Contemplative (Seer) Life; and which are the Things the Seer Must Have; and about the Fact that the Prayer Belongs to the Seer Part; and that the Sight (the Contemplation) Is Reckoned, by the Holy Fathers, as Replacing the Prayer.

The contemplative (seer) life is together-living and endlessly friend with the holy prayer. And both of them are the fullest with grace and deifier offspring of the soul. That's why they are totally inseparable deeds of that soul that is borne by God, namely of that soul that is worked by God according to the rules. Due to the told things, the sight and the prayer are so tightly united to one another, that the Holy Fathers unitarily say that those are deed and contemplation (sight) of the mind. This is for Saint Isaac says: "The mind's deed, in its thin work, it consists of the occupation with God and in the striving in prayer and in the things consequent to it. It is done in the lusting (soul's) part, and it is called as sight (contemplation)"⁷⁸⁶.

We have here a sign of the unity, more that a sign of the unity of both of them, namely of the prayer and of the sight (contemplation)⁷⁸⁷. That's why the same one adds too, that "the sight (contemplation) cleans up the soul's loving work, which is a natural desire that makes the soul's understanding part to be limpid". It is about a work belonging to the soul's contemplative (seer) part, namely of prayer and sight (contemplation)⁷⁸⁸. That's

⁷⁸⁶ Place not found. The spiritual sight (the contemplation) is done by the mind, also through the soul's lusting part, as the sensitive sight too, for within sight there is a longing for seeing, namely for knowing. Of course, that, in the spiritual sight, the soul's lust is elevated on a spiritual level, so that one can say, on the other hand, that the lust, understood as an inferior lust, it has ceased to exist. The lust is extended on all the human being's levels, from the bodily level to the spiritual level.

⁷⁸⁷ Between prayer and sight (contemplation) there isn't only a union as between two works, but there is a unity by the fact that they both have become a sole work. When the soul intensely prays to God, that soul "sees" God (that soul contemplates God), and inversely, when the soul "sees" (contemplates) God, that soul prays in a non-scattered manner.

⁷⁸⁸ The true love cleans up the mind, in order the mind to truly be able to know God. Where there is not love, there is egotism. And the egotism doesn't allow truly knowing and understanding the another, either of God. But, at its turn, seeing (contemplating) God, it cleans

why says Saint Maximos too, he says: “One cannot clean up his mind without him dialoguing with God and without him seeing (contemplating) God”⁷⁸⁹. And again: “The withdrawal and the sight (contemplation) and the prayer, they diminish the lust and they even make it stop”⁷⁹⁰; and the cogitating part of the soul it is again set in a blessed movement, for it directs itself towards God, by spiritually seeing and by praying”⁷⁹¹. And again: “You wing up your cogitation by reading, by watchfulness (contemplation), and by prayer”.

Thus, the sight (the contemplation) is in everything as a much-needed companion of the prayer. And both of them are a work belonging to the soul’s understanding part – or, better said, to the soul’s cogitating part – and they are inseparable when the mind is led in a healthy manner. They help to one another, when the cogitation is healthy and it perseveres in quietude with knower understanding⁷⁹². That’s why, the Holy Fathers called the mind that prays without working the sight (the contemplation) as a non-winged bird, as one unable to raise towards God with the mind’s feelings set in movement, and one unable to totally separate itself from the earthly things, neither

up the human nature’s desire for loving God. So, we have this order: a) contemplation united with the prayer, maintained by lust; b) the love cleaned up through contemplation and prayer; and c) the mind’s capacity of knowing God, when the mind is cleaned by love. But the contemplation united with the prayer, though they are maintained by lust, they still belong to the soul’s contemplative (seer, knower) part.

⁷⁸⁹ Place not found. The contemplation is dialogue in the same time, for it is prayer too. In dialogue there doesn’t speak only the man, but firstly there speaks God. The man hears and he feels obliged to answer by praying. In this hearing one contemplates the God’s presence and will. This cleans up the mind of the sinful impulse of locking up in itself.

⁷⁹⁰ Here is about another lust, namely it is about the bodily lust.

⁷⁹¹ The contemplation and the prayer, they set the mind in the due movement, through which the mind can know God, by untying the mind from the inferior lust that impedes the mind from this natural movement of the mind.

⁷⁹² The “sight” (the contemplation) or the awareness about God’s presence, and about the connection with God through prayer, it is “together-grown up” with the mind, or with the healthy, or vigorous, cogitation, one that perseveres in quietude and one that skillfully defends its quietude. Only when troubled by all sorts of worldly worries and temptations, the mind, by getting weakening, and by forgetting about itself in the bas sense of the word, that mind no longer is limpidly aware of God’s presence, neither that mind has the power for persevering in the connection with God, by praying. That’s why the effort towards prayer and towards the limpidness of the awareness about the God’s presence, it is too, the best method of healing the mind up, of restoring the capacity of knowing God as essential reality, by serenely persevering into contemplating Him.

to come closer to heavenly things with the whole soul's vigor⁷⁹³. According to Saint Maximos, the sight (the contemplation) cleans the mind up, and the state of prayer it presents the mind, as empty (emptied), to God⁷⁹⁴. It is obvious that the prayer does this, through the mind's sight (contemplation)⁷⁹⁵, which the mind wouldn't have had it if the mind hadn't had the possibility of stretching towards seeing God, as much as it is possible to the human being⁷⁹⁶.

The mind's cleanness is shown, he says, in discovering the mysteries⁷⁹⁷. Then, the mind's cleanness is the consummation of the living in the heavenly sight (contemplation), that moves outside senses through the spiritual power of the world from above, of the countless wonders⁷⁹⁸. That's why the seer prays in a superior manner, by having his understanding cleaned up through the contemplation's science⁷⁹⁹. This is for, due to this cleanness, he sees God, as much as it is possible, and he reaches to be truly happy, by praying.

⁷⁹³ The mind's nature isn't that of simply being in a continuous movement, but that of being in an elevating movement, like a winged-up bird, and not like a creature crawling down on earth. The mind is happy only when entering the desired wide horizons.

⁷⁹⁴ The same thing is said by Saint Maximos the Confessor, in the *Heads about Love*, III, 97, where he says that the mind takes the things' images, but when arriving into God, the mind becomes shapeless, namely the mind finds then its state of limitlessness (*The Romanian Philokalia*, volume II, p. 97). And in the *Gnostic Heads*, I, 83, he says that the mind cannot come close to God except when "emptied" of all images referring to God (*The Romanian Philokalia*, volume II, p. 158). About the vigor which the mind is given with, by the prayer, Saint Maximos speaks in the *Heads about Love*, II, 52 (*The Romanian Philokalia*, volume II, p. 66). And about the mind's flight towards God, the mind being winged up by the love for God, a love that sets the mind free of all its connections with the material things, Saint Maximos the Confessor speaks in *Heads about Love*, I, 10 (*The Romanian Philokalia*, II, p. 38). In many heads it is shown that through the mind's cleaning we must understand the mind's cleaning up of its passionate connections with the material things (for instance: *Heads about Love* I, 14; *The Romanian Philokalia*, volume II, p. 39).

⁷⁹⁵ Only for in the prayer, one can live the "sight" of God, the prayer can empty the mind of all things' images.

⁷⁹⁶ In prayer there will be a sight. But only if the mind, at its turn, it stretches itself towards this sight.

⁷⁹⁷ The Mystery of the mysteries, the Mystery comprising all the mysteries, it is God. The cleaned mind, emptied of all the images limiting the mind, for that mind regains its limitlessness, that mind live into the limitless God and it advances in Him endlessly.

⁷⁹⁸ The power of the world from above, it is given by the Holy Ghost. That's why only through the power of the Ghost, a power received from above, the mind is moved, being done with the mind countless wonders, and the mind lives the experience of those wonders.

⁷⁹⁹ The contemplation's science is a practical science, achieved by training and experience. In it, the seer has cleaned his understanding, and that's why his prayer is a superior prayer.

20. About: *"Ghost is God and the Ones Who Worship Him They Owe to Worship Him in Ghost and Truth"* (Jn. 4: 24)

"Ghost is God, he says, and the one who worship Him they owe Him to worship Him in Ghost and truth" (Jn. 4: 24). He spoke about worshippers at plural, and not about a worshiper as singular. And this is as appropriate as one can get, since "God wants all the people to be saved and to come to the knowledge of the truth" (1 Tim. 2: 4). And, actually, the Savior wants this, for He has prepared many dwelling places (Jn. 14: 2), towards the joy of the ones who will be found worthy. This is wanted by the Angel of the great advice, That One Who, for the abundance of His love for people, He stretches His upholder hands to the wise people, and to the unwise people, and to the people who are poorly speaking and blunt with their understanding; The One Who gives all the people His savior help, and Who works specifically, and in many ways, according to the feature and to the will of each one of them, and I would say here, also according to the power and to the learning of the one who let himself be guided by God, and who has decided, according to the said things, to worship God. This is because, sometimes, even if somebody has a good nature, because of lacking a teacher, he doesn't succeed in reaching the consummate target wanted by God, while others, on the opposite, for they have an experienced teacher in the godlike and spiritual things, they are impeded by the weakness of their nature in ascending towards consummation. But both of them, and all of them together, they will be able, if they can, to worship God in Ghost and truth, each one according to the group which he is appointed in, or according to the power, or according to the gift that person has from everybody's God. For instance, the non-endowed one, if he acts according to the commandments and to the faith, by humbly following the endowed ones, he obviously worships God in Ghost and truth. This is for the Ghost is in the faith that limpidly speaks about the godlike and unseen things. This is for he says: "The words I am telling you are Ghost and life: (Jn. 6: 63)⁸⁰⁰. And I cannot believe that somebody is so blunt in his understanding, so that he wants to discern by himself, the

⁸⁰⁰ The Ghost is in the faith that speaks about God. This is for the faith is from the Ghost and the Ghost speaks through the faith, to the man.

wonderful and deifier commandments of the Truth, somehow, from the truth⁸⁰¹.

Thus, the one who follows, as it has been said, to the faith, that one worships God in truth and in Ghost, and God teaches him the faith's things. And that's why such a believer can be called as doer and seer⁸⁰². And the one who occupies himself with knowing the creatures and the Holy Scripture, and from these ones he is elevated, appropriately, as from what is seen and spoken, to God, as one is elevated from the body to the understanding's things, that one obviously is elevated to the Ghost and, by this, in an unmediated manner, to what is above mind, namely to God Who is The Truth above any truth, and that man worships God in the most limpid manner, into Ghost and truth⁸⁰³. Likewise, the ones who sing and who pray, if they understand the meaning of the words and if they persevere in that meaning, as much as it is possible to them, they worship God in Ghost and truth. This is for the holy words of the Psalms and of the prayers, they obviously are Ghost and truth⁸⁰⁴. But also, the one who has gathered himself into himself, through the obvious impartation with the Ghost⁸⁰⁵, and by being influenced by the Ghost, and the man cogitates at God in the light of the knowledge, unitarily and without sight, he also worships God in Ghost and truth in a superior manner⁸⁰⁶. And again, in addition

⁸⁰¹ The Truth doesn't differ from the One Who is the Truth by Himself, namely from the supreme Subject of the Truth. A truth standing by itself, and not being thought by a Subject-Person, out of Who the whole truth irradiates, such a truth cannot be cogitated. Not even the simplest man can imagine such thing. And by seeing into truth the Subject of the truth, the man worships God in truth, or as to the One Who is the truth's Source.

⁸⁰² These are the two main stages of the spiritual ascent.

⁸⁰³ That one who ascends from the natural knowledge to the supra-natural knowledge, he ascends on the Ghost's level. But on that level is the full Truth too.

⁸⁰⁴ The meaning of the Psalm's words, and of the prayer, it is ghost and truth, but it becomes like this in the one who utters them, when he assimilated them to his own being, namely when he makes them intimately his. Then he is in truth and in Ghost, for through those words he not only tells the truth, but he also makes known the power of life, of the One Who has filled him up (the Ghost). Between truth and Ghost there is no separation, for the truth is alive, as one irradiating out of the living God. Any person is truth, but a person is truth because is alive. This is valid, infinitely more and by excellence, to the godlike Person or to the Person of the Holy Trinity united according to Their being.

⁸⁰⁵ Nobody can gather himself into himself, except through the Ghost. Somehow, the man himself is transcendent to himself, or he is above nature, and that's why the man only knows his own self in relation with God Who is the supreme transcendence.

⁸⁰⁶ In looking at the creatures, in reading the Scriptures, in cogitating at the meanings of the prayers' words, the mind is unfolded and elevated to God, by passing, one at the time, from one to another, out of His powers and gifts. But when the mind gathers itself up from all these

to all of these, the one who mirrors in himself the light of the glory of Christ's oikonomia, as much as it is possible, and the following overflow of the working and comforting Ghost, at the believers, starter from the Father and through the Son, that one too, he truly worships God, in truth and in Ghost, and into Christ Jesus.

21. About Prayer

"The One Who teaches the man knowledge is God" (Ps. 93⁸⁰⁷: 10), as it has been written. But how does He teach the man? By giving the man prayer, in a holy breeze of the Ghost Who always blows within the one who prays⁸⁰⁸. Really so, this holy prayer, by being a great gift from the supra-kind grace, it becomes teacher to the one who has achieved it, and it limpidly serves, as some kind of mirror, to the soul's face⁸⁰⁹. In this mirror the mind can limpidly see its deviations, its wanderings, its addictions, its idleness, and its deceits; and not only these ones, but also the view of the cleanness, the extended light of the sight (contemplation), the ghost of the godlike and deifying elevation towards God, and the flame of fire fueled up by the love for God, the simplicity and the understanding's freedom of images, the silence regarding all the things following since here, and the awe full of much joy. Generally speaking, the mind knows in prayer, without mistake, its own feelings and

ones ("is folded up"), that mind cogitates at God as at the endless unit. All the contents of His life are contemplated in the same time, in their unity. The mind feels then as sunken, superiorly, in the truth of the Trinity of Persons, and into the Ghost, or in Their power as communicated to the man.

⁸⁰⁷ In KJB we have: Psalm 94: 10. (E. l. t.'s n.)

⁸⁰⁸ The knowledge is produced by prayer, for the prayer itself is a breeze blown by the Holy Ghost within soul. So, the knowledge is the unmediated contact with God Who makes Himself present within the man's being, through blowing. God makes Himself know in prayer, for He produces within soul, by His presence, the need for the man to address Him. God makes Himself present within soul as dialogue partner.

⁸⁰⁹ The prayer gives the soul self-knowledge, by the fact that it becomes a mirror which the soul looks at himself in. But the prayer becomes mirror to the soul by the fact that God – or the grace of the Ghost – upholds it to the soul's face. The soul cannot hold that mirror up, by himself. The prayer, as the mirror too, it has an objective support. That's why the soul, by seeing himself in prayer, he is, in the same time, aware of the fact that he is kept in connection with God. But the soul knows himself in prayer, with all his good and evil impulses. And the soul will see, in the same time, his imageless simplicity, if he has been elevated to the cleanness of all connections with the things. The absorption in the sight of this untold mystery of his, it produces within the soul a silence about all things, a silence about himself too, and an overwhelming awe.

aspirations, like they are, and the mind discovers limpidly the rifts causes of the start of their movements; and the mind heals some of them, and it sticks with others of them, as much as it can, as those ones are worthy to be cared or to be healed.

Thus, he reaches at the skillful living of the monks, because he doesn't only learn out of the need for using, as it is due, his mind and his rationality, his understanding and his feeling, but also in order to give the anger and the lust the due things. And, by and large, he will know how to do, well and nice, the carefully created harmony of the soul's powers, with an unachieved skillfulness, by learning how to make them resound, in a seen manner, as a spiritual song, one sweeter than any other, in doing, and in working the sight (contemplation)⁸¹⁰. Therefore, the beloved peace from God it dwells together with the full of grace joy, within the one who has mysteriously learnt the true prayer and who has been wholly adorned with the Ghost's fruits. Consequently, the one who has reckoned that he must ceaselessly pray (1 Tess. 5: 17), with the whole zeal, and on all the ways, as the Apostles says, and who strives himself, as much as possible, to work this, he will be placed amongst the Christ's disciples. This is for, by following the teachings about the holy prayer, he has become son of the Christ's grace.

22. How Many Works the Prayer Has and of How Much Honor the Prayer is Worthy.

If the holy spiritual prayer had been only the teacher and the one that shows the duties belonging to virtue, and it would still have been worthy of many praises! But as it is not only teacher and showing, but it is also the comforting urging towards all good things, won't it be above all the holy praises? But because both the teaching and the comforting urging, they remain without the due fruit, because of the weakness of the taught and urged one, there is necessary a power according to

⁸¹⁰ It is a skillfulness, or an understanding coming to the spiritual man as a gift from above, that one of not allowing a soul's power to exceed the measure in its working, and keeping all the soul's powers in a harmonious balance. This harmony is felt like a harmony, one sweeter than any other, both in deeds and in thoughts. That man won't bring out strident tones in his behavior, neither in his spiritual life, by - for instance - accentuating too much the rationality in comparison to the feeling, or by practicing a sentimentalism lacking any measure and thinking. About this sweetness we are told also in the head no. 74, from the "Centuria of Kallistos and Ignatius", as there we are also told about the joy and the love accompanying that sweetness. This makes us to reckon again, that the same Kallistos who is the author of the present writing, he is also one of the Centuria's authors.

their measure, so that, by searching, you will find out, in the same time, the fact that the prayer give the soul also the Ghost's power towards work. So great is the power of the prayer of the pious ones. And this is rightly so. This is for the instilled prayer and, to say so, alive and visibly moved by ceaselessly springing out from the heart, and having this feature by being imparted with the Holy Ghost and by the work of the Holy Ghost, it has, consequently, these three works: teaching the believers the due things, comfortingly urging towards the toils for accomplishing the necessary things, and before these, the power towards making easier the things which are difficult to accomplish. That's why, our Lord and Giver of the Ghost, He said: "You will get power when the Holy Ghost will come upon you" (Acts 1: 8). And He calls this power, limpidly, as "Comforter and Teacher", by saying: "The Comforter, the Holy Ghost, Whom the Father will send in My name, That One will teach you everything and He will remember you what I told you" (Jn. 14: 26). And the fact that through prayer, everyone is given the showing of the Ghost towards benefit, it is limpidly shown by Saint Paul's teaching, for he adds that one is given the wisdom's ghost, another is given the knowledge's ghost, and again, another is given the healing's ghost (1 Cor. 12: 8-9) and to other the other gifts, which the Apostle mentioned about. And these are worked by One and the Same Ghost, by sharing each one individually, as the Ghost wants (1 Cor. 12: 11).

And the ones who has become partaker, on any way, to the gift of the Ghost, and then he receives, necessarily, the three works, namely the above-nature power, the above-world teaching, and the godlike comforting, as we've shown by mentioning the holy words of the Lord. Besides, the Lord says too: "Without Me, you can't do anything" (Jn. 15: 5), and thus He doubtlessly shows that in order to commit every necessary thing, one need the godlike power. But also, when He says: "Do not call anyone as teacher on earth, for One is your Teacher and Guide, Christ" (Mt. 23: 10), it limpidly shows that the man needs the godlike teaching towards the ought things and towards the things done according to the will of God. And when He stresses that saying: "I will ask the Father and He will send you another Comforter, the Ghost of the Truth, in order Him to remain with you forever" (Jn. 14: 16), you think at the all-necessary, and non-separated from the grace, solace.

So, it has been shown the sharing of the gifts, sharing that differs, in some regards, one from another. This is for something else is the wisdom and something else is the knowledge, according to their kind. And the prophecy isn't the same thing with the things said before. And something else are the gifts of the healing. And shortly saying, each gift of the Ghost differs from one another, as the Apostle listed them (1 Cor. 12: 8-9).

Each gift is adorned with the three spiritual works of the life-maker Ghost. Otherwise, how would have been the created and tied to the body mind, partaker to its good things and to virtue, if the mind hadn't had an impartation power that is above-skies⁸¹¹, while even the angles cannot do this by themselves? And how will be the mind able to be imparted with the above-skies things, without the mysterious guidance of the Ghost? It is obvious that the mind will get dizzy before reaching such a great height of the godlike generosity and of the tireless strength of the virtue, if it doesn't receive the holy urging comforting form the Good One.

So, what must we cogitate at, about the consummate prayer, that one under the influence of the Ghost, that prayer that is occasioning every spiritual gift given to the soul, that prayer bringing with itself the power of the teaching and the comforting from the Holy Ghost? What praises it isn't more than worthy such a prayer, and how much must such a prayer be honored by the ones who have received it by grace, and by the ones who are still searching for it but they do not have it yet, since such a prayer ties with holy ties the mind to God, into Christ Jesus, the One who really is the Son of God?⁸¹²

23. About Prayer.

After the mind has achieved with the help of the grace an obvious understanding of God, by cogitating at the things from

⁸¹¹ The nature isn't locked up in itself. All the less is the mind such – the mind being the highest part of the human soul. The mind doesn't develop its good things, except by being imparted with the Ghost's work. But this means that the mind has in itself the power for being imparted with that work.

⁸¹² “ἡρώς σχεση”. The ties which the prayer ties the mind to Christ with, are affectionate relations, ones full of feeling. They aren't only sent by above, like some anchors in the soul's ground, but they also appear from bellow, out of the soul, as some actualizations of the soul's potencies, but always with the help sent from above, as some answers to the callings from above.

around God and by being instilled with the life-maker Ghost, let the mind study itself and its helplessness and let it see how far itself is from what the mind ought to be, because it is careless and because it forgets about its duties and because the mind is nescience regarding the due things. And so, by fulfilling the righteous and true work of self-rebuking and of the humble thought, the mind to get closer to God through prayer, through humble cogitation, but also with the trust and with the hope in the above-understanding love of God for the human being, out of untold kindness. This is for the Saint Paul teaches us to come closer to the grace's throne, daringly, trusting this overwhelming love (Hebr. 4: 16). This is because God accomplishes all this according to His will. That's why, let's not look at ourselves, during the prayer, but let's look at the non-remembering-of-evil and all-merciful power of the All-Good our God and Father, in order, thus, us to have too, easily, His truly savior love⁸¹³.

24. Explanation at the Word of God towards Abraham: "Leave your land". And about sight (contemplation).

God said to Abraham, namely to the crossing-through man⁸¹⁴: "Leave your land and your kinship and the house of your father and come to the land I will show you, land out of which there flows milk and honey" (Gen. 12: 1). But He says now too, in a higher meaning, to the mind that has become understanding and it has crossed from the things known with the senses to the things thought with the mind: "Leave your feeling and namely also the things submitted to the sense and, simply speaking, leave the whole seen world, and come to the land I will show you". This resembles to what the Lord said: "Sell your wealth and give it to the poor and take your cross, namely crucify yourself to the feeling and to the things submitted to the senses and to the whole world and, by coming, follow Me" (Mk. 10: 21), for I will ascend to the Father; of course, not without the guiding Ghost.

There is said: "God said to Abraham", namely the Father said through the Word, or through the Son. And, continuing,

⁸¹³ The love for God dwells within us when we look at His love for us, or when we feel His love for us working within us. Looking confidently at somebody's trait, it opens you soul in order your soul to receive that trait too.

⁸¹⁴ The human being is a crossing-through human being (περάτης) because he cannot remain at the seen things, but he crosses through, with his mind, to a cogitated world and from there to God.

God said: "And come to the land I will show you". But the pointing out is done by using the finger. And it has been said that the God's finger is the Holy Ghost, according to the word: "And if I, with the finger of God, I cast out the devils" (Lk. 11: 20). And this He interprets in another place by saying: "Through the Ghost of God" (Mt. 12: 28). So said the Egyptians' wisemen too: "This work is the finger of God" (Exod. 8: 19), calling like this the work of God⁸¹⁵. "In the land I will show you". It is like saying: "In the land which I will guide you to, through the Word and through the Ghost". "In the land where flows milk and honey"; namely, to the understanding of God Himself and to the knowledge of what God is⁸¹⁶. To this knowledge which the mind must reach at, the mind cannot reach at otherwise, except by being guided and illuminated by the illumination of the-life-maker Ghost Who comes to be seen, through the Son of God. God Who loves the people, He attracts the usual mind in order the mind to cross above the influence of the created thought beings (the angels), as on another Abraham, from the things submitted to the senses, to beyond those ones, where is the unitary looking at, and contemplation of the godhead in three hypostases. That's why, it has been shown in a very appropriate manner, that He does this through the threefold power and work, of the unique godlike source⁸¹⁷.

This is for God Himself is, in the main meaning, the Promised Land, which we have been promised that it will be inherited by the gentle ones (Mt. 5: 5) and by the righteous in their heart, who will strive, through the Ghost, they to become God's inheritors. God is the land out of which flow milk and honey, and the morning lights, and the twin rays, and the life and the delectation and the cleanness of the whole world. We can call as Honey the One born out of the Father, the One Who

⁸¹⁵ The finger is the symbol for the work of appointing. Through the Ghost, God shows us the road which we have to go on. The Ghost is our godlike inspirer. The Holy Ghost showed the future to the Prophets.

⁸¹⁶ God is also the "land" which the gentle ones will inherit. The earth is given here as a symbol of what is the ultimate foundation of the things built up on it, or of the things growing up on it, and it is the symbol of the ultimate source of all the good things. This is God, as the "hypostasis", or as the ultimate base of everything that exists.

⁸¹⁷ Because the mind is attracted not only to contemplate a God by and large, but to contemplate a God threefold in hypostases, the mind is attracted by the together-working of all the three hypostases. The mind notices, on that peak, but also on the entire road to that peak, a God of the love, namely a God in Three Persons. This is for there couldn't have been an eternal love, if there had been only an impersonal essence.

is Father's inseparable Son, through His embodiment like in a honeycomb, out of which it is sweetened and gladdened, as somebody said, everything that is human, with the teachings and with the grace from above nature and with other tens of thousands of good things and of beauties⁸¹⁸. Milk is the Holy Ghost, The Unitary One, and Who isn't born but He is proceeded and He is white like the light is, and He is the One Who with His nourishment He grows up towards God the speaking creatures, creatures who have become like children, and who will enter the Kingdom of Heavens, as the Lord said.

So, the land, and the milk and the honey flowing out of the land, they must be seen according to their due meaning, as the Father and the Son and the Holy Ghost⁸¹⁹. In this land it is totally transplanted the mind that has reached here, according to the mentioned things, by the guiding and the power and the work of the godhead in Three Hypostases.

This is like, according to Paul, no one can see "Lord Jesus" except into the Holy Ghost (1 Cor. 12: 3), likewise nobody could gather the power of understanding and of seeing, of his own soul, towards the glory and the unitary greatness of the Trinitarian Unit, except through the power, through the work, and through the grace of the Trinity, in the same time with rejecting the things he feels through senses, and the thought things (seen with the thinking, or contemplated) in Scriptures and in the things submitted to the senses⁸²⁰, and by withdrawing himself from all the measurable things.

⁸¹⁸ The Son of God has made the humanity as sweet as the honey is, for He has embodied Himself in humanity, wanting to sweeten all the people in their relations with His humanity, and amongst themselves. To this sweetness have reached the Saints. The Holy Ghost is, at His turn too, as sweet as the honey is, as it shows us the sweetness gained by the ones who live into Him; and he is white for He is innocent, an innocence imparted by Him to all the ones who believe in Christ with the whole their heart. Those ones have become, through their innocence, like children. And only by becoming like that, they will be able to enter the Kingdom of Heavens. We cannot enter there except by having a child feeling, namely if we are sons of the eternal God.

⁸¹⁹ We said in the footnote no. 550 that God is the land, for He is the base and the source of the whole existence. But in a more special sense, He is the Father, the Hypostasis Whom the other Two Hypostases come out from.

⁸²⁰ He speaks here about the negative theology. Not only the sensitive things, but also the things thought on the basis of the Scripture and the sensitive things, all these must be forsaken, in order us to be elevated to the unitary understanding of God in Trinity. But the author doesn't say that the negative theology could elevate the mind at God, as a simple intellectual operation of denial of the known things, but he reckons that only united with the power and with the

This is for “in Your light”, namely of God, namely in Your unitary illumination, “we will see the light” (Ps. 35⁸²¹: 9), or we will see You, the One Who lightens our hearts and our minds. And, only by looking at Your things, we could know Your things, in order nobody to be able to praise with himself (1 Cor. 1: 29). For this, as Abraham that means crossing-through, for he was the first to get out, he left everything when he heard Your command and he moved into the land where flows milk and honey, and he received the changed name as Abraham, meaning father of many nations, likewise the mind, that, in the image of Abraham, through the power and through the work of the threefold hypostatical godhead, it goes out of the things submitted to the senses and out of the world’s feeling, and it moves itself to the light, namely to contemplating and looking unitarily at the godhead Trinity, it is worthy to be called as crossing-through, and it becomes birth-giver and proceeding of some great and many untold and mysterious understandings, as of some peoples, given that are unveiled to it and are born out of it wonderful things, of which the mind rejoices and gladdens as a father of children, and it lives in that peace into Christ.

25. About Humbleness and about the sight of the soul (Contemplation).

“Wonderful are Your things, Lord, and my soul has got in awe, by knowing them very”. The cause of the elevation with the mind it becomes powerful occasion for humbleness and what elevated the soul endlessly, namely what humbles the soul overwhelmingly. The humbleness is beginning of the sight and the sight is consummation of the humbleness. Even if somebody knows the wisdom of the whole world, but without humbleness, it will be impossible to him to achieve that sight that elevates. I call it as the sight that elevates, for the sight (the contemplation) had by the Hellenes, it doesn’t elevate. But either without the sight that elevated, the man cannot get humble, and he won’t bend his neck as circle (Isa. 58: 5). O, untold understanding of the One Who has built us up like this! Who could have ever known this, before seeing the highest elevation from

grace of God, this negative theology can elevate the mind at God. So, he unites with the negative theology, a mysterious positive experiencing of God.

⁸²¹ In KJB we have: Psalm 36: 9. (E. l. t.’s n.)

humbleness, after the overwhelming humbling from the most-high things?

But somebody could say too, about the deified mind, that “the one who lowered himself, that one is the one who has elevated himself too”; and to this one could add that the one who has elevated himself it is the one who has lowered himself too (Ephes. 4: 10). This is for when the mind reached to be gladden through the grace, into humbleness, of the most-high things, and it reaches to rejoice of the things from above word, as they would have been its own, then that mind descends, more than everybody, into humbleness⁸²². David says: “Lord, my heart wouldn’t have got elevated, neither my eyes would have looked upwards, nor would I have walked into the great things, neither in the wonderful and above me things, if I hadn’t humbled my thought” (Ps. 130, 1-2). But the mind could say, besides this, and not without a reason, the opposite too: “Lord, I wouldn’t have got humbled, neither would I have called myself as dust and ashes, if my heart hadn’t been elevated and my eyes hadn’t looked up and I hadn’t walked into the great and wonderful things, from above me”. O, You the Creator and the Emperor! You put awe within my heart when I know the thing of Your wisdom, the mind that has been built up as wise by Your Providence!⁸²³

26. *About the Same Things.*

⁸²² We have here a great paradox: the humbleness is elevation and the elevation is humbleness. In humbleness, the human being rejoices of height and the true height is known only in humbleness. The differences between these two are annulled when these two are real. You live the endless elevation in the endless humbleness, and vice versa. The one who sinks into humbleness, that one sinks in the experience of the most essential reality, namely of the highest reality. The elevation that lacks the humbleness, it is a swelling up lacking the reality’s content; it is a soap bubble. Everything the one who descends from height, out of love, he touches, he feels that up with his height. The Son of God, by making Himself as man, he has made the man as god. Or, in humbleness, one can see the reality in all its greatness and density. The devil isn’t humble, because the devil doesn’t see the all-shiny greatness of God, the greatness of the true reality. The lack of humbleness is caused by a pitiful superficiality, or it brings up the superficiality. That’s why it brings up also a boring monotony.

⁸²³ The most wonderful thing created by God is the human mind. Wonderful is the world, with its objective rationality and with the connection tying all the things objectively. But incomparably more wonderful it is the mind that is the only one capable of becoming aware of this rationality and of gathering all the things in its cogitation; and the mind is capable even of crossing above the world too, to a Mind resembling to the human mind, but a Mind incomparably higher and more powerful.

At the beginning, the mind that turns to God, through grace, that mind is dominated by a state of discouragement. That's why, the human being whom this mind is within, that human being mourns weeping and cries with pain, by crushing the heart as much as possible, and by cleaning, on a daily basis, the heart's addiction, and humbling himself/herself, as it is due, with the whole sadness. By achieving thus, by the grace of Christ, the due cleanness, through appeasement, and reaching with understanding at the understanding's things and by reaching at God and by being elevated into His glory and by tensely looking at that glory, that mind is engulfed by the second discouragement of the understanding, following to the first one, and this second one is much greater, much more having no escape, and more ceaseless. By this one achieves a such strengthened and obvious humbleness that, if he had been able to, he would have made all the people happy, and he regards to himself as at the worst human being; he sees himself with a feeling of his soul, really, as even worse than what doesn't exist by any means. And this is because what doesn't exist, it cannot commit sin, and he sees himself as always sinning.

But, by seeing himself like that and by humbling himself, according to this feeling, he still rejoices much and he gladden himself, but not of himself – because, how could he do that, since he reckons himself as ceaselessly sinning – but of the merciful God Who is closer to him than his own breath, or, to speak more clearly, Who gets out of his heart rivers of heavenly light and inexhaustible creeks of Ghost's wonders, which God pours within him and which fill his mind up with light, and God says him simply: "I am with you" (Jer. 1: 8)⁸²⁴.

That's why, God unveils him, as to a friend, mysteries, in a clear manner, and He fille him up with joy. And this one feels the need for saying the David's words: "Not according to our lawlessness, You have done to us, neither according to our sins

⁸²⁴ When one experiences the greatness and the great mercy of God, it is impossible that the soul doesn't see his humbleness. Or, the humbleness cannot be born in him except out of experiencing the greatness and the great kindness of God. That's why, the own humbleness and the God's greatness are lived together. And, consequently, the discouragement too, regarding the own smallness, and the happiness for being close to God and for His mercy. The closer is felt God, the greater the humbleness is. In the immeasurable depths of the humbleness, God is felt closer than the human being's own breath. God Himself is felt as breathing through the human being in breezes of light and life.

You have rewarded us” and the followings (Ps. 102⁸²⁵: 10); and according to Paul: “By grace we are saved” (Ephes. 4: 13), even though he fulfills the godlike commandments, as it is possible, and he hates all the unjust ways and he strives, as much as he can, not to omit anything that helps to salvation. But the one who knows himself by seeing within himself this feeling and by suffering it, that one still hasn’t reach a true vision, and he still doesn’t shed ceaseless tears, he hasn’t seen yet the unity of the faith, and he hasn’t;’ achieved the knowledge of the truth (1 Tim. 2: 4)⁸²⁶. He doesn’t really see the godlike grace, neither the limit of the human things. And, to say it briefly, he hasn’t reached yet at the knowledge of the godlike and of the human rationalities from within things⁸²⁷. Far from that. This is for God hasn’t created the world for some need of His, but He has created it out of the abundance of His kindness, according to the benefit of the ones whom He has created the world for. God knew what is beneficial to the man, and by knowing that He proceeded, with much care and with measure, by creating what gives the man the possibility to inhabit, and to live, namely by looking at the man’s needs and to a joy according to the man’s measures⁸²⁸.

⁸²⁵ In KJB we have: Psalm 103: 10. (E. l. t.’s n.)

⁸²⁶ The soul’s vision (the contemplation) isn’t therefore, a simple sight, but it is the living of the godlike presence and work within the won being, as source of joy, of light, and of understanding the high mysteries as causing tears of compassion.

⁸²⁷ In understanding the things, and in deeds, there aren’t only godlike rationalities, but there are also human rationalities. Of course, at their basis there are godlike rationalities. The man works with the material provided by God. But the man puts his rationalities too (the judgments, the knowledge) in understanding the things and in using them. The man answers the God’s rationalities with his own rationalities, rationalities which are grown out of God’s rationalities, and the man’s rationalities are conform to God’s rationalities, sometimes more and sometimes less, and some other times not at all. But even in the last case, the man has in front of him the data of God. The one who has reached the soul’s true sight, though, he consciously sees the godlike rationalities of the things and he sets in work the righteous rationalities, the natural rationalities of his rationality, as corresponding, symmetrical answers, to the godlike rationalities. That man doesn’t twist his rationalities and he doesn’t cover up the godlike rationalities.

⁸²⁸ God has created a world on the man’s measure. The man was the criterion adopted by God for the world He has created. But the man is such a being that, by starting from the living in this world that is accommodated to him, he can endlessly grow up into the communion with God, in the godhead according to the grace. God chose a measure: the man’s measure. But God has created the man on His measure too, namely capable of endlessly impropriating the content of His godhead. There was possible for God to choose other measures too, all of them infinitely inferior to God’s infinity. But, on the other hand, all the being which God could have chosen according to other measures, they should have had the capacity of advancing in the same infinity of His, because of not having anywhere else where to advance.

And God created Adam relatedly to the many⁸²⁹. Thus, one can see that we don't lack the land, nor there is something missing to the people inhabiting the earth. The earth has been created on the measure of the low things, and the sky and the sun and the air and the sea, they have been created on the earth's measure. But also, each one of these it has its own measure according to the measure of all the others, from God Who knows all the things in advance, and Who has brought all the things to existence, according to a measured order and power, towards a harmony amongst them.

This is because, if the Creator hadn't started the Creation of the existing things, according to their use, but only in order to show His power, His wisdom, His glory, and His greatness, maybe you would have seen, rather, tens of thousands of worlds instead of only one. Better said, you either wouldn't have seen worlds, as the one you can see now, but some strange worlds, above nature and understanding, having such a diversity of wisdoms and of beauties, whose glory and brightness the soul couldn't have endured easily, but the soul would have left the body because of fear.

God wanted only one thing: that one of making the human being as emperor upon the earthly things and as another god of the things belonging to God. And, according to this, God has brought this world to existence, in order to be easily and in an unmediated manner, used by the human being. This is for some one of the prophets says that: "The One Who has created the earth like nothing and Who strengthened the earth on nothing" (Isa. 40: 23; Job 26: 7); or another: "The One Who stretches the sky as a sheepskin over the higher things" (Ps. 103⁸³⁰: 3). Then, if only by looking at the earth, the earth is shaken by earthquakes, what great the richness of God's power must be? That's why, God has brought to existence all the seen things, only by His Word. And the most glorifies and the best

⁸²⁹ God hasn't created the world for only one man, but for many. Namely for the communion amongst many. For how many? Only He knows, yet. At the end, we are going to know it too.

⁸³⁰ In KJB we have: Psalm 104: 1-3: "BLESS the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty // Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: // Who layeth the beams of his chambers in the waters:"; in ROB we have Psalm 103: 1-4: "Bless, my soul, the Lord! Lord, my God, you have glorified Yourself very. // Into brightness and into great adornment You have dressed Yourself up; You Who puts on the light like a coat; // You Who stretches the sky as a tent; You Who cover with waters the things from above sky; // You Who place the clouds as Your ascension; You Who walk on the winds' wings;". (E. l. t.'s n.)

things, they are preserved for eternity. In order the soul to be able to look at those things, the body is melted down through death, into tomb, as in an oven, and it is created a new man⁸³¹ for new good things, and for new delectations and views. The things we can see now, are like a whatever shadow and, as somebody could tell, as a long dream. If somebody wants to get convinced about this, let him look, if he has the necessary power, at the angels' world, one known with the mind, and there he will see beauty, glory, wisdom, and power, and not only untold ones, but also ones not understood by us, even though that world too, despite the whole its diversity and wonders, it has come to existence through a sole thought of God.

If some of these are the thing of a sole thought, what could have been done if it had been set in movement the whole will, wisdom, and power of God, as they are? But, how could we come closer with our mind, in order to understand what is limitless? This is for the limitless had no edge and where there is no edge there is no movement either, but there is an overflow, to say so, and this is partially, of the work and of the power starting out of being⁸³². That's why, also what the Scripture and the Creation show form the things of God, if compared to the power of God, it is something dark and a small droplet in

⁸³¹ In the Greek text it is simply said that "the soul, in order to be able to look at the future things, it is melted into the tomb as in an oven and it becomes a new man". Directly, there is actually the body melted down. But, because of existing there, due to the cohabitation with the body, some feelings which influenced the soul, these feeling too, by being melted down, they imply a death and a sufferance for the soul too, or some sort of "re-melting" or of restoring the soul too. Actually, these feelings do not vanish without a trace, and consequently neither the soul becomes like a soul that never lived within a body. This is because the seals, or the imprinting of the feelings lived by the soul due to the cohabitation with the body, they still remain within soul. But these traces can be transfigured through the sufferance, through the "cross" which the soul too, he gets through, when getting detached from the body. That's why the soul will again receive a body, which the "co-bodily" feeling the soul is imprinted with, they will be imprinted in the new body too, and those feelings will transfigure the newly received body too. The detaching from the body it constitutes an experience to the soul, and experience teaching the soul how not to grant the "co-bodily" feelings a purely bodily importance and content. This partially explains why without death, there isn't resurrection.

⁸³² This idea is taken from Saint Maximos the Confessor, *Answers towards Thalassius*, 65: "Where there is a border according to the nature, there is a movement too. But once reached in God (the world), it will have, due to the natural monad of the One Who the world has reached into, a stability always in movement, and an identical stabile movement, eternally done around the Same One" (*The Romanian Philokalia*, volume III, p. 439). But the author of the present writing adds to this also the idea of the uncreated energies. In the Unlimited One there won't be a movement from and edge to another, but there will be a continuous overflow of energy, which also the soul will be caught into, in the future life.

comparison to the limitless and bottomless ocean. But, may us be found worthy at least of knowing this droplet, in order us to stretch our mind from the beauty, the glory, and the delectation we contemplate in this droplet, to what is limitless, and by extolling, according to our power, the One Who is endlessly endless and above endlessness⁸³³, let us unite, as much as it is possible, with Him, unitarily, in an above-world state, reached simple, endless, and borderless⁸³⁴ mind, like the angels are, in untold happiness and in the joy and in the gladness of the heart, through the work and grace of the Holy Ghost. Amen.

*28. About the Worker (the Doer) and about the Seer (the Contemplative)*⁸³⁵.

The doer cannot achieve the gentleness and the watchfulness due to the doers, if he doesn't sing⁸³⁶. But the seer (the contemplative) cannot sing, or he doesn't want to. He cannot sing, because of being him under the work of the grace and he rejoices, silently, most often, of a spiritual delectation, gladdening himself with an undisturbed and peaceful heart⁸³⁷. And the seer doesn't want, for he looks at a sole thing and he moves the soul's understanding, in a deep quietude, towards the unchangeable and peaceful meanings⁸³⁸. That's why, the seer needs to deepen himself in working the sight of God with a seer

⁸³³ Saint Maximos the Confessor, *Gnostic Heads*, I, 49; *The Romanian Philokalia*, volume II, p. 140.

⁸³⁴ We are borderless minds, by nature, because never our mind stops to a thought, but it constantly passes over that thought to other thoughts, making a continuity between them. But the mind doesn't have a clear conscience of its indefinite, or of its limitlessness. This is gained by the mind into God. But in God our mind gains also an infinity, one by grace, of course, for it breathes the God's infinity. The whole this vision is characteristic too, to the writing of Kallistos the Katafygiote.

⁸³⁵ This is the old discerning done by the Holy Fathers between the one who still is on the level of the cleaning of passions and of achieving the virtues through deeds, and the one who has reached on the level of the seeing, or of the contemplation of God in creatures, or in an unmediated manner.

⁸³⁶ The singing appeases, or it brings quietude, but it also keeps awake the one who is exhausted because of toils.

⁸³⁷ When reading, by passing from a meaning to another, the mind has a divided work. In contemplation though, the mind sees everything at once, in a unitary act. This gives the mind a truer experience of what God is, as undivided fullness, liken in the living contemplation of a person the mind notices that person more adequately than reading some things about that person.

⁸³⁸ "The unchangeable and peaceful meanings" are those having in them an endless depth, so that the seer doesn't need to pass from one to others, a passing that would bring some worry and agitation.

(contemplative) silence. If the seer reads for a while, that's no wonder to the ones knowing the mind's fickleness and the changing and composite kind of our nature. But we must also know that, after the opening of the sight by grace, the reading remains inferior to the seeing's work. The last one is for the self while the first one is for opening the understanding (seer) way. This is for in no reading the mind succeeds to keep itself undivided. But, in the mind's freedom, that is experienced mysteriously in silence, the mind sees most of the time, unitarily, what differs much from what is divided⁸³⁹.

But, isn't there in the things submitted to the senses too, something that is superior to hearing about those things? This is for the eyes, as one says, and what is confessed by anybody like, are more trustworthy than the ears are. So, as in the things submitted to the senses, likewise in the things known with the mind, to see, or to contemplate something from the things known with the mind, it is much more than hearing about that thing, a fact that happens to the ones who read about it. This is for, as the Samaritan woman, by talking to the real Word, she heralded to the people from her city His godhead, but the Word, due to the richness of His limitless kindness, by going into that city and by finding the city's people worthy of His speaking, those ones were saying that they no longer need that woman's witness in order to know through her description the godhead of the Word (Jn. 4: 42), likewise, the understanding, by confessing the godhead of the Word from within, to the soul and to the soul's power, by the Word's speaking about His things⁸⁴⁰, the soul no longer has time and no longer needs the witness from outside, once elevate by grace, to the seeing (contemplating) of Word's godhead. This is for each one who hears, he must see the heard things. But the one who sees, he doesn't need somebody to teach him what he sees, or what is that he sees, if the one who sees is amongst the ones who truly see and have eyes. This can be seen in the case of Thomas, who though he heard, but because he didn't see, he said: "If I don't see, I won't believe it" (Jn. 20: 25), and when he saw, he immediately shouted out: "My

⁸³⁹ The mind reaches being simple and undivided when reaching to contemplate the limitless One. But then the mind is free too, from everything that narrows it and from the whole need for passing from a limited thing to another limited thing.

⁸⁴⁰ Through the "speaking of the Word within the soul", one lives the presence and the spiritual pressure of the Word, within him, for one feels the need for answering Him with the deeds asked by Him. This is a true "seeing" of the Word within ourselves.

Lord and My God!”. So, the one who didn’t believe before seeing, himself confessed the truth by himself; and what he didn’t have by hearing, he achieved immediately when he saw, and I mean the faith. So, one can see from here too, that between contemplation (seeing) and doing, there is equally much difference as between mind and feeling⁸⁴¹.

29. About the Same Things.

Both the one who is a child and the one who is a fully grownup person, they need milk. But the first one need milk for nourishing, and the second one needs milk for sweeten himself. So, the doer occupies himself with the reading of the psalms, but this the seer (the contemplative) does it too. But the first one does that in order to strengthen and to reassure his soul, while the seer does it towards gladdening himself and especially for getting some resting of the fiery - and extended and springing out tears - movement towards God. This is for, though the ghost from within him jumps above measure and it craves for rather gladdening himself of the godlike rays and to get transformed and to grow up from glory to glory (2 Cor. 3: 18), the composed nature of the body and the clay nature of the heart, they weaken. Thus, the doer tarries in the godlike words for the knowledge and for the teaching from within them; the knowledge of these one is received by the seer (contemplative) too, but in silence, because the things he learns in an untold manner, and what his contemplative power receives, they cannot be told by word⁸⁴². “The silence’s ear will hear, he says, wonderful things”. He said “wonderful” but, what king od “wonderful things” he wasn’t able to tell us. That’s why, he renounced to tell the untold of the things from above word. For that, the godlike word too, it asks me to bless the ones who believed before seeing (Jn. 20; 29), namely the doers, but I consider the contemplative as superior to the blessed ones. This is for, while the doer, though he hasn’t seen, he has the happiness only by faith, what should we reckon about the seer? This is for this one, together with walking through faith, a faith that has been elevated above the

⁸⁴¹ In the whole this chapter, the author wanted to show the superiority of the seer of God in comparison to the one who is in the stage of cleaning himself of passions and of the doing, which the virtues are achieved through.

⁸⁴² So, the contemplative doesn’t always dispense himself of the meanings known from nature and from Scripture. But even then, he sees so deeply in them, that he cannot express in words what he sees and what he understands.

things one should do, he sees the great and wonderful and he suffers ascensions into his heart⁸⁴³ and he is deified day by day, as it is due.

30. To the Man Composed of a Twofold Admixture, the Founder and the Maker of All Things Has Given Him According to His Measure Also a Twofold Suffering and a Joy which I Still Call It as Unique Life.

To the seen part of the man, God has given the whole seen world; and to the thought part, that is the soul, He has given the things understood in the seen creation. But, as the felt part of the man is united with the thought part of the man, likewise through all the seen creation, one can see the thought beauty, as together existing within all the aspect of each thing. And there is nothing meaningless, no matter how small. And this is a very appropriate orderliness. This is for amongst the things created by the godlike Word of the All-Upholder, for the man, nothing should appear as without rationality, as it would have been if the seen part of the creation had been united with the thought part of the creation⁸⁴⁴.

In this case, the body by rejoicing of together-working with the seen things, the (Christian) soul would have remained empty; and the body would have been more than the soul. And this would have been a meaningless thing⁸⁴⁵. Otherwise, where else the soul would have from, in the first place, a life of his own? From God? But this too, it would have been outside the order of the One Who has built all the things with the Word⁸⁴⁶. This is because in such a case, the soul would have been inferior

⁸⁴³ The ascensions or the stages are suffered within the heart of the contemplative, because of no longer being done out of the man's toil, but they are done by the work of the Holy Ghost. But neither the contemplative leaves the faith, because above each stage reached by him, he believes that there are other unreached yet stages, untried ones. But this faith has surpassed that one shown in the ascesis of the deeds.

⁸⁴⁴ It is being affirmed here the rationality of the entire creation. Nothing is in the creation without a rationality, or without a meaning. If that had been the case, the creation wouldn't have been given towards the spiritual growth of the man, one that cannot take place without rationality, or without understanding. Such a creation would have been meaningless. I have translated the sensitive and the intelligible as "felt part and thought part". In reality, there aren't two parts. But, as the Greek text says more adequately, there is a sole reality both sensitive and intelligible, or a sensitized rationality, a rationality that isn't exhausted in sensitiveness.

⁸⁴⁵ The world is rational, in order the soul to be enriched out of all the world's things, and in order the soul to ascend, through all the world's things, towards God.

⁸⁴⁶ If the soul had achieved his content, directly from God, why would have been the soul tied to the body, and by this to the world?

to the being which are separated from the composed things. This is because, as those ones move themselves from within themselves towards God, we too would have been directly moved. But, then, why shouldn't have been us too, moved from the intelligible (thought) things, in order to achieve the joy of the seeing (contemplation)? This would have given us, on one hand, a level equal with the angels' one, but, on the other hand, it would have been against nature that some embodied minds to tend towards the Kind One, equally so to the immaterial minds. This is for those ones (the angels) do not have as outside themselves, their life and their tendency towards the First Good, but they enjoy, starting from them, unitarily, of the godlike rays. But we, though, by being below them, according to our nature, and on the second level after angels, we are elevated, according to our order, towards God and towards His beauty, from the lower levels and, to say so, from the levels which are after the angels' ones, by not taking as beginning towards that, beings separated from matter or, simply, intelligible (thought). This is for it is characteristic to the angels to start their stretching towards God from themselves. But we are moved firstly through rationality, from the composed to the simple creatures (angels) and then we cross, through rationality, to the uncreated ones, according to the nature, as I said. And thus, we are elevated unitarily towards ourselves and towards God⁸⁴⁷.

⁸⁴⁷ This is a good argumentation of the fact that the body is important to the soul. The body has a rationality tied to the rationality of the seen world. If our rational soul hadn't been within the rationally constituted body, tied to the rationally organized world, the soul wouldn't have been able to ascend, through thinking, towards God. This is because the soul is not made capable of directly ascending towards God, as the angels are. But the fact that the soul ascends towards God through the rationality of the body which the world's rationality is tied to, it doesn't deem the body as inferior to the angels, for the soul is elevated on this way, as the angels do too, towards God. If the soul hadn't been into body, it wouldn't have been able to ascend towards God, and therefore the soul would have been inferior to the angels. This is for the soul would have been asked to ascend towards God as the angels do, but it would have lacked a way of ascending. Therefore, this invalidates the opinion of some Orthodox theologians that the human soul can place himself, through the mind, in direct contact with God, unlike the teaching of the scholastic theology (M. Lot-Borodine, *Anthropologie théocentrique* in "Irénikon", Janv.-Fevr., 1939). The differing from the scholastic theology it consists of something else: according to the Patristic conception, the soul ascends towards God, to experiencing God, and the soul doesn't remain constantly separated from God, through the creation's wall. In the Holy Fathers conception, the soul enters the communion with God, but the soul does that as enriched with the whole content of the virtues and of the judgments gained by the soul within world, though those must be brought to a unity of a great complexity. For the growing up has a moral character too, the body's rationality, as tied to the world's

That's why, in order to rejoice with our mind and in order to live according to ourselves, and in order to ascend towards God, we must firstly contemplate in all the things submitted to the senses, the meanings spread within them, as existing together with the seen things.

But the doer cannot do this, or he doesn't want to. He cannot do it because he doesn't have an adviser or a writing to show him that. Or he doesn't want to, because of even having those, he doesn't trust his neighbor due to his pride and cunningness, and he remains deprived of tasting those meanings, because of reckoning the things said by the Scripture as enough to him, in order him to be guided by them, and he uses the creation in a limited manner, only in order to serve his body, and he reckons that this is enough for the good faithfulness, and he doesn't look for anything else⁸⁴⁸. And the contemplative, by picking up from the seen creation the unseen aspects, and by being in together-speaking with the Scripture's ghost, he steps with a happy step towards the detached beings (from the matter) and by looking at the brightness of their greatness, he crosses, by grace, and joyfully, beyond those beings, and he moves himself to the uncreated meanings of God. And, by delighting himself with the endlessness and with the seeing of those ones, as much as it is possible, he advances in an untold, unitary, and above-world way, towards the ray of the godlike beauty. And, rejoicing as it is due, in awe and in an above-world way, of the untold beauty and of the all-luminous brightness, in a unitary and unified state, he no longer knows who he is, because of his joy and of his bewilderment, and he received the overflow of the endless godlike joy and he describes, out of a plentiful feeling, through words and letters, to the doer too, the road leading towards truth.

31. About the Impartation with the Holy Ghost.

rationality, it must be understood as a means of moral education too. When such an education doesn't take place, it means that the rationality isn't correctly noticed and applied.

⁸⁴⁸ There a dry, withered people, who do not reckon the world as being anything else but a means for satisfying their body's earthly needs. They don't realize that the soul is connected to the world through the mediation of the body's needs, on an even higher purpose: for the enriching and for the spiritual growing up and therefore in order the soul to be elevated towards God. How could have been, otherwise, elevated the soul towards God? If that had been the case, the soul would have been within body only for the body's benefit. And that would have led to the soul's denial.

But, do you know what is that that overflowed within the believers' hearts and what is the sign of the overflow? It is the Holy Ghost, overflowing from the Father through the Son and He fills up the entire world; Who overflows within each believer; Who is shared without suffering and Who is imparted without one being able to take Him into mastery⁸⁴⁹.

And sign of this impartation, or of the overflow within us, it is that we desire Him into the poverty's humbleness, and the painless and always flowing tear, and the whole and non-liar love for God and for our neighbor, and the joy from heart and the gladness for God, the long-suffering in what we owe to suffer, and the gentleness towards everybody and, simply speaking, the kindness, and the mind's union⁸⁵⁰, the sight and the light, the hot and always moving power of the prayer and, to say everything, the lack of worry for the perishable things, by keeping in mind the eternal things. "How wonderful are Your things, God!" (Ps. 103: 25⁸⁵¹). "Truly extolled things have been told about You, city of God" (Ps. 86: 2⁸⁵²), namely faithful heart!

32. The great council (plan (E. l. t.'s n.)) of our God and the kindness of the love for people, one above-nature and not-understood, of the Father, council which you have heard speaking about, and which Christ came to bring it on, by making Himself that council's Angel (Isa. 9: 6), for his overwhelming kindness and love, one above the holiness's meaning, for our mankind, it is the council which the rationalities of the seen things are gathered together through, in a sole concentrated Rationality (in a sole Word), which God has promised to give it (Him) to us⁸⁵³; this council won't ever cease to

⁸⁴⁹ "He is overflowed without suffering (απαθός)", for there isn't produced within Him any cutting and for He isn't forced by anything from outside Him, to this sharing. "And He is imparted without being one able to subjugate (ασχέτως) Him", for He isn't forced to enter or to be in some relation with something else, as the creatures are amongst themselves. The air, and the water, they are shared to the people for they are forced, by the laws which are intrinsic to them, to be everywhere, namely within man too. "The Ghost blows, though, wherever He wants" (Jn. 3: 5). This shows the Ghost's traits as Person.

⁸⁵⁰ It is very often highlighted in this writing, the unit the mind must reach at, in order to see God, or that the mind reaches at when seeing God. When the mind's attention is stolen by many things, it means that it isn't uphold by God.

⁸⁵¹ In KJB we have: Psalm 104: 24. (E. l. t.'s n.)

⁸⁵² In KJB we have: Psalm 87: 3. (E. l. t.'s n.)

⁸⁵³ Jesus have made Himself as the Angel or the Herald of the great council (plan (E. l. t.'s n.)) of God for us. This is for, He as the Rationality of all the created things, or as the speaking

amaze you, and to fill you up with joy and with experiencing the peace.

33. If you know the target of the godlike greatness, for us, and the things done by it between us and God, you will understand what God wants regarding us, and where and how far our things are from the due ones. And this will be cause for your sadness, a loving of God sadness, a sadness full of true humble cogitation.

34. About Seeing (Contemplation).

The one who cogitates at all the God's things, knowing those things through views of the understanding, he will find, without any doubt, as springing up within his soul, three virtues, which all the holy writings and books urge us to achieve: the faith, the hope, and the love (1 Cor. 13: 13), which are the end, or better said, the foundation of all doer and seer virtues⁸⁵⁴. This truly is that holy trinity from within us, which we are united with the Holy Trinity (the Threefold God) through, by getting us close to the Holy Trinity, like some angels.

35. About Another Seeing (Contemplation).

The healthy mind usually sees three trinitarian orders of mysteries, around God: personal, natural, and that one following to the natural one. The first trinity gives to the mind, as a gift, the possibility the mind to discover it, especially out of the Holy Scriptures. The natura trinity is contemplated also out of the understanding of the creatures. And the trinity following after the natural trinity, it is known also out of the rational truth. The mind, by entering the first trinitarian order, or, more properly

Word of all words which He tells us through the rationalities of the created things, He must bring too, the mode and the power which the rationalities or the words of the created things to be gathered within Him through, for He is their Rationality and Word. This is for, in accomplishing this unification it consisted "the eternal council of God" regarding the Creation (Ephes. 1: 9-10). This reunification produces its effect in each one of the ones who welcome Christ, for the everybody's unity represented by Him, and His power of reunification, they are placed within us as a power for uniting ourselves with Him and with all the things. Each of us becomes the bearer of this unitary Rationality of all things.

⁸⁵⁴ In love one meets all the virtues: doer and contemplative. This is for that one who loves he penetrates within another and he loves that one. But, that one who still have a shortcoming in the moral state of his soul, that one can't truly love somebody. In order to love, you must believe, and endure, and restrain yourself, and humble yourself, and combat your own egotism through on all ways, and to hope in gaining the another's love.

speaking, the mind by aiming to the first trinitarian order, the mind encounters the unapproachable One, but not in a simple mode. By aiming towards the second trinitarian order, the amazed mind finds a joy united with the wisdom. And by entering the third trinitarian order, the mind truly penetrates within the darkness where God is, and the mind becomes totally simple, endless, and borderless, in an imageless and shapeless state⁸⁵⁵. And when the mind looks at all these three trinitaries, the mind sees them as like a tenth order, which, as the truth's heralders say, it is inhabited by the whole fulness of the godhead (Col. 2: 9)⁸⁵⁶. Then the mind will truly look at the peace, a peace that surpasses all the minds in the supreme consummation of the seer grace⁸⁵⁷.

36. About Another Seeing (Contemplation).

And again, by dividing further, the mind sees (contemplate) mysteriously, in the Christ's – the springing out of peace gift -, three states of feeling the Ghost's grace: one above world, one around the world, and one in the itself⁸⁵⁸. When the

⁸⁵⁵ One can know the Trinity not only by reading about the Three Persons in the Holy Scripture, but also by contemplating the Trinity's one nature, in creation and in the Trinity's energies, coming within us. This is for both in the Trinity's nature and in the Trinity's energies, are present all the Three Persons. But the one who lives within him the uncreated energies of God, he is above the knowledge about God that can be achieved by reading the Holy Scripture or by rational deduction out of nature. That one is elevated to the untold (apophatic) experiencing of God, an experiencing that can be called as darkness. In this case, the mind, by knowing God not out of many and limited meanings from the Scripture and from nature, but in a superior to them way, and the mind too, it no longer has a state imprinted by images, but it has been elevated to the imageless state, to the borderless state, a state corresponding to the One Who is borderless and endless, and the mind experiences Him. This theme is insistently presented in the Kallistos Katafygiote's writing that follows after this one.

⁸⁵⁶ In the embodied Christ are present all these three trinitarian orders, as in some kind of a tenth order, which the whole fulness of the godhead – that came to us bodily - inhabits in. This is for in Christ there is the whole Trinity of Persons, there is Their nature and there are Their godlike uncreated energies.

⁸⁵⁷ In Christ Whom it has descended to us in, and Whom it has united in, the fulness of the godhead, with our nature, it is forever made and incorporated the peace between God and creature, the peace amongst all the things, a peace that exceeds all the minds. That's why we have in Him the consummate grace.

⁸⁵⁸ The mind feels the peace's grace as springing out of Christ, as a, above-world grace, a grace reconciling God with the world, as a grace surrounding the world, as a grace placing itself amongst all the things and connecting them to one another, and making peace amongst them, and as a grace making peace within the man himself. There is a last trinitarian unity shown in the connection amongst these three kinds of peace.

mind is in this trinitarian unity, or in this decade⁸⁵⁹, or in the consummation of the seeing, the mind sees how the three centers of the godlike love, they commit, through the good grace from within soul, and through the mysteries filled up with it, and the mind is filled up with light concerning those mysteries, and the mind rejoices and it is filled up with brightness. Consequently, the mind returns, at its turn, into the Ghost, consummately, the soul's power of love, towards God, and it moves this one, as much as it can, towards the godlike love, as it starts from now to love God, as it is due. And it ascends, and it advances into love, and it attaches itself to the love, and it strives, as much as it can, to fulfill the commandments. And it strives, with the help of the grace, to find out the way which it could be widen and consummated in, the love of God within the mind. Then, God and the mind become, in a wonderful manner, one Ghost. This is for God is, when He is welcomed, spiritually within the mind, and the mind is, by entering, within God⁸⁶⁰. And the mind limpidly sees what Paul said: "And the one who attaches himself to the Lord, that one becomes one Ghost with Him" (1 Cor. 6: 17). Then God becomes illumination to the mind, and luminous light, and love; and the mind gladdens into God, rejoicing of the unique illumination of a threefold luminous light, being filled up with peace and resting, with awe, in Christ, as it is due.

37. About Another Seeing (Contemplation).

Either are told by somebody who wants to tell them, or they are thought at, either they are seen by the contemplative mind, five are the rationalities (the meanings) regarding the embodied Jesus: that one of the glory, that one of the love, that one of the grace, that one of the peace, and that one of the resting.

The rationality (the meaning) of the glory is known through bringing to existence the seen ones and the thought ones; this is for "through Him have been made and without Him nothing has been made of what has been made" (Jn. 1: 3), be it

⁸⁵⁹ We think this is logically continuing the ascending chain of: monad, triad (trinity) - decade; and it doesn't name here a period of ten years, or of three days etc. (E. l. t.'s n.)

⁸⁶⁰ The union between God and the soul, it is done through an act of welcoming God, in order Him to dwell within mind through the Ghost, or spiritually, through an act of mind's entering within God; God descends, and the soul ascends; God deigns, and the soul prays, and receives, and strives himself.

ages and the ones from within ages⁸⁶¹, namely all the adornments from above heavens, and all the more above the temporary things. And greater than this, it is the glory had by the One Who is of one nature and Who sits on the same throne with God-the Father and with the Ghost, by being “the image of the unseen God” (Col. 1: 15) and “the brightness of His glory” (Hebr. 1: 3), having by nature “all the things had by the Father” (Jn. 16: 15); for this, He is “into the Father and the Father is into Him” (Jn. 14: 10).

The rationality (meaning) of the love one can see it in that that “the Word have made Himself body and He dwelled into us” (Jn. 1: 14). And the rationality of the grace, one can see it out of the overflow and out of the gift of the life-maker Ghost within us; this is for “out of His fullness all of us have taken, and grace upon grace” (Jn. 1: 16). Of the peace, for He has become herald of the peace “of the close ones and of the far ones” (Ephes. 2: 17), “making peace” (Ephes. 2: 15), and “reconciling the ones from heavens with the ones from on earth” (Col. 1: 20); that’s why, the Father too, He has elevated us and He has placed us, together with Him, into the heavenly ones” (Ephes. 2: 6) into Christ.

Finally, of the resting, for through Him we have doubtlessly become inheritors of God, and there is no greater worthiness than that, neither there is one equally overwhelmingly above the infinity⁸⁶². Thus, by being advised by the five mentioned rationalities, the mind sees (contemplates) into Ghost and into Truth, in the One Trinity, three united rationalities as wonderful end of the unique purpose⁸⁶³. So, the mind advances towards shown apparitions⁸⁶⁴ of God and towards godlike

⁸⁶¹ “The ones from eternity (από την αιωνιότητα), it means the atemporal state of the angels, but it isn’t that eternity without beginning, of God.

⁸⁶² Saint Gregory of Nazianzus and Saint Maximos the Confessor, they reckon God as a Person above His features, features which are, as well, infinite. Reached in that infinity, we will rest, for not having where to advance any longer, or what to aspire to. But only by achieving the peace with God in the life from here, namely the quietude due to the absence of the sins, we will reach to the resting into the infinity of the life and of the love of God, into the future life.

⁸⁶³ The target or the end of all the ones who live in ascesis, into God, it is the resting into the love of the Holy Trinity. This is for the Holy Trinity is the cradle of the supreme love. Into the Holy Trinity all the things reach to that unconfounded unity of theirs, as one in unconfounding (unmerging (E. l. t.’s n.) are also the Persons of the Holy Trinity. This is characteristic to love” to unite all the ones who love one another, consummately, but without confounding (merging (E. l. t.’s n.) them.

⁸⁶⁴ Seen epiphanies. (E. l. t.’s n.)

understandings in the living appropriate only to God, as much as it is possible, through love, through restraint, through taking vigil, through reading, and through prayer, through a humble and obedient thought, and with untold righteousness, and not weakening, by any means, the taking heed and the fear united with it. And thus, the mind is imparted, in an untold mode, with many and very bright gifts of the Ghost, into holy love, into the heart's joy, in that above-nature peace, and in the good things truly accompanying those ones, and which serve as holy dwelling place and as new inheritor of God and, in the same time as God, by God's will and by His grace.

38. Interpretation of the words: "God said to Abraham: by multiplying I will multiply your seed", and the followings (Gen. 22: 17).

That's why, when I look, with the peaceful eye of the soul, at God-the Man, namely at the Lord, through the-life-maker power of the Ghost, and when I obviously remember the five rationalities regarding Him, which I have spoken about, I see as wonderfully accomplished the promise made yore to Abraham, by the embodied Word Who said: "By multiplying, I will multiply your seed as the stars of the sky and as the sand of the sea shore" (Gen. 22: 17). This is for, by remembering the word: "Into your seed will be blessed all the nations", Saint Paul adds that through seed one must understand Jesus (Gal. 3: 18). And, actually, it is as appropriate as one can get, we to understand through the multiplied seed of Abraham, our Lord Jesus. This is for Christ Himself is the only supra-abundant due to the union between the godhead and the work; and He is limitless for His seize and impenetrable for His multitude, and He is multiplied in truth, in His quality as God of the graces, like the stars of the sky and like the sand on the sea shore; He is also from the nation of Abraham, as descending from that one. And God didn't say the same things about Ismael, for this one wasn't the son of a free woman (Gen. 16: 1 and the followings). But: "in Isaac, He says, a son will be called to you" (Hebr. 11: 18). But this wasn't said either about Israel. This is because Israel didn't reach such a great multitude, nor all the people on earth, as Lord Christ Who has been taken (according to His humanity) by God-the Word from the seed of Abraham and He has become a sole

Person as Man and God⁸⁶⁵. Neither the peace has a border in Him (Isa. 9: 7); and His judgments are a bottomless deep (Ps. 35⁸⁶⁶: 6); and untraveled are His ways (Rom. 11: 33); and the power and the wisdom and all the godlike one around Him are limitless or limitlessly limitless⁸⁶⁷. Into Him unseen nations have achieved, in a wonderful way, the blessing, and such a great multitude have found, in a bright mode, the end of the consummation standing before them⁸⁶⁸.

But it wasn't appropriate to God, neither it was necessary Him to promise to the Patriarch that He will give him as gift, the grace of multiplying the people out of sees (bodily). This is because rejoicing of such things is pagan and rude. And to a man cogitating at the good things, as Abraham was – and such a loving of people as that Patriarch was – it has been characteristic to him to love God with the whole his soul and to rejoice of the much desired knowing and seeing Him, and by this to receive the abundance of meanings and views and illuminations and to multiply himself according to them, in a worthy of God manner. Like so it becomes Moses a worthy to be noticed prayer, in order to see God showing Himself to him into knowledge (Exod. 33: 13 and the followings). And the more he saw, as he was reckoned as worthy to see, the more he multiplied (he became more); and it was coming to him such a multitude of knowledge, so that he was unable to tell it out. And Solomon was given by God with such an overflow and multitude of wisdom and of knowing the creatures, like the sand from the sea shores (3 Kings 2: 35), so that he was more multiplied than all the people from then.

⁸⁶⁵ Christ's humanity has in itself a plenitude like neither all the people on earth would have. In Christ is has been multiplied the most, the human seed of Abraham. And out of Christ's humanity it will be able to multiply endlessly and forever the humanity of all the people.

⁸⁶⁶ In KJB we have: Psalm 36: 6. (E. l. t.'s n.)

⁸⁶⁷ Saint Maximos the Confessor, *Gnostic Heads* I, 49; *The Romanian Philokalia*, volume II, p. 140. The person is of infinite times infinitely above the infinity of its traits. All the pantheistical infinities are nothing in comparison to the person's mystery, even be it about the human person. This is for the person can comprise them with the mind, whilst the person, even the human person cannot be comprised with the mind. Even the less can be comprised the Person of God. But by belonging to God's Person, His features and powers have too, an infinity above infinity. The Christ's humanity, by being worn by the Word's Person, it participates too, in His Person, to the limitlessness of His Person.

⁸⁶⁸ The peoples find their consummation and the power for their endeavors for their committing, into the Christ's humanity. This power if exercised out of it also as an attraction upon us and as a strengthening of ours.

If somebody cogitates, he will very easily know how God multiplied the man, or the seed of the man who has been gifted with grace by God. This is for God rejoices too little of the simple multiplication of the people. God rejoices of the wisdom and of the soul's spiritual power of knowledge, and of the other many in number godlike virtues. All of these has been had, abundantly, by Lord Jesus, the seed of Abraham, Whom the whole fullness of the godhead dwelled into, bodily (Col. 2: 9), and He surpasses the content of any multitude, on an endless measure, and out of Whom is everything that exist and all the multitudes. In this fullness are also "the treasures of the knowledge and of the wisdom hidden into Christ" (Col. 2: 3). This multitude truly is a gift worthy of God and a totally special gift, promised by God, appropriately, to His special friend.

See, therefore, in Jesus Christ, the true and endless multitude from the five rationalities, which I spoke about, before. Firstly, out of the glory from around Him one can intuit the godlike glories of the godlike nature, characteristic to Him, for He is true God; they are reckoned by the Holy Fathers as being limitless, because of their size, and they are reckoned as impenetrable because of their multitude. Then, the aspects of His relation as Son with the Father and the aspects showing His true of-one-beingness with the Father; the ones of the union with the Ghost and the overflow of the gifts which millions of people are imparted with, and maybe the whole world, without those gifts to diminish. Then the ones of the oikonomia into body and all the ones which were until then, and after that, untold and above number, which all of them, to say it briefly, they start out of His glory. Then the ones of the love and of the grace, of our peace and resting. If somebody will see all of these, as much as it is desirable, he will find out that Jesus Christ, the seed of Abraham, He is hiddenly multiplied more than the multitude of the sky's stars and more than the sea shores' sand. And he will praise, as it is due, by extolling this so great promise, above all things, wonderful and mysterious, of God, worthy only of God alone, for He is the source of all gifts, a promise given to His friend, chosen from amongst all people, and fulfilled towards the common overwhelming happiness of the mankind and especially of the believers. Glory to the One Who deigned this multiplication to be done. Amen.

39. Interpretation to: “Praise the Lord, my soul” (Ps. 145⁸⁶⁹: 1).

“Praise the Lord, my soul”, the Lord from the heaven of heavens, who has the light as His being. Praise the Lord into the heigh ones, into all His angels and into all their powers. Praised it is very, His power, and His wisdom, and blessed it is the holy name of His. Praise the Lord for the ones from above waters and for the light from above them; for the sky’s strength, for the sky’s order and for its wonderful stretch; for the air that enwraps everything; for the sun, for the moon, and for the stars; for their glory, and beauty, and diversity, for their setting up and for their movement, for their being made of fire and without material matter, this being the most fearsome thing; for the day’s light, for its ceaseless changing, which it leads through, all the things from within world. Praise the Lord, my soul, for the contradictorily intertwining of the great four irreconciled natural elements of the universe, out of which is springs the wonderful peace and the good steadfastness, namely of the water, and of the fire, and of the air, and of the earth. Praise the lord for such a quick flight and for the diversity of the birds, for taking care of them, for their life and behavior; for the sea and for mastering its power, reined by the thin sand placed on the shores. Praise the Lord, for all the creatures crawling into the sea, endless in number, in thousands of species, sizes, features, behaviors, and instincts, or habits, and of their powers and works. Again, praise the Lord in peace and in awe, for the fastness which the sea brings with, all the means necessary to man’s life. Praise the lord, joyfully, also for the beasts moving and crawling on land, many and countless according to their kinds; but also, for the trees growing up on the land, fruitful or fruitless, unimaginably diverse, even when they belong to the same variety; for the plants, for the cereals, for vegetables, for the ones of a good fragrance, for the ones who help heating up, or cooling down, to moisture, to draught, differing according to the very diverse rationalities, in a way that overwhelms the whole rationality, for the waters shedding in a very diverse ways, for the rains, for the snowfalls, for the hails, and for the thunders and lightnings.

For these ones, therefore, and for the ones like these, praise and bless the Lord, my soul, for His unfathomable power, for His untold wisdom, and for His impossible to tell glory. This

⁸⁶⁹ In KJB we have: Psalm 146: 1. (E. l. t.’s n.)

is for the seen things have been made for you, by such a Maker, out of the untold love He has for you, in order you to survive amongst these things, in a due and rational manner, and you to mirror, the glory and the wisdom and the power of your so much-loved Maker Who has given even His only begotten Son for us (Jn. 3: 16), and Who has made Himself man, on a new way, a wonderful and above-mind way.

40. About another seeing (contemplation).

What was thinking at (for we have to say it like this too), the power from above-the-power, of Your mastery, you Master from above being? And what have you decided (if we have to say this too), You all-wise Emperor? And what have You wanted, through unfathomable benevolence, You the all-good God? And what have You done, out of Your infinite love, You All-Upholder Lord, in the care of Your untold kindness for us, You the All-Extolled One? Glory to Your infinite kindness, which You have shown through Your taking care of us, with unfathomable and borderless wisdom and power, You the One unfathomable in all aspect! I am going to tell too, together with the pious David: “How great have become Your things, Lord; Your thoughts have become deep very” (Ps. 91⁸⁷⁰: 5). For I look in an understanding manner, into Ghost and truth and behold “full of glory is the house of the Lord” (Isa. 6: 1). And by looking, as it is due, I see myself as the house of the glory of the Lord, full of glory and of grace, in untold resting and in untold and eternal peace. And, rightly so, You totally amaze me and I am pricked and wounded by the pins of the godlike love and I am burning for the love’s heat, in spiritual joyfulness, and in above-world happiness and gladness.

I see myself as filled up with the holy light from the heart, through the gift of God, as an unquenched candlestick of the Ghost, if I may say so⁸⁷¹. An so I am introduced into the rationalities of the creatures and I see the rationalities of all

⁸⁷⁰ In KJB we have: Ps. 92: 5: “O Lord, how great are thy works! and thy thoughts are very deep.”; In ROB we have: “How great have become Your things, Lord, totally deep are Your thoughts!”. (E. l. t.’s n.)

⁸⁷¹ The “seeing” mentioned by the authors in these chapters is “understanding”, but it isn’t simply a theoretical “understanding”, but it is the understanding experience of a real state, of a penetration of the entire human being, by the godlike and loving presence. The light that firstly appears within heart, due to the ceaseless prayer, it spreads within the whole seer’s being, full of the warmth of the love for God. The entire seer’s being becomes a candlestick of the Ghost.

things united into a sole mysterious Rationality, and I see all the saying of the Scripture coming to an end into this Rationality⁸⁷². And many mysteries are unveiled to me as gathered in that unique Rationality and shown through that Rationality to the ones who see into Ghost. That Rationality is the great plan of God⁸⁷³ (Isa. 6: 1), which, by looking at it, David sang about: “The plan of the Lord remains forever, the thoughts of His heart from generation to generation” (Ps. 32⁸⁷⁴: 11). This is for nobody will impede the Lord’s plan (Isa. 14: 26-27). Not out of this teaching is Him known and has Him given this plan further, but out of the spiritual grace springing up from hypostasis⁸⁷⁵, grace that lightens the mind into truth and that makes the mind able to see the things from above the world.

“Who knows the power of Your anger, Lord, and Your wrath could be counted out of Your fear?”, said the godlike Scripture (Ps. 89⁸⁷⁶: 11). But the spiritual wisdom speaks within me: “Who knows the power of Your love; and could one count the love out of Your things?”. “Wonderful are the things of Your love, Lord; my soul knows very. Wonderful has become the

⁸⁷² The author shows how one passes from contemplating the rationalities from within things and the Scripture’s meanings, to that one and full of mystery Rationality. This passing is being done practically, and not theoretically, through the love that comes as luminous light of the Ghost, through the heart. All the things’ and of Scripture’s rationalities, they are seen as a sole thought, of great complexity, as a sole loving word of the Word comprising many words, as rays of the same love speaking and communicating loving thoughts. All the things are filled up with the light of that all-comprising and loving thought of the Word-Person, that fills up the seer too. Between the thoughts manifested by the Word through nature and through Scripture, there is no separation. All of them are gathered together in the same unique thought and in the same unique love of the Word-Person. The unique Rationality, though called as rationality, it is mysterious, for it is personal, and for it reveals a supreme Subject, a Subject springing up other and other rationalities, endlessly, and not only rationalities, but also signs and acts of the love.

⁸⁷³ The unique Rationality is “plan” of God, for it is thought and expression of the supreme Person; it isn’t a standing by itself impersonal rationality, because that it is impossible to think thing.

⁸⁷⁴ In KJB we have: Psalm 33: 11. (E. l. t.’s n.)

⁸⁷⁵ “ἐκ Χαριτος ἀνυποστατου”. This expression is often met also in the previous writing, that one belonging to Kallistos and Ignatius. This expression shows that the grace has its source in the godlike hypostasis or hypostases, and it isn’t an impersonal and self-standing power, nor is a man’s subjective state. The grace is the grace of the godlike Person.

⁸⁷⁶ In KJB we have: Psalm 90: 11: “Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.”; in ROB we have: “Who knows the power of wrath and who measures Your anger, according to the fear of You?” (E. l. t.’s n.)

knowledge” (Ps. 138⁸⁷⁷: 6) of Your love. Who could look at it, in its entirety? It doesn’t overwhelm only through its dimension – for it is stretched for infinite time infinitely⁸⁷⁸, but it is also untold through its diversity⁸⁷⁹. This is for it starts from here and from there, with a borderless wisdom and with an equal power, o, You All-Kind Lord, for You are a unit according to Your nature, power, and work, but You are Trinity through Hypostases and through persona features.

Blessed are You Who blessed us into all the spiritual blessings (Ephes. 1: 3), into the Person of our Jesus Christ⁸⁸⁰, into Who You have elevated us and You have placed us together with Him tin to heavenly ones (Ephes. 2: 6), above all Principalities, Masteries, Powers, Dominions, and above any name that is called in this eon or it will be called in the future eon (Ephes. 2: 21), making us together inheritors with Him, and entirely inheritors of Yours, Trinity of a sole God, by giving us in a wonderful way, ell the things under our mastery, the ones from heavens and the ones from on earth; into Christ Jesus Who we have been corrected through, out of the one-being Word, with His grace, we the earthlings. O, overwhelming and wonderful love! We are made partakers to Your gift, God in Trinity and Word of God. Truly extolled are You, Lord Who has made us partakers to Your above-understanding nature. Truly You are untold, and non-comprisable are the things You do and overflowingly untold is You love for us.

41. Blessed is the man whose understanding feeling⁸⁸¹ has flourished out of the quietude crossed through by rationality and who, to say so, has come back to himself and he lives out of

⁸⁷⁷ In KJB we have: Psalm 139: 6: “Such knowledge is too wonderful for me; it is high, I cannot attain unto it.”; in ROB we have: “Wonderful is Your science, and above me; it is high and I cannot reach it.”

⁸⁷⁸ The godlike love is overwhelming, right because it is impossible to describe its quality, or because it is infinitely infinite, namely for its sweetness, for its warmth, and for its strengthening power.

⁸⁷⁹ The love of God gushes out from everywhere, from all things and circumstances, being shown in all ways.

⁸⁸⁰ “Εν τῷ προσώπῳ ἡμῶν Χριστοῦ Ἰησοῦ”. One could understand from here also “in Jesus Christ’s, our face”. By blessing the human face of Christ, God has blessed, in Christ’s face, all the human faces. This was said by Cyril of Alexandria. Christ, by making withing Himself, the Father’s human face to be loved, the Father loves in Christ’s face, again, all the human faces.

⁸⁸¹ This is understanding and feeling, for it touches a full of meanings reality, which it doesn’t fully understand, and not from distance, but by contact, through experience.

the instilling and of the influence of the Ghost⁸⁸². That is the fruit of the healthy cogitation through grace, a cogitation that straightens the soul's feelings, and it elevated the mind, and it easily changes the heart, when ascending, by flying, at the godlike ones⁸⁸³. But the returning of the understanding feeling to itself, without the quietude achieved theoretically and without the cleanness of the heart through grace, it is more impossible than a man to float through the sky. Having with it, in your heart, God, and seeing God through it, it is easy and useful. But its absence is like forgetting about God, or, without it, thinking at God is rather a nescience and a non-seeing of God, that being a seeing and a knowing of Him⁸⁸⁴. The one who has found out this godlike feeling, out of grace, he has found - one could say - God. He no longer needs words, while staying next to God, and he better chooses to liturgize to God. He embraces the silence, or better said, he keeps his silence even without wanting to. The Ghost of God dwells within him. Out of him it springs a love, a peace, and a spiritual joy. He lives a changed life, in comparison to the average and common life⁸⁸⁵. He gladdens himself of God

⁸⁸² The "understanding feeling" has come back to itself, trying to understand itself and, in the same time, trying to experience itself. Namely, the subject who understands, and who - by understanding - he experiences the realities, he turns back towards himself, trying to understand on himself and to experience on himself. But because he no longer is an object like the things from outside, but he is a subject springing out countless understandings and experiences, he perceives, on himself, as indefinite. By this he existed the narrowing which he has been imprinted with, by the object's images and meanings. But he cannot persist in experiencing his indefinite character except by being kept in this experience by a power that is superior to his power, by the breeze of the Ghost Who is a Subject too, but the Ghost is infinitely more accentuated Subject than the man is. In the indefinite depths of the *self*, the human subject perceives the Ghost's breeze coming from above, a breeze that strengthens the human subject too, and that makes him an even more obvious subject.

⁸⁸³ Immediately that the cogitation has ascended, through the created things, at God, immediately that is has flown on the other plan, the plan of the supreme personal mystery, it has appeared the feeling or the understanding experience of God. But the experience of the godlike mystery take place in the same time with the sinking, through this understanding experience, in the own indefinite - but still of personal character - self. This one is found out as full with the godlike personal infinite.

⁸⁸⁴ Without the understanding feeling or experiencing of God, the thinking at God it is rather a non-knowing Him, for it is a speculation done from distance, a speculation not knowing His power by experience, but it remains a simple notion empty in content, or a created content, built up by us, and infinitely stranger from the reality of God.

⁸⁸⁵ It seems to me that I've just heard Heidegger, who asks the man, in his writing called "Mann", to get out of the dull, general, and impersonal living. But the love which the mentioned writing speaks of, it shows that the getting out of common, it doesn't mean getting out of communion, which Heidegger didn't even know about. This is for the communion relations with others are profoundly personalist.

and his understanding eyes see the understanding light. His heart bears a fire within. Together within Him are the simplicity and the unchangeability, the limitless and the infinity, the non-beginning and the godlike eternity, accompanied with awe⁸⁸⁶. Ceaseless tears spring out of his eyes; and nonetheless, out of his heart flows spring or living and godlike water⁸⁸⁷. He is unitarily and entirely united with what this understanding feeling experiences and he is surrounded by the light of the unique candlestick, and is delight himself with an above/world delectation, and he is full of enthusiasm and of joy, wondering and getting out of himself, while fearfully looking at God. The one who has tasted, he will understand and he will praise - with the most righteousness – the above-being God, most high, imageless, without quality, without quantity, simple, shapeless, endless, borderless, non-comprisable, untouchable, unsee, untold, uninterpreted, without beginning, eternal, uncreated, unbroken, ununderstood, impenetrable, above-power, above-kindness, and above-beauty. To Him it is due the glory and the praise, forever and ever.

42. About the Godlike Illumination.

You, Lord, for You are the wisdom of the poor in the righteous-understanding, You said: "Come, eat My bread and drink the wine which I have prepared for you" (Prov. 9: 4-5). Therefore, by trusting Your untold love for people, I am coming, Lord, for I am truly poor in understanding, and for I am wrong in my deeds, and I pray You: Give me Your gift, You the All-Merciful, as for food, and Your Ghost as drink. For this is, doubtlessly, Ghost and light. That's why I say Yours, for the ones who bear the Ghost, they bear the light⁸⁸⁸. Thus, when the

⁸⁸⁶ This one lives not only the simple eternity or the lack of end lived by angels, but he lives also the eternity and the lack of beginning of the godhead. This is for he no longer knows when he has been existing from. He is beyond time. By being into the infinity of God, he no longer has to change himself, by passing from something else to something else. Though, in this there isn't a monotony, but there is a continuous awe. This is for the infinity is so rich, that it appears in the same time as always new.

⁸⁸⁷ Seeing the light within heart, experienced by hesychasts, it doesn't produce a state of simple focusing, but a deep feeling that overflows in tears, a great and serene enthusiasm, and an endless joy. The godlike limitlessness doesn't produce a self-losing of the conscience, but an indescribable joy of it.

⁸⁸⁸ The light seen within heart, it isn't an impersonal apparition, but it the light irradiating from within the Person of the Ghost, or it is the Ghost irradiating, full of light, from the Person of Christ.

light will show itself as above-nature, in an untold way, within me, I will truly know that You are with me, as vestment of mine, towards the holy and undefiled life. And these ones, according to Your Saints, they have dressed up into the Father. And thus they have become visibly as houses and dwelling places and churches of that godhead in three shines, and above-praise. This is for by getting out of the seen things, and by resting into the thought things, they rest themselves spiritually into You, You godhead above godhead⁸⁸⁹.

43. Where Does It Come From, within Soul, the Godlike Love?

The godlike love is born within soul and it fierily burns up by fulfilling the commandments and by meditating at the godlike dogmas and by spiritually rekindling of the life-maker-Ghost into the soul. It is like a soul of the clean, eternal, and always springing prayer. It is a union and it is a work, a union and an all-comprising look, a kidnapping, a sight, and a truly holly joy, out of illumination. It is a non-wandering way of the consummate and above-nature union with God. It is an indubitable beginning of the understanding and above-nature light, springing out of hypostasis, of the godhead's gift, of the earnest of the future inheritance of the saints, of the guarantee of the Christ's glory, of the above-skies vestment, of the above-world gladness, and of the seal of the holy adoption. If I have to say it in short, it is and it can be called as the wonderful beginning of the brightness, one that makes of the same image with Christ (Rom. 8: 29) the ones who are imparted with and who are made partakers to His untold godhead, or also brothers of His and inheritors of God and together inheritors with Christ. This is why, blessed is the one who has achieved, through the due perseverance into the mentioned things, the untold love from God, and through the perseverance into the prayer and into the quiet living with Christ, that one will be truly attached to God, and he will be changed with that deifying and above-

⁸⁸⁹ Godhead above what we know, we think, and we understand as godhead. This expression comes from Dionysus the Areopagite. We are in full apophatic theology. There is a resting and a seeing lacking any effort of understanding, of formulating, of ascending to a higher state of happiness. The soul is in the true infinity. The enthusiasm of the loving connection, which the soul enters on this level, with God as borderless Subject, it no longer can be expressed in theoretical expositions, but it is expressed in praises addressed to God, at the second person.

changing change⁸⁹⁰, by reckoning the sufferings for Christ as joy (Col. 1: 24) and by “wanting very, His commandments” (Ps. 111⁸⁹¹: 1). His to be the glory forever and ever. Amen.

44. Again about the Godlike Love.

God is, by nature, endlessly for infinite times, above any sight, be it even the sight of the Cherubs. Without any doubt, one can somehow see (live) His love, due to God’s infinite kindness. This is for His love has come out of Himself, it is obvious that He can be known through love. This is for the created ones, and the shown ones, they have been made for their meanings. That’s why, in the first place, the godlike love is shown in the thought things, namely in Angels and in souls, for they are closer and more characteristic to God. This is for the understanding natures are closer to God. For them, God makes visible the other things, out of His love, and, as one would say, with the due generosity or, more properly said, magnanimously. That’s why, the ones who see, they can look, in a bright manner, at the love of the One Who is unseen in Himself; through the visible things they can see, as through some engagement gifts, the One Who is known with the understanding and Who is above-world.

This is for between the loving God and the loved human being, there occur many things fierily and from all quarters heralding the godlike love⁸⁹², as it is due, and especially when the mind finds its steadfastness and its sight in the illuminated heart, being under the godlike work and, consequently, being kindled up. This is for then the soul receives through grace, into the heart, the earnest of the spiritual life, in an understanding and well felt work. Then the soul starts seeing them without mistake, and very surely, as illuminated in a godlike and above-nature manner, as some engagement gifts of the Loving One, and it starts thinking at Him even since now. Through this, the

⁸⁹⁰ This is a change that doesn’t resemble to the passionate changes of the earthly life. It is a change that make the spiritual man no longer changing. But still is in this change a fiery love and a continuous amazement. The sufferings no longer disturb him. He keeps the joy even in sufferings.

⁸⁹¹ In KJB we have: Psalm 112: 1. (E. l. t.’s n.)

⁸⁹² “They are fierily heralding”. The things, and the circumstances which we are always placed in, they don’t herald God in a cold manner. This is for they herald God’s love for us, and His love is heralded through them, warmly, full of interest in us, and continuously pursuing our good. This love welcomes us, on both ways, out of all things and circumstances. Through all these, God wants to help us, and to lead us towards Him.

soul is attracted too, and the soul equally wants to turn these things, to That One⁸⁹³. That's why, the man tries to happily imagine the face of the Loving One, and he is filled up with an overwhelming awe. But, by being somehow tired of the love for God and for anything else, the man releases his thinking and his feeling, from straining, and he no longer know what to do because of the sight's overwhelming. And thus guided, the soul gladdens, jumps, and rejoices, and ceases to feel his own weight and he starts ascending and loving God, at his turn, consummately, and the soul reaches a happy burning by God's love, by being filled up with God's mysteries, and by feeling himself as being under the work of the fire from within heart of the All-Holy and of-life-maker Ghost. These are done in a wonderful manner, as a holy and very sweet circle of the love. This circle is born out of the showing of the godlike love in creatures and in all done things, which is shown through, limpidly, our loving God, in order to elevate us too, at His love. Through them God makes Himself loved by us. Then we reach, as images of His, at the godlike likeness, through the sweetening and through the rejoicing of receiving the godlike love, by becoming us wisely kind, or seeing doers⁸⁹⁴, being us loved by God and us loving God; and by suffering the mysteries of the godlike and of-life-maker union, and of the going out of ourselves (of the ecstasy) and those of the all-shiny light of the knowledge or, to say it in short, the happy sufferings into Christ our Lord⁸⁹⁵.

45. About the Fear out of Love.

You who has ascended at the love of God and at the spiritual resting of the mysterious love, and you who have been

⁸⁹³ The one who receives gifts as signs of somebody's love, he feels the urge to answer with his own gifts. But the man, by not having what to turn to God from himself, he turns to God what he receives from God.

⁸⁹⁴ Reaching from image to likeness, or to consummation, or on the level of us seeing and loving God, we still haven't forsaken our virtues gained on the doer level. Although we have reached at wisdom, we still haven't forsaken the kindness; though we've reached at seeing, we haven't forsaken the deeds.

⁸⁹⁵ Although this union with God seems representing a mystique valid in any religion, the author of this writing still specifies that all these mysteries are identical to Christ's sufferings. Christ was the first One to suffer in His human life the surpassing of the pains by rejoicing of God, and the resurrection as elevating to a state which the human is totally filled up and overwhelmed by the godlike Ghost. If these ascensions hadn't taken place into Christ's humanity, we wouldn't have had any help in order that to happen within us.

sweetened and gladdened with the best feeling, and in an untold manner, by the godlike grace, for you have looked at the depths of the above-world mysteries⁸⁹⁶, and you have delighted yourselves with them, in an untold manner, and you have been resting yourselves in the deep peace, you still have fear⁸⁹⁷. And by taking heed at God, you pray, humbling yourselves on all the ways. You hear David the Prophet shouting out loud towards God: “You are my gladness, deliver me from the ones who surround me” (Ps. 31⁸⁹⁸: 7); and: “Serve the Lord with fear, and rejoice of Him with tremble” (Ps. 2: 11). You also see Paul, “the vessel of the choosing” (Acts 9: 15), kidnapped to the third sky and entering the holy Paradise and hearing untold things which the man isn’t allowed to speak (2 Cor. 12: 2-4), but, after these great things, he still feared that, by telling about them to others, to prove himself as inexperienced (1 Cor. 9: 27).

So, when the godlike David, the teacher of the world, he says: “The ones who love the Lord, hate the evil things” (Ps. 96⁸⁹⁹: 10), this means: “You who love God, fear God”. This is for he sees them, that even after they started loving God, the evilness attempts to attract them and to sneak into their souls. That’s why, rightly and very appropriately, he commands to the ones who love the Lord and who have reached this state, to still take heed and to hate the evilness. And if you haven’t learnt to hate the evilness, you still must have fear. This is because, if this hadn’t been fearsome, David the Prophet wouldn’t have told the ones who love Christ to hate the evilness.

This is because the joy and the gladness of God it is a high and godlike and truly full of grace state, and the one having it he can look, when being in it, at above-nature mysteries, but our soul still is changing by nature and is not-separated from the earthly clay and from the body growing out of it, so that the soul still must always fear, in his struggle, of consenting to the

⁸⁹⁶ “Του Θείου κρατηρος” can mean the godlike cup, but it also can mean the bottomless vessel or crater, of the godhead. The one who have drunk out of it, they have looked at the godlike depths, and they have gotten drunk by them.

⁸⁹⁷ The one who looks at the full of mystery depths of God, on one hand, he is resting himself in a deep peace, by being totally absorbed by looking at them, and on the other hand he still fears the temptations which can detach him from there.

⁸⁹⁸ In KJB we have: Psalm 32: 7: “Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.”; in ROB we have: “You are my escape from the trouble that is engulfing me; You are my joy; deliver me from the ones who have surrounded me.” (E. l. t.’s n.)

⁸⁹⁹ In KJB we have: Psalm 97: 10. (E. t. t.’s n.)

body. The soul still is, in a non-understood manner, to the body, and the soul somehow willy-nilly breaths together with the body, and the soul suffers together with the body, and the soul changes together with the body, in some regards, through nature, so that somebody could tell that the soul hasn't mastery upon the body. And the body is a relentless enemy to the soul, by searching everywhere for hooks which the body could grab the soul in order to topple the soul over⁹⁰⁰. That's why, one needs struggle and prayer, due to the fear. How much fear and tremble and how much taking heed and prayer the soul needs, in order to tend towards God, I let that to the ones who have much more feeling, amongst the listeners, to research and to discern. But these things can be known only by the soul that has reached on the level of the seeing, through the illuminated grace of the Ghost, the soul that is suffering the things characteristic to the godlike love.

If Adam had had the due fear, in so much overwhelming gift of the prophecy and likeness to God, which Adam was rejoicing of, he wouldn't have been defeated with so much dishonor, neither would have been Samson – the one born out of promise (Jud. 13: 3), or the God-bearer David, or many others, amongst whom the wonderful Solomon. So, if those so great people had needed fear and struggle and taking heed accompanied by prayer, how much more do you reckon that they need these things those ones who haven't yet achieved the above-nature gift and work of the grace? This is because they haven't ascended to the ecstatic godlike love and to the insane drunkenness⁹⁰¹ of seeing the beauty of God. So, how much fear and trembling and taking heed and prayer into Christ Jesus, accompanied by humble and restless thinking, do need those ones?

⁹⁰⁰ The idea about the hooks (nose ring), namely about the passion or the weaknesses which somebody can be caught by, in order him to be toppled over, it has been developed by L. Binswanger in "*Grundformen und Erkenntnis menschlichen Daseins*", Zurich, 1942.

⁹⁰¹ It is the "insane love" for Christ, that P. Evdokimov wrote a book about: "L'amour fou", based on the Holy Fathers' texts. It is a love reckoned by people as "insane", because the ones who are mastered by it, they have forsaken everything the world offers, for the sake of Christ, by choosing a reality seen only through faith. But this "insane love or drunkenness" can only be lived by the ones who see and who experience the godlike beauty, after they have been cleaned up of their passions. So, this love has nothing passionate in it. It is a "sober drunkenness", as the Holy Fathers said, a drunkenness of the restraint, a drunkenness of the spirit, of the intense living the wise love of God.

46. *The Threefold Kind of the Love.*

The experience knows a threefold beginning of the love and, according to that, there are three kinds of the first loves. And the rationalities (the meanings) of them are threefold too. It is a sensitive love, namely of the senses, for some of the things submitted to the senses: the addicted lust for something pleasant, which the animals too often love something with. Then there is another love: a rational desire of the soul, for something reckoned as good, in order to enjoy that good thing. The third one is the understanding love, that one born out of the-life-maker Ghost. In this last case, an above-nature beauty is poured within heart, unwillingly, and that beauty it kindles the heart up, and it works upon heart through the seeing of the supreme beauty, namely of God. This is for as God is seen as beautiful not by the will of the soul, but by nature, Him being beautiful and more beautiful than all things, likewise His godlike love doesn't burn for the soul wants it, for it is a natural work of the-life-maker Ghost always in movement, working within heart. It is so far from a willing movement that one can say, on the opposite, that rather that love moves the will⁹⁰². That's why, the love of God is and it is called, rightly so, as godlike comforting, being also a work of God within the man's soul through the breathing and through the dwelling of the-life-maker-Ghost, and also a soul's dependency on God⁹⁰³. It is a wonderful union and

⁹⁰² God is not seen as beautiful by the will of the soul, but God's beauty imposes to the soul, as belonging to God's nature. Likewise, God doesn't love for He wants to love, but He love by His nature. That's why neither is Him loved because He wants to be loved, or because the soul wants to love. The God's love moves naturally within the man's soul and the soul loves God naturally, when the soul is healthy. But by being, by nature, worthy to be loved, and by working as such within the soul, God though moves the soul's will towards loving Him, and thus He makes the man's will to agree His will. In God the will is permanently consistent with the nature. In man it can be the opposite too.

⁹⁰³ God isn't forcedly connected (σχεσις) with the man's soul; the love for the man is a work, it is an action, and it isn't a passive, endured state. The man's love is the relation that he experiences; the man experiences that relation and he accepts it, or not. But that relation isn't less a necessity to the man. And this proves that that relation naturally belongs to the man too. It is natural to be man to be in it, but this natural need is being actualized through the Ghost. The man cannot actualize that need except in relation with God, namely with God's help, or in the relation with his fellow human. That need isn't a mono-personal quality, but it is an interpersonal quality. The themes analyzed by the Catholic theology: which is stronger, the grace or the man's will when encountering one another, it can be solved in another mode: the grace sets the will in movement, namely the grace strengthens the will. In a sense, the grace is stronger, not in order to subjugate the will but in order to strengthen the will. The godlike freedom strengthens the human freedom. On the lowest levels (of the doing), the will is lesser strengthened by the grace, and that's why the will is weaker too.

together-suffering (compassion), attracting the entire mind with all the soul's powers and with the entire soul's vigor, towards the union with the charming godlike beauty, through an understanding desiring of the beauty (of the good)⁹⁰⁴.

That's why none of the kinds of love mentioned before it is called as comforting: neither lusting for something pleasant to the senses, nor desiring the good. Only desiring the beauty (the good), known with the understanding, out of the work of the holy Ghost, as desire that moves with clean feeling within heart, only that is called as comforting⁹⁰⁵. That's why, the Ghost working this, He is called as Comforter. This is truly love, the others being only images of this love. Better said, the soul's love searching through reasoning for the good, it is, rightly so, an image of the godlike love. That's why, verily, it is difficult to somebody to know the sweetness and the comforting of the love and the full cleanness of the love, before being his heart worked, out of a continuous and manifested springing up, by the-life-maker power of the Holy Ghost. This is because neither the reasoning can move the soul's powers, namely the inward heart, but only from outside. All the less can the feeling do that. That's why, these loves are only a small part and only some images and some shadows of the true love.

But the power and the work of the Holy and of-life-maker Ghost, it lays mastery upon the entire dwelling place of the inward soul and from the deep and it moves, so, as I've said, entirely, in a charming manner, the soul's powers, through an understanding view of the supreme beauty (of the supreme good), that totally kidnaps the soul towards the godlike beauty through itself the love and through an above-world charm⁹⁰⁶.

⁹⁰⁴ "The understanding desiring" it differs from the "sensitive desire" of the bodily love and from the purely natural "rational desire". It is a working desiring, not in the rationality issuing judgments on a whatever good, but it is rather within the heart that is, all of a sudden, conquered by the work of the godlike love. Within heart there work too, the understanding and all the soul's powers. Consequently, all of them are conquered away. The Greek word καλός (*καλλονή*), used for God, it has also the meaning of beautiful, conquering, and also of good. On the superior plan, and especially at God, these meanings are unified.

⁹⁰⁵ The "sensitive lusting" is rather a movement within body; the "rational" one is the result of a rationality's judgment. Only the "understanding love", born out of the work of the Holy Ghost, it moves within heart as a clean feeling and only that brings a true comforting.

⁹⁰⁶ The idea of the good spell cast upon the soul through the concrete example and through the love belonging to another subject, it has been developed by B. Vişeslavţev (*Etica erosului transfigurator*, Russian, Ymca-Press, 1931) and by L. Binswanger (*Grundformen und Erkenntnis menschlichen Daseins*).

Only in the one whom this takes place within, by being him the sole bearer of God and by being him moved in a godlike manner towards the things standing before him, only he has understood without any mistake the soul's mystery and what the love actually is, and what is the joy of that love and how no human being can actually love anything, not even God, before being that person imparted with the-life-maker Ghost. Even if he can somehow love, he still doesn't know what the love truly is and he doesn't know the untold pleasure of the love in Christ Jesus, our Lord Whom it is due the whole glory.

47. What the Way is Like, which the Man Comes Closer to Seeing (to Contemplating) God.

Like the body's movement need something else that doesn't belong to the body's order, namely the body needs eyes and something from above its nature, namely light, likewise the mind's movement needs eyes which differs from the mind's order and from the light from above the mind's nature. That's why, not the whole movement of the mind it is appropriate. But only that that moves, as it has been said, through eyes and through the light of the grace. **And the mind's eyes are the opening of the heart through the faith.** And the light is God Himself, working through the Ghost, within the heart. And like the senses' light doesn't move the ones who do not have eyes, but it only moves the one who sees, likewise the understanding light - or God - doesn't move the mind of the one who has not the opening of the heart, but only that one who has that opening. But, like the eyes couldn't work their things without light, neither the heart's opening could without God; better said, the heart doesn't even open without God Who works and Who can be seen through the heart⁹⁰⁷.

⁹⁰⁷ We have to memorize this idea about the "opening of the heart" through faith, likened to the body's eyes. Like the body has openings also through senses and a body couldn't live without senses, likewise the heart has an opening not only towards people, but also towards God. Besides, through themselves the senses, it is opened not only the body, but also the soul, towards the world, and through the world towards God. This means that the heart has an opening too. But the heart cannot be content only with what the other people give it, as the body can be, taken in itself, content with what the senses give it. The heart is open towards the infinity of God, towards the infinity of His love. By this, the heart is spiritually nourished out of that infinity and the heart lives in that infinity, but without merging with that infinity, like the body also lives the life of the world through senses, but without merging to the world. God is also the One Who makes the heart to open for seeing Him and receiving Him, and He is the One Who is seen through the heart. That's why, on one hand, God makes Himself as "object"

48. *About Seeing as Imparted Word*⁹⁰⁸.

After the understanding union of the heart through grace⁹⁰⁹, the mind sees the spiritual light and the mind extends itself into the desired One, namely into God, by totally going out of feeling, and by becoming colorless, without quality, without imaginings, and escaped from the hallucinations of the sensitive things. This is for our mind is a vessel receiving, as much as it is possible to it, the unapproachable light of the godlike beauty. And the mind is a wonderful vessel, for it widens according to the godlike Ghost poured within it. If the pouring is greater, the vessel will become bigger; and if the pouring is smaller, the vessel too, it will become smaller. And again, through the greater pouring it will be made stronger, and through the smaller pouring it will become more powerless⁹¹⁰. And again, if it is poured much into the mind's vessel, the mind's vessel becomes one with what it has been poured in it, and it preserves non-spilled out, what it has received; and if only a little is poured in it, it will immediately become weak and more powerless and it won't be able to preserve what it has been poured in it⁹¹¹. And again: by receiving more, it become lighter; but it becomes heavier and it hangs downwards when the vessel is empty of

of the sight, and on the other hand, he makes Himself together-subject with the heart, of this view. The heart feels, on one hand, that it sees, and on the other hand, the heart feels that God is seen through the heart, like the one who speaks the words of God, here he says that he is the one living, and there he says that the Ghost speaks through him. The man gives human qualification to what he sees out of God, and God gives godlike qualification to this seeing of the man. The man's seeing of God, it is, in the same time, human and godlike, namely it is theandric.

⁹⁰⁸ It is what we have said in the previous footnote: the man's sight is a man's together-seeing with God, or of God with the man, or the spiritual growing up of the man together with the increase of the received grace.

⁹⁰⁹ It is about the heart's union with God through the heart's opening. But that isn't a purely sentimental union, or through senses, but it is a union that is also understanding, a union that produces understanding too, and not only love. That's why all the Holy Fathers ask us to bring our mind into our heart. Out of the heart, or together with the heart, the mind sees God, loving him and understanding Him in the same time, or uniting with Him and understanding what happens in this union.

⁹¹⁰ The mind is an elastic vessel, one endlessly elastic. It can widen endlessly and it can diminish until no longer being able to receive anything. Maybe this could be the atrophied existence in hell. In the same time, the more pouring of light the mind receives, the stronger the mind becomes in order to receive that light.

⁹¹¹ Through this, it is clarified the spiritual meaning of the synergia, or the together-working of the man with God: the more grace is, the more power is within the being receiving the grace and the greater unity between the grace and the human being.

what is appropriate to it. And again: by being lighter, it holds more.

It happens to the mind's vessel, in other regards too, the totally opposite of what happens to the sensitive vessels, which hold the small things easier than they hold the big things. That's why, I reckon that the Son of the Thunder said it at the beginning of the Gospel he wrote: "At the beginning there was the Word and the Word was with God and God was the Word" (Jn. 1: 1). He said this, in order to extend the mind that hears it, according to the size of the word and in order that through the whole greater light of the thing to give the mind a greater width and to make the mind stronger and more able to turn towards itself, but also able to extend according to the size of the voice, towards comprising the seeing of God and towards comprising, as much as possible, His wisdom. And, when Jesus says to Ananias about Paul: "for he is a chosen vessel unto Me" (Acts 9: 15), this must be understood about the great power of understanding belonging to the inward man, which he also was kidnapped to the third sky through, where, as one can hear from himself: "he received untold words, which are impossible, to the man, to tell" (2 Cor. 12: 4).

49. About Sight.

Our mind is like some sort of place, that receives the light of the godlike showing. And our mind's trait, which we are going to talk about, it is wonderful, for it proves to suffer the things contrary to a bodily place. This is for, the more extended this place is, the greater is the content this place can receive. But the mind, on the opposite, the more it focuses and it gathers into itself, the more capacious the mind becomes. And when the mind has started all its rational and understanding movement, or any kind of movement, the mind sees God above all dimension. The mind sees God as much as God gives the mind, as a gift, the grace of the Holy Ghost, and as much as the embodied and created nature allows it to see the One Who is outside anything. The mind sees God not by vainly imagining God, neither by sending upwards, as in a dream, its own reckonings, but the mind sees God through the untold power of the godlike Ghost. This is for the Ghost works into light, within the heart that experiences an above-nature transformation. By receiving the heart this transformation by grace, though the mind sleeps and rests, the mind still takes vigil (Son of Songs 5:

2)⁹¹². And that person rather knows that that work is godlike and spiritual, than that he is a human being. This is for he has during that time a ceaseless spiritual movement of the heart⁹¹³, springing of life, and, consequently, most often, the soft tear. The work of the Ghost makes the heart to be at peace not only with itself, but also with all the people. This is for out of the heart, there spring up cleanness, gladness, and untold delectation. The one who is imparted with that, he truly avoids – and he doesn't only pretend it – even with his hearing, the whole body's pleasure, the whole joy, or the richness, or the glory form the outside and passing things.

50. This is for, the one who has received all these things, in a godlike and spiritual manner, with his heart and with his mind, and not only with the simple reasoning, he doesn't rejoice only of this light of the senses. This is because through the scattering of the senses, it is being darkened the godlike light, namely that light known with the mind and truly sweet. That's why, it too little uses this; only that much to comfort the outside man. But it endures all the things, and it suffers all the things (1 Cor. 13: 7), and he has become steadfast in all things, due to the pleasant feeling from within him, a feeling born out of the love for the godlike seeing. And there is no trouble which to sadden him, except for the sin.

For that place, namely for the mind in state of love, David toiled very much, showing his desire and his tiredness, and how he didn't give sleep to his eyes, neither napping to his eyelashes, nor resting to his temples, "until, he says, I have found place to the Lord" (Ps. 131⁹¹⁴: 4-5). And the wise Solomon enforces this by saying: "If the ghost of the one who masters your heart, he will ascend, you won't leave your place" (Eccl. 10: 4). But also,

⁹¹² The mind gathered within heart, it encounters, through its opening, the Holy Ghost. Then the mind ceases its works, for these works are directed towards the limited creatures. Then the mind sinks into the infinity of the love of God, by no longer having any worry to reach something else. The perfect love rests you; you no longer want anything else. Now the Holy Ghost works, with His love, within the mind, namely the Ghost pours Himself increasingly more, within the mind. The mind widens just for receiving increasingly more of Him.

⁹¹³ The mind has ceased any work, but the heart is in a ceaseless movement. This is for through the heart it becomes working the love of the Holy Ghost. This is for the heart is the organ of the feeling, and therefore is also the organ of the love. And the love is a continuous movement and in the same time a steadfast one. The love doesn't pass from an object to another, as the mind does.

⁹¹⁴ In KJB we have: Psalm 132: 4-5. (E. l. t.'s n.)

the Savior commands to His disciples: "Get up and let's leave from here" (Mk. 14: 15). And, by committing the Passover of the fore-imagining in the upper room, He let us understand this place. This is why, I reckon, He blesses the ones poor in spirit, namely the withdrawal of the mind from all things and, to say so, the mind's emptying and the mind's gathering into itself. This is for, then the mind no only sees the Kingdom of God, but the mind also experiences it, by achieving an immortal delectation, in peace.

51. About the Doer and the Seer (the Contemplative).

The seer fructifies the pleasure of the true seeing, as the good part, by accustoming himself to the silence and by looking at Christ. The doer doesn't know this pleasure, as one who hasn't tasted it, because of being worries for many things and because of getting troubled (Lk. 10: 41), by singing and by reading and by tiring his body. And the doer even despises sometimes, as tiring and useless, the efforts which wing the understanding towards the things of the mind's understanding and unseen with the senses, which bring, through the occupation with them, an indescribable joy. The doer doesn't understand that our good suffering rests next to the true and of people loving and without any shortcoming, Word of God, and it is born out of seeing Him. This is for God is all-consummate and He doesn't need us to serve Him. That's why, He praises and welcomes Mary who sits at His feet and who nourishes herself with the contemplation of His words and who wakens her inward human being in order to understand those words (Lk. 10: 41). Mary doesn't do like Marta does, because Marta worries for and she is troubled with many things, as the Word Himself says. He says this not only for urging them towards what is the highest, but also in order to teach all of us from them, lest they rebuke as lazy, on the ones who want to occupy themselves with the seeing and who tarry into that, but to praise them and to force themselves to follow their example, as much as they can.

52. How Do the Seers (the Contemplatives) See.

The contemplatives see in the things from now and in the done things, as in a mirror and as in a riddle (1 Cor. 13: 12), the future state. And the mirror, on one hand, it doesn't bear any thickness of the thing it reflects, but on the other hand, what the mirror reflects it isn't totally nothing. This is for everyone who

loves the truth will confess that what one can see in the mirror it is a very clear image of a thing. Likewise, the existing things and the done things, they do not show any other thickness or any other hypostasis, except for their own, but they though show the images of the true things, to the ones who have receives the power of seeing and who advance, without mistake, towards the Truth Himself⁹¹⁵. When, therefore, you hear Paul saying that “through faith we walk, not through seeing” (2 Cor. 5: 7), you do not reckon that he speaks about the faith born out of hearing, namely through the simple word. Because, otherwise, how would has said, the same one: “Now I know in part, but then I will know as I have been known” (1 Cor. 13: 12)”; or: “When what is consummate will come, it will cease what is from part” (1 Cor. 13: 10)? Can you see that the same knowledge from now, it will help us seeing in the future too? The difference between the one from the future and the one from now, it is only as much as it is between what is consummate and what isn’t consummate. And again, the one who says that now we walk through faith and not through seeing, in another place he says: “I am running so, but not like one who doesn’t see; I punch, but not like one beating the sky” (1 Cor. 9: 26). He says these things, not opposing himself the things he said before, but in order to show how much true and sure knowledge he had about the future things. He cogitates like that, for the twofold meaning of the faith and of the seeing.

This is for, there is a faith born through the simple word and which needs to be proven. And there is a faith that doesn’t need to be proven, for it seeds a satisfying conviction within believer, out of some obvious things. This is also called as the faith founded in a hypostasis⁹¹⁶. You will understand eve clearer what we are saying, out of the following example. Suppose that I am telling you that I’ve seen some man, a great craftsman in weaving, one capable of imprinting on the fabric, images of:

⁹¹⁵ The reality at the basis of the images, it is the Truth Himself, or God. The things don’t have within themselves some hypostasis, namely some other reality, except for their own. But their reality has a character of a mirror, of an image. It is necessarily shown through them, their foundation, of the Truth Himself.

⁹¹⁶ “ἐνυπόστατος πίστις” – en-hypostatized faith, growing out of God’s reality, a faith experienced by the soul. This faith has its proof in itself. The whole chapter intends to prove that the godlike things aren’t known, during this life, only deductively and from distance, but is takes place also some experiencing of them. This is, actually, the whole philokalist and general-patristic conception.

animals, birds, lions, vultures, horses, chariots, wars, and others like these. If you haven't seen those things by yourself, you will need faith in order to consent to what you have been told only by word. And if it happens to you to see only the fabric and not also the weaver, you will immediately know, without needing somebody to explain it to you, that that is the product of a man's work. This is for that fabric couldn't have produced on itself, neither could have been weaved by any other creature. In this case, so, the soul will be engulfed by another faith, one much different from the first faith.

Likewise, also what is presented in a general manner, it produces the faith. This is for you have seen a man, let's say it has been one having a blond hair, or a dark hair, tall, and otherwise average in all aspects: eyes, cheeks color, nose, lips, which the face of a person is shown through. This face belongs to a person (hypostatized – *εὐυπόστατος*). If somebody asked you, though, how that weaver's face is, you would say, after seeing that fabric, that the one who has weaved it, he has the general countenance of a man, but that you do not know him in person (hypostatized), because you haven't seen him personally. You wouldn't deny that the weaver of that fabric, he is a man, and that you know that he is a man and that he has a human countenance. So, you know a non-personal image (non-hypostatic – *ἀνυπόστατος*), one whom even without you having seen him, you still admit him, by and large, without hesitation, as you would have seen him.

There is, therefore, in order to repeat the things we've already said, a faith out of hearing, one received on the basis of the simple word, and there is a faith founded in hypostasis and received through an obvious entrustment, as it is the image seen in somebody, as in a subject, and in this case it is called as hypostatized, and there is an image that isn't in somebody but it is contemplated in its general rationality, the genre not being specified through many differentiating traits⁹¹⁷.

⁹¹⁷ “Και ἐστὶν εἶδος οὐχ ἐν τινί, ἀλλὰ γενιωῶ λόγῳ θεωρούμενον, οὐ κατὰ πολλὸν γένει διαφερότων κατηγορούμενον”. We are here in full Aristotelian logics. Patriarch Kallistos, or whosoever would be the author of this writing, he isn't only a hermit, but he is also a philosopher. He takes in account the renaissance of antique philosophy during the XIV Byzantine century. While Saint Basil the Great uses the discerning taken from Aristotle, between the human species and the human individual, in order to apply it to discerning between being and hypostasis amongst the Holy Trinity, Patriarch Kallistos applies it to

In this sense⁹¹⁸, all the contemplatives are mastered by a faith founded in hypostasis, but they see the image in general, and not in hypostasis. But if God hadn't been an intelligible image (that can be understood with the mind), how could have been He called as beauty?⁹¹⁹ So, as there is an intelligible beauty of God, but that beauty isn't seen in hypostasis⁹²⁰, I mean that there is also another intelligible image of God, an image; great, all-holy, all-extolled, producing Awe to the soul, totally filling up and illuminating the mind, and overwhelming the mind with His great and much-diverse brightness, and bringing within mind the understanding about God⁹²¹. By that faith being Manóah imprinted too, he shouted out: "We are lost, woman! For I have

discerning between the faith not experiencing the believed reality, and the faith experiencing that reality.

⁹¹⁸ The whole exposition from before, it has been a very original characterization of the faith by seeing, and what that faith differs like, from the faith that is not based on seeing. The faith by seeing, it is also called as "hypostatical", for it comes out of itself the believed reality and as such it is experienced. That faith comes out of the power of that hypostatized reality, more precisely, it comes from the presence of the godlike Persons, a presence experienced by believer. Although, that faith doesn't see that Person (the Hypostasis) Himself. There are, actually, three situations: the faith out of hearing, that doesn't experience a work coming from God; the faith coming out of experiencing the work coming out of God's Hypostasis; and there is also the seeing of God "face to face", in His Hypostasis Himself, when the faith ceases. This will be in the future life. So, there are, actually, two faiths in the present life and there is also a faith, out of seeing, by a seeing in part. That is the faith founded on something that comes out of Hypostasis, but that faith isn't founded on seeing the Hypostasis Himself. That faith knows about the general image of God, but it doesn't concretely see God, but it still believes in Him.

⁹¹⁹ The ones who "see", they know that God has a hypostatized image, but they don't see Him as such; they only see a general image of God, but they don't see His hypostatized image. Their faith is hypostatical, in the meaning that is based on something coming out of the godlike hypostasis, but because of not seeing on Himself, that faith still remains a faith, for it hasn't reached yet to be a seeing. The ones having this kind of faith, they no longer believe only out of hearing, but they believe out of experiencing God. They still don't see the hypostatized image of God's beauty. But they see a beauty and they know that that beauty belongs to God. This is for God wouldn't have been beauty if He hadn't been a concretized reality, namely if He had been only a general reality. But through the beauty and the power of God, as those ones are seen by them, the seers still see, even though indirectly, the God's concrete hypostatical image.

⁹²⁰ This affirmation can be understood somehow like this: the God's beauty is in "hypostasis", but the seers do not see God's hypostatical image. We have here the difference between being and work – or uncreated divine energy. Through the things said before about Paul, who, on one hand, he sees the image, and on the other hand, he doesn't see the image, and therefore he still needs a faith, it is affirmed that, in the life in the present body, we still do not see the hypostatized or the personal image of God, but we only see His general image. In the future life we will see the same image, but so clearly that there will no longer be the faith needed.

⁹²¹ This is the hypostatical faith: that one bringing within soul the conviction about the hypostatized image, on the basis of radiating out of Him, of what he has: greatness, light etc.

seen God” (Judg. 13: 22). This is for everyone being imprinted by that image, he confesses that that is a proof of God’s imprinting.

But the great Moses too, he saw God in this way, as it has been written: “God showed Himself to Moses in image and not through riddles” (Num. 12: 8). This is for, if there had totally lacked an image worthy of God, God would have been totally unseen (non-cognoscible, non-sensed). The beauty is a harmony and the image is some kind of steadfast composition⁹²². And if one said that God lacks an image worthy of Him, we should say that God is lacking the beauty too, especially regarding His face, which the image and the beauty consists of.

But someone of the prophets says: “I saw Him and He had no image, neither beauty, and the image was missing” (Isa. 53: 2-3). He said that about the godhead of the Word, for He hanged on the cross as a malefactor, not having any sign of His godlike nature. This is for, to the extent the human is concerned, though there no longer was in Him beauty, due to the death, He still had, obviously, the countenance of a dead⁹²³.

But David extolls Him again, as: “adorned with beauty” (Ps. 44⁹²⁴: 3); and not according to humanity. For he adds: “Grace has been poured on your lips”, a fact that is characteristic to the godhead, as the beauty is too. And David mentions the face of God in many places. Here he says: “You turned away Your face and I was troubled: (Ps. 29⁹²⁵: 7), here he

⁹²² The image is like some kind of “structure”. The kindness, the almightiness, the wisdom, are a steadfast structure, of God, the source of all structures. God can be lived too, in a certain way, as such.

⁹²³ Maybe here found his inspiration a German sculptor, when he carved a wooden statue of Jesus, that statue having instead of a face, a simple smooth sheet of metal (in the Church from Schifferstadt, a locality near to Speyer). But this would have meant that had been lost in sufferance the Christ Jesus’s human face too. And then how it was possible to be seen His sufferance, and His love, able to receive that sufferance?

⁹²⁴ In KJB we have: Psalm 45: 3: “Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.”; In ROB we have: Psalm 44: 3: “Adorned you are with the beauty, more than the humans’ sons; poured have been grace on your lips. For this God has blessed you, forever.”

⁹²⁵ In KJB we have: Psalm 30: 7. To be noticed that the verb in KJB is *to hide* (the face), while in ROB is *to turn*. (E. l. t.’s n.)

says: “Do not turn Your face away from me” (Ps. 26⁹²⁶: 14); or: “Turn away Your face from my sins” (Ps. 50⁹²⁷: 10) and so on.

So, if it isn’t forbidden to speak at God about a face and about a beauty appropriate to God, which do not consist of figure and it isn’t in an own hypostasis⁹²⁸, then it will be appropriate to speak too, about an image that is itself face and beauty. This one having it imprinted in himself, Paul said too: “So I am running, without seeing anything; so am I punching, not as beating the air” (1 Cor. 9: 26).

This is for, God, without being seen in Himself, neither imparted, He still is, in another meaning, seen, and the non-comprised One is comprised. That’s why David too, he asks us to always look at God’s face (Ps. 104: 4), for, by having inside us the imprinting of the godhead, to be us imparted with much and untold grace, and with joy and with godlike pleasure. So says David towards God, about himself: “I will be satiated, when I see Your glory” (Ps. 16⁹²⁹: 15). This is for, to the ones who see God in truth and Ghost, to them starts showing itself the much and endless glory of the godlike face. And the delectation and the joy springing out of that, it is inexhaustible to the ones experiencing it, and to the ones who haven’t seen it and who haven’t tasted it, it is impossible to tell them about it and it is impossible to them to understand it. This is because, as no word could describe the sweetness of the honey to the ones who didn’t taste the honey, what craftsmanship could explain the things from above-mind, to the ones who haven’t seen those and who haven’t been imparted with the godlike joy and delectation coming out of those? But about these, we are going to stop speaking, here.

So, Saint Paul, by having his faith in God, founded on a hypostasis (*εὐυπόστατον*) and the great image as above-beauty, but non-hypostatic (*ἀνυπόστατον*) of God⁹³⁰, he said that we walk by faith (2 Cor. 5: 7), namely through that faith founded on a

⁹²⁶ In KJB we have: Psalm 27: 9. The same observation related to the verb used (vid supra): “Hide not thy face far from me; put not thy servant away in anger:”; in ROB we have: “Do not turn away Your face from me and not forsake Your servant for Your anger;”. (E. l. t.’s n.)

⁹²⁷ In KJB we have: Psalm 51: 9. The same observation related to the verbs (vid supra). (E. l. t.’s n.)

⁹²⁸ The beauty of God “it isn’t an own hypostasis”, meaning that it doesn’t compose a hypostasis by itself, as there are the three godlike Persons, but not in the meaning that it wouldn’t be founded on a hypostasis, or in the three Hypostases of the Holy Trinity.

⁹²⁹ In KJB we have: Psalm 17: 15. (E. l. t.’s n.)

⁹³⁰ Saint Paul had the entrustment about the hypostatical – or as Person – image of God, by living an irradiation out of Him, but he didn’t see that hypostatical image itself.

hypostasis (*της ενυπόστατου*), but not through an image seen in hypostasis; namely, by the faith that doesn't cause the unborn godhead. For, Saint Maximos says: "I call as unborn deification the illumination of the godhead through the image being into hypostasis, that isn't created, but it shows itself in a not-understood mode, in the worthy ones. Although, through the image one can see the beauty"⁹³¹. About this beauty, the Great Basil says: "What is more worthy of love, than the godlike beauty?". And again: "The true and most-love beauty and seen only with the cleaned mind, it is that from around the godlike and happy nature".

That's why, Paul too, he confessed about himself as being "simple in word, but not into knowledge" (2 Cor. 11: 6). For he was in a great knowledge, which he knew the above-understanding God through, in part, in the intelligible way worthy of God.

Moses, the seer of God, he had too this knowledge, for he saw the godlike image unseen in hypostasis, and its beauty. That's why he says: "If I have known that I've have found grace at You, show on Yourself to me in order I to know You and to see You" (Exod. 33: 13). He asks for this as one who become consummate, for he received yore, the godlike showing and the beauty's glory, but not in hypostasis⁹³². But God didn't consent to Moses' request, because of not being this possible to any understanding soul and to any sight, not even to the angelic ones, as one exceeding the borders al the whole knowledge. Moses was seer of God, and he saw God in darkness, not in hypostasis but in intelligible image and beauty, without the hypostatical (as person) support⁹³³. So, one can see God, as Moses and Elijah said and, simply speaking, the whole godlike group of the prophets.

So, we walk by that faith founded into hypostasis (*δια πίστεως ενυπόστατου*), which is born out of contemplating the things from around God and it takes its strength out of the glory shining out of the beauty of His face and it takes its witness, out

⁹³¹ Saint Paul didn't see the hypostatized image, but he saw the beauty irradiating out of the godlike image.

⁹³² Moses too, he saw the image of God in the beauty irradiating out of Him, and so Moses was entrusted about His hypostatical image, but Mos4es didn't see Him in hypostasis.

⁹³³ So, we can summarize the content of this development, like this: one can see the beauty of God and in this sense His image too, but not in hypostasis; but the seer knows about this through what he sees, through what irradiates out of hypostasis.

of the imprinted image of His above-brightness light, and not through the faith born out of hearing the simple word⁹³⁴. And, if we walk by the faith founded in hypostasis and not founded in the image seen in its hypostatical support, or as person (2 Cor. 5: 7), in the future eon the faith won't be necessary any longer. That's why we have here the faith founded in hypostasis; and, for then it will clearly be seen the extolled image of the glory, here that image can be seen only overshadowed. "Here, as Gregory the Speaker about God, he says, it is gathered an imprinting out of something else, in an icon of the truth, that means an overshadowed image". Then it will be the seeing "face to face" (1 Cor. 12: 13) and "the ceasing of what is in part, through the showing of what is consummate" (1 Cor. 13: 10). "Now, says the Blessed Augustine, seeing God in part it consists of being the entire rational soul kidnapped by the love of His glory"⁹³⁵. This is for, in this love, the soul becomes unitary and it unitarily looks at the unique and above-all-things hidden, of God. Out of this image and out of this beauty and out of this face, the whole mind is filled up with brightness, and it is beautified, by being filled up with brightness and being above-world spiritually illuminated. Through these ones, it is simplified, it is elevated, and it is filled up with awe, the seer power of the mind. Through these ones too, it is mysteriously illuminated the soul, and it is the soul filled up with godlike

⁹³⁴ It is specified again the meaning of the hypostatically founded faith, both in comparison to the faith founded on hearing and on seeing the godlike hypostasis or hypostases. The hypostatically founded faith is the faith born out of the light irradiating out of God, out of His glory, which, in this sense, it can be called also as His image, but which isn't an image seen as hypostasis. This last one exceeds any creature's power of seeing Him, even the power of the Angels. But the faith born out of seeing the godlike glory and light, out of the things seen "around God", namely His uncreated energies, it still differs from the faith by hearing the simple word. It is experiencing of God through work, but it doesn't mean seeing Him.

If we come back to the three mentioned categories of knowledge possible to the weaver: the knowledge by hearing, the knowledge by seeing the woven fabric, and the knowledge by seeing the person who weaved, the hypostatical faith is identical to knowing the weaver by seeing the fabric he produced, but not by seeing his person-face, while that one by hearing is identical to knowing the weaver by hearing about him; the third case of knowing about God it isn't possible to us. The difference between the hypostatical faith and that one of knowing the weaver by seeing the fabric he made, it is that that in fabric one cannot see the present work of the weaver, whilst in this faith one can see the present work itself, of God, the glory and the light irradiating out of Him. It is like seeing the weaver's hands at work, while not seeing his face.

⁹³⁵ Now starts the Blessed Augustine being known in East, as one can see also out of the teaching of Saint Gregory Palamas about the power of the Holy Ghost.

delectation and gladness. And, to say it briefly, through these are glorified and deified the ones who love seeing and hearing the godhead, and who become friends, followers, and seers of God, while they still are tied to the body. That's why they intuit and reflect, partially, through an understanding feeling, the happiness of the future good things and the state of that eon, "which neither eye has seen, nor the ear has heard, neither the man's heart comprised them" (1 Cor. 2: 9).

53. Interpretation to the words: "Jerusalem being built up as a city whose partakers gather themselves together. For, there the tribes went up, the tribes of the Lord, in order to be witness to Israel" (Ps. 121: 2-3).

Jerusalem is interpreted as a place of the peace, and it is image of the place of God, namely of the soul having in himself that peace into Christ. This is because not any soul have in himself that peace into Christ, and not any soul can receive the name of the peace, but only that soul built up as a city and having the corner stone "placed by the Lord in Sion, according to the promise, the very precious stone" (Isa. 28: 16). And Sion is the seer peak of Jerusalem, which is the image of the soul's seer mind, full of peace. This is because, if you searched elsewhere, you couldn't find that mind noticing and looking at the truth's heights. That isn't anything else but the heart, that has received the peace into Christ, and that has been elevated whole, to a springing of peace state⁹³⁶. Jerusalem is, so, the soul living into the godlike peace, and having the corner stone and the precious stoned out of the Holy Scriptures, which the beasts hurrying up to ascend the God's Mountain are destroyed by; one that has also the tar, namely the humbleness produces by the Holy Ghost and that melts down and it smooth up the petrified callousness of the heart, with the godlike fire, and it transforms the heart into a crushed (Ps. 50: 19) and humbled ghost; and rain waters,

⁹³⁶ Here are being affirmed three things: a) the mind sees God; b) but only when brought within heart, for the heart has an opening towards the infinity of God; 3) but only a heart that has escaped the disturbance caused by any worries and thoughts, only such a heart can give room, within itself, to the seer mind, because only such a heart opens itself towards God. One may say that there is a collaboration between mind and heart also on an inferior life's plan: in this case the mind is occupied with the images of the things, while the heart is occupied with the worries about the things, or with the affections towards things. In order the man's mind to be able to see God within the man's heart, it must be the mind cleaned of thing's images, and the heart must be cleaned of the worries related to the things.

given to the Savior, which flow out of heart's rivers; and even the non-rotten pieces of wood aiming to union, as some thoughts of the true doing; then nails and the drill causing the fear and forcing towards fulfilling the godlike commandments; and also the godlike Word ad builder and the ones from after Him, namely the ones governing, with the science received from Him, the soul's powers; and, simply speaking, the tools for building, the fasting, the taking of vigil, the singing, the reading, and the others, to say it briefly, all the ones which we have received from the embodied Word (through the tool of the rationality), in order to accomplish the mode of the virtue⁹³⁷; and the rope made for palm basketry, namely the holy laws of God mentioned by Scriptures; and the light known with the mind and the above-all-brightness sun, and all the things reflecting their light within soul. To say it all at once, all the things used, in a seen manner, in order to build up a city, the soul has them in a godlike and spiritual manner. This is for, the soul is the Jerusalem understood with the mind, and the soul is being build up like a city, in order to be dwelling place to God Who is above all things, to the without-beginning and life-maker Trinity. This is for He said: "I and My Father will come, of course spiritually, and We will make Us, dwelling place, at him" (Jn. 14: 23), as He would have said: "We are going to make a city out of him; and a truly wonderful, stretched endlessly, city"⁹³⁸.

That's why he says: "The Jerusalem that is being built up", and that is not built up yet. This is for, the One dwelling within soul is non-comprised, it is rightly so, the soul too, to be extended infinitely. That's why too, he says: "That is built up like a city" and not "there is a city being built up". This is for, the soul that is being built up, and for by combining several things it is being composed a unique building stretched in height and in width, in order to be the dwelling place of the without-beginning Emperor, it is very appropriately called as "city". But because its

⁹³⁷ *"οργανικω λόγω εις αρετης τρόπον"*. This expression can be understood in both senses rendered by translation. But both senses can be joined. The embodied Logos has developed the human rationality, which He has assumed, in the mode of the virtue and, consequently, we can healthily actualize the rationality of our nature in the modes of the virtues. It is here not about the reasoning rationality, but it is here about the constitutive rationality of our human nature. Besides, between these two rationalities existing within man, there is a connection. This idea is taken from Saint Maximos the Confessor.

⁹³⁸ So, the soul can be extended endlessly. The soul has this virtuality in himself. But this virtuality will be actualized if the soul has God as his content. Otherwise, the soul narrows according to the limited things - or the soul remains always on the limited plan.

building doesn't receive a border, for it is inhabited by the endless One, which isn't characteristic to a built city, the soul has been called, rightly so, in the Holy Scriptures, not a built-up city, but as "a city being built up". And the proven sign that the soul is Jerusalem, but like a city that is being built up, it is that the ones who are partaker to the soul, namely the soul's powers, are gathered together and they aren't divided, neither they wander as scattered away, but they live undisturbed, in that peace into Christ, being gathered together and having a unity amongst them. Then, in order to consummate the gathering together of the city's partakers, it is also given another sign, namely that "there ascended the tribes, the tribes of the Lord, as witness to Israel". He called the first ones as partakers, and now he calls them as "tribes". This is for the soul's powers do not belong to a foreign kind. And the ones simply being tribes of the soul, they become tribes of the Lord, by being made godlike and above-world levels, within the full of peace soul⁹³⁹.

And through these is borne witness to and it is strengthened Israel, or the mind that sees God, and all of them fulfill a sole thing of God: the knowing of Him⁹⁴⁰. And all of these understanding powers contribute to building up the city of God-the All-Upholder, peaceful and holy. This is for truly in the city there have been elevated the soul's powers as some stairs, making the mind bearer of God and penetrated by God, and seer of God. This is because, as it is impossible to the tribes or to the scattered, and dominated, and divided by foreign things powers of the soul, to become stairs and to build up the soul, because by not being gathered together, they cannot give room to the peace, neither Jerusalem that is being build up, in order somebody to see in it the understanding work, so being these gathered together, it is impossible not to be elevated in it as understanding stairs and far leading into the Lord, together-speaking with the mind that sees God and defending it. This is for, when the soul is being build up like a city, in a peaceful and quiet settlement, and the partakers to the soul or the soul's powers are gathered together, the understanding powers are

⁹³⁹ The soul's powers, by becoming God's levels within the soul, they are so much imprinted by the godlike power, so much transfigured, so that they can be reckoned as belonging to God. This is for, through them, not only the soul ascends towards God, but God too, He descends to the soul. In them, God meets the man.

⁹⁴⁰ All the powers of the soul, and therefore the soul's feeling and the soul's aspirations too, they contribute to know God.

elevated as some stairs of God and they are unitarily ordered, consciously composing a united army, allied with the mind, and looking at God. Then you sing with a low voice: "Jerusalem that is being built up, as city whose partakers have been gathered together; there went up the tribes, the tribes of the Lord, witness to Israel" into Christ Jesus, our Lord.

54. About the Same Things.

But it might not be totally inappropriate to add, to the said thing, this one too. If you want to know that it has started to overshadow your soul, the godlike light, out of peace; and if you want to that your soul is a Jerusalem being build up like a city; and if you notice that your soul's partakers are gathered together, namely all the thought and the powers of the soul have come together and they want to be in a unity, in order they not to be a divided city, but to build up the soul united as a city; and if in this Jerusalem that is being built up like a city, are going up the tribes of the Lord, or the more general powers of the soul, which reached to be godlike, and which have become like some stairs; and if you see these things being done within you – then you won't cease building up further, likewise. Remember the tower of the division and about its building up, and remember the tongues' division (Gen. 11: 1-9) and know that not every building is good, even if it seems good from outside.

By speaking, generally, the ones having eyes they see two kinds of buildings and stairs. One of them is done towards good and towards being dwelling place to God. And its sign is that its partakers are gathered together and its tribes are tribes of the lord being elevated into the city, and heralding the soul great and wonderful things, which are causing peace, love, and holiness to the soul, and which are building up the soul.

And the another is being done towards evil and in order to lose the soul. Its non-liar sign is the division of the spiritual tongues and a dreadful disturbance. And the end is that the soul becomes dwelling place to the passions, as the tower became dwelling place to the snakes.

You learn, therefore, the difference between the two buildings and you won't be wrong when wanting to choose the best one of them. If the depths of your heart aren't mastered, from time to time and for many times, by the peace and by the union of your thoughts and by the understanding light; it there doesn't go up, out of seeing God, an untold pleasure within your

heart; if there doesn't start, from the innermost chamber of your heart a rekindling and a spiritual work having its ground into a hypostasis⁹⁴¹, so that often seems to you, that you have defeated the body's limbs through an understanding joy and light, and through a deep and mysterious sight coming from above, within your heart; if your soul doesn't spiritually taste untold mysteries; if there doesn't take place within you, unitarily and all of a sudden, an untold joy and an not-understood awe; if you do not receive the holiness of Christ as springing out within you, - then you will know that your soul isn't Jerusalem, neither is your soul being built up like a city, nor your soul's partakers, or the thoughts, are gathered together, neither the tribes, or the general powers, have become tribes of Jesus, nor go up within your soul wonderful and well-ordered things, unveiling to your mind and showing to your mind "the things the eye didn't see and the ear didn't heard and which didn't ascend to the man's heart" (1 Cor. 2: 9). And take heed not to build a division spiritual tower, one having its end in destruction and in dividing the spiritual tongues and in disturbance and in total destruction, as it was said before.

I wanted to say which the cause, for some people have their soul as a city of Jerusalem, being built up, and which the cause is, for the building up and for the destruction of the division's tower; and what are the partakers to the first one gathered together for, and what the reason is that in the division's tower takes place the separation of many kinds, of the tongues. But I have renounced to that, in order to spare the listeners' hearing, through a shorter speech.

55. *Interpretation to: "Those ones who were noble from the sunrises" (Job 1: 3).*

The noble ones from the sunrises are the ones from the sunrises of the illuminations and of the showings of the righteousness's sun, ennobled and bettered through the looking and through the seeing of the understanding directed towards God; the ones who "are born not out of blood, neither by the man's will, not by the body's will, but from God" (Jn. 1: 19). They are those whose heart and mind live in the godlike palace from heavens and who have been found worthy of having a dialogue

⁹⁴¹ "ενυπόστατος ενέργεια" it is a non-subjective work and not-standing by itself, but one starting out of the godlike being or hypostases.

with God and who have been imparted with godlike and untold mysteries of the Kingdom. Those are the ones who have become to Christ - the Son of God – limbs in part (1 Cor. 12: 27) and co-bodily to Him and together-inheritors and partakers to Him (Ephes. 3: 6), having Himself and the Father – God from the most high - as their inheritance, for they have reached partakers to the godlike nature (2 Pt. 1: 4), above word. Those are the ones who have been sealed with the Holy and of-like-maker Ghost (Ephes. 1: 13) Whom they are partakers to and Whom they are living and seeing within. Those ones are the ones who have been dressed up in the white vestments (Apoc. 4: 4) characteristic to the Ghost, and in golden tunics, with precious stones and with pearls. Those are the ones wearing helmet and crown and rubies and diamonds and all kinds of precious stones. They are the ones eating and drinking at the Imperial table a food which they cannot get fed of and a nectar which they do not get bored of. This is for all of these things are Ghost, and they are imparted with the spiritual things. Many are the wonders done in those imperial courts. There is a fire that cools down and that is rekindled, there are moving pricking of love, there is a living, speaking water, producer of rivers of eternal life; there is an air of good fragrance when breathed and of-life-giver Ghost and the light of the unitary ray in three glows, but in the same time simple and above-being.

That's why, these ones, as some seers and partaker to great delectations, they have separated themselves from the things from below, and they have been united with the things from above. They have forsaken the seeing of the perishable ones and they have become steadfast in the steadfast things. They sit down on their matting, while there are walking amongst the things from above. Their body ties them and it pulls them downwards, but the Ghost descends and unties the burnt ties. Immediately after they have been untied, they fly above skies with awe and quickness. They have been unified by unitarily looking at God. They are become lonely from all things, by lonely looking at God. They are being moved from a glory to another greater glory (2 Cor. 3: 18) of the Ghost and they are passing from richness to a greater richness and they are delighted with the untold things. And they said: "Good is this richness of the glory and of the delectation", and while looking at it, they were amazed by one greater than the previous ones, and they seemed, to themselves, as empty and poor of all things. They remained

amazed, or, better and more appropriately said, they remained with their mouth open due to ecstasy, and another joy engulfed their heart. They follow to the Emperor of the powers and they are dialoging with Him, and they dance with the angels, overwhelmed by the overflows of such a great grace, more than joyful for that untold inheritance and for that untold love for people. These ones are, as far as I reckon, the noble ones from the sunrises of the sun into Christ Jesus, our Lord Whose to be the glory and the mastery forever. Amen.

When the mind unitarily sees the true Christ, then if the time to be silent (Eccl. 3: 7). For this is the time for drinking the nectar of the godlike joy and gladness; this is the time for the mysterious views and for being imparted with the things from above nature. Actually, when the mind limpidly sees the cup in the hand of the Lord, full with the wine of the unmerged merging⁹⁴², then the mind contemplates as plainly as possible, the pouring from that one to this one (Ps. 74⁹⁴³: 8) and the mind clearly knows that that cup's yeast hasn't been empties (Ps. 74⁹⁴⁴: 8)⁹⁴⁵. This is for the depths of the overpouring of the godlike kindness and, to say so, the depths of the richness and the end of the grace, it won't be unveiled to anybody of us, during the present life of ours, even if a person would have been found worthy of the highest ascension towards God, or worthy of the highest deification. This is for the end and the consummation is kept for everybody to be imparted with it in the future eon. "It hasn't been shown yet, what we are going to be", according to the disciple who leaned his head on Christ's chest

⁹⁴² This is probably for the Lord's blood is united without merging, with the godhead, as His entire human nature too. The Lord's blood is full of godhead while still not ceasing to be blood according to the nature. Through the priest, the cup gives us Christ Himself, as one can see in some Romanian icons painted on glass, which present Christ as squeezing in the cup the wine of the vine that grows up out of His side. But we need a priest in order to know that aren't ourselves giving that wine to us. And the one giving us that wine must be a priest, or a mediator, for Christ too He is a Priest, or a High Priest, or the supreme Mediator. Consequently, he has to be partaker to Christ's priesthood. We cannot give us that wine by ourselves.

⁹⁴³ In KJB we have: Psalm 75: 8. (E. l. t.'s n.)

⁹⁴⁴ Vid supra.

⁹⁴⁵ The pouring from a cup into another it perhaps indicates here the practice from Proskomide, when it is poured wine, from a bottle into a cup, or it might be mentioned here the practice of pouring the wine transformed into blood, from a cup into another, in order to be possible to impart a big number of believers, with it. And this act can mean that, out of Christ's body, His blood passes into the cup, or into the body of the ones who are imparted with it, being shown thus that Christ's Ghost of sacrifice and of love remains inexhaustible.

(1 Jn. 3: 2). An according to Saint Paul, “now we know in part” (1 Cor. 13: 9-10), “but then we will know the consummate”. This will be, for, then, the sinners will drink together with the righteous, out of the godlike cup of mystery and out of what is consummate, reached, after the mirrors will be taken away and after the truth will be plainly unveiled, to feel the mystery that is now mysteriously covered.

The righteous one, in order they to be able to rejoice, more consummately, of the reward for their hope in God, by receiving the payment for their virtuous deeds, for it has been written about them: “They will get drunk out of the fat of Your house and out of the spring of Your delectation and You will give them to drink” (Ps. 35⁹⁴⁶: 9); about them said the Lord that He will call them into the Father’s Kingdom, and that He will serve to them (Lk. 12: 37), after the Lord promised them that they are going to drink also the new cup in God’s Kingdom (Mt. 26: 29) and they will be glad. And the sinners will drink in order they to be filled up with the bitterness of the anger, and with the eternal sadness; and the sinners will taste only that much in order they to know what all-sweet nectar they are going to be deprived of, because of their recklessness. To taste that nectar in the present time, we are urged, towards comforting, by David, who says: “Taste and see that good is the Lord” (Ps. 33⁹⁴⁷: 8). But the sinners won’t ever turn themselves towards Him. But the ones who turn themselves to Him, by obeying, as it is due, His commandment, and who see the cup and the pouring in that cup, they feel from both sides, both from here and from there, the callings full of benevolent grace⁹⁴⁸; and they drink up and they rejoice themselves and the sweeten the feelings of their soul and the sing, as it is due, songs full of thanksgiving (Eucharistic) to God, by shouting out: “And Your cup is getting us drunk as

⁹⁴⁶ In KJB we have: Psalm 36: 8-9: “They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. // For with thee is the fountain of life: in thy light shall we see light.”; in ROB we have: Psalm 35: 8-9: “They will be fed up out of the fat of Your house and out of the spring of Your delectation You will give them to drink. // For at You is the spring of the life, into Your light we will see light.” (E. l. t.’s n.)

⁹⁴⁷ In KJB we have: Psalm 34: 8. (E. l. t.’s n.)

⁹⁴⁸ The pouring from a cup into another, it is to the ones who are imparted, a calling coming from Christ, where the blood flows from, and a calling coming from that cup too, where the blood is flowing to, and where they are imparted from, not only when they are actually imparted with Christ, but permanently, without the sacrifice of Christ, which they are imparted with, to become exhausted.

an almighty” (Ps. 22: 6⁹⁴⁹); or: “And Your non-comprisable mercy, given us now, as out of a deep bosom, as a wine, it will accompany us in all the days of our life” (Ps. 22: 7⁹⁵⁰) – true, namely of the future, steadfast, and immortal life. This is for we are going to forever have the future godlike good things, and we are going to be in them, if we taste, from both sides, the wine of the-life-maker and new cup, that is held in the Lord’s hand, and if we drink out of it, daily. So, out of what is shown, they know, in a due manner, what is hidden; and out of what is outpoured, they have the proof of what is at the foundation; and in part, as in an earnest, they can realize what they are going to have in the future.

That’s why, by being proven that the righteous will be there imparted with more richly and in a greater number of them, with the things they are imparted since now, while they are nailed into body and in thickness and in the lower darkness, David, rightly so, he didn’t said totally plainly that both the righteous ones and the sinner will drink then, but by saying what is questionable; that maybe the sinner will drink too, he left us understanding what it is recognize and proven: that the righteous will drink. This is because, if the sinner will, maybe, drank, it would be unheard of, the not righteous not to drink. This thing is proven, since they are imparted even from now with so much drink that they gladden themselves and they shout out: “You have gladdened me, Lord, amongst Your creatures, and into the work of Your hands I will rejoice myself” (Ps. 91⁹⁵¹: 4). This is for, through “the work of His hands”, he shows that He holds and He stretches forwards the cup full of the wine of the unmixed mixing, and that He pours that wine with very much love for people into this one (Ps. 74⁹⁵²: 8) and He keeps the yeasts for the future. But now they shout out again, being drunk, towards God: “Your cup is getting me drunk, as an almighty” (Ps. 22⁹⁵³: 6), in Christ Jesus, and the other things⁹⁵⁴.

⁹⁴⁹ In KJB we have: Psalm 23: 5. (E. l. t.’s n.)

⁹⁵⁰ In KJB we have: Psalm 23: 6. (E. l. t.’s n.)

⁹⁵¹ In KJB we have: Psalm 92: 4. (E. l. t.’s n.)

⁹⁵² In KJB we have: Psalm 75: 8. (E. l. t.’s n.)

⁹⁵³ In KJB we have: Psalm 23: 5. (E. l. t.’s n.)

⁹⁵⁴ The Eucharist gets one drunk with the “sober drunkenness” of the enthusiasm born out of encountering Christ into love. This is, rightly so, another reason why, in Eucharist, the wine is used as an element that is transformed in the Lord’s blood.

I will sing to You, for You have made me, and I will praise You, the All-High, the One Who has poured over me Your mercies through grace. Your holy finger pricks me, You the All-Loving of soul and Most-Kind Emperor, in the innermost place of my heart (Ps. 71⁹⁵⁵: 18), in order I to know that You are the only One making wonderful and unusual things, and You are moving, as it is due, the letters of Your holy hand in the book of the life, through Your all-godlike Ghost, and You are preparing me for seeing with feeling and for being imprinted through Your hand in the understanding senses, in an actual manner, by Your above-amazement beauty. All the things are full with gladness and with mysterious joyfulness into Christ Jesus, our Lord.

There is a peace, that is more apparent than real. It is that peace of the delighted body, one causing much worry to the soul, even if, for a while, it takes the feigned countenance, of the peace. And there is a peace belonging to the senses, produced by locking the senses up and by running away from all things, one that is followed by quietude. But even this one, though being incomparable better than the first one, it is short lived. This is because, when the soul is troubled by thoughts, the whole human being suffers, as in case the body is troubled. But there is the third peace, one above senses and body. The third peace consists of appeasing the soul's powers and the inward man. That peace comes out of the good behavior and zeal, out of the cleaner prayer, out of the sweeter crying, and out of uttering the godlike words with pleasure.

But this still isn't the consummation of the peace. This is because, as the trumpet player or the guitar player cannot play ceaselessly, because of, by necessarily suffering of his hands' tiredness and some other times because of some helplessness or of some illness, and therefore not being they able to powerfully blow the trumpet or to pick the cords, likewise the soul harmoniously governing its powers, that soul doesn't remain forever unchanged in that state, but sometimes that soul is hindered by some anger, willingly or unwillingly stirred up by something, or by a desire for changing and idleness, because of being one of the creature and being tied to the body's fat and wight. But when the soul receives, by grace, the presence of the uncreated One, and Who has done all the things, and when the soul is imparted with the unchangeable and of-life-maker Ghost,

⁹⁵⁵ Unconfirmed quotation. (E. l. t.'s n.)

then the soul is filled up with a transfigured and wonderful life, caused by the-life-maker Ghost, and the soul enjoys of an above-nature and totally unchangeable life. And as the soul lives due to the-life-maker-power, likewise the soul sees himself too, for the-life-maker Ghost is luminous light too. And the soul rejoices seeing the above-nature-things of the above-nature One and the soul enjoys the peace that exceeds the whole mind (Philip. 3: 7), due to the work of reinvigoration and due to the above-mind luminous light of the above/mind One, and due to mysteriously rejoicing of things the soul sees.

In this peace, the soul doesn't change himself at all, neither suffers of tiredness, not is disturbed by the traps and plots belonging to the enemy, but the soul looks, in a ceaseless movement, at God and at the things from around God, through the power and the movement, one can even say through the will of God and of the tireless Ghost Who works within heart out of the heart's hypostatical (personal) foundation, not like one or another imagine, but like the only Ghost knows, the Ghost "Who visits and knows the deeps of God" (1 Cor. 2: 10) and Who teaches the ones who are partakers to Him, through a feeling of the soul. So, until we strive to kindle within us, through a quiet living, the grace of the Ghost and we do not quench the grace, and until we are full with the untold and above-nature holiness and peace, of God in Trinity, we truly bear, as it was said, in humbleness, in love, and in prayer, the peace of the body and of the ghost and of the soul, tirelessly⁹⁵⁶.

This is because, the peace with tiredness, it still isn't the consummate peace, but it is causing the consummate peace. The consummate one, according to the said things, it is lived totally without tiredness, in the resting of the consummate Sabbath and of the resting into Christ⁹⁵⁷.

By finding you out how - after not existing - you have been created, and knowing with a good knowledge the One Who created you and Who composed you, and by understanding the reason of your coming to existence without a previous movement

⁹⁵⁶ The last two paragraphs are very altered in the Greek Philokalia.

⁹⁵⁷ The Sabbath is another name for resting, from Saturday (the seventh day), which God rested Himself in, after He created the world (Hebr. 4: 10; Saint Maximos the Confessor, *Gnostic Heads* II, 64). Here, by talking both about "Sabbath-ism" and about the "resting" into Christ, the author understands, maybe, the resting of God and our resting of the created things, but also the resting of Christ following to the first type of resting, the first type of resting being represented by Saturday, while the second type of resting being represented by Sunday.

of yours, if you reckon well, you will attach yourself, wholly, with love, with all your senses, to the all-sweet Jesus and God, your Maker and Builder, for the good doing and in order to see His face⁹⁵⁸. This is for, by living thus, into doing and seeing, you will achieve many gifts from God and you will become god and spiritual and wholly alike to the Builder, eternally gladdening yourself together with your Lord and with the Father into the love of God and in that resting into God, through Jesus Christ, forever and ever, by going out of all the seen things. Amen.

56. When I have seen and known, through understanding seeing, where I have come from, in such a wonderful way, and where we are going to reach at in the end, and when I imagine, in the third place, the One Who has brought me to existence and Who carries me and Who will bring me to my end, I understand the untold Father, and His love I no longer unknown to me. Consequently, I somehow look, as in a mirror, at the mystery of His purpose with me. That's why I also gladden myself of these three, in such a measure that somebody couldn't tell. But this so great gladness is sometimes followed by an equally big sadness, because of knowing me without any doubt, as spending my time in a manner that is unworthy of my calling. Then, by seeing how You show me Your unapproachable glory, through creation, and by understanding how You show me Your untold love for me, through the embodiment of Your Only Begotten Son, and by knowing Your untold and above-nature union with me, as You show me this union in an untold and eternally springing out impartation, I wonder very of Your glory and I am amazed of Your mercy on me. This is for, on this way You get me out of all the seen things and You rest me of all thought things, You Holy and above-being Trinity.

God, by all-wisely wanting to create the man, as an angel on earth, and as a heavenly animal, in the godlike image and likeness, He has placed within man, accordingly to that, an understanding soul, a soul able to know God. And that's why He says: "I said, gods you are and all of you children of the Highest" (Ps. 81⁹⁵⁹: 6) through grace, as some second level angels, who quietly contemplate God, and who are being elevated towards

⁹⁵⁸ We have been created in order to ascend towards the union with Christ, an ascension crossing through two stages: through doing, and through seeing (contemplating).

⁹⁵⁹ In KJB we have: Psalm 82: 6. (E. l. t.'s n.)

Him, through love, in spiritual light. But the earthly man won't be able to ascend to the angelic state if he doesn't become, manifestly, a ghost, like the angels are⁹⁶⁰. And that the believer becomes a ghost, by faith, namely out of the endless power and out of the endless gift from God, by somehow being transfigured in a godlike and mysterious creation, it is shown by the Savior when He says that "what is born out of Ghost, it is Ghost" (Jn. 3: 6). And the fact that the ones who have a soul's content, they are born spiritually, it is confessed by the faithful John, saying: "He gave power to become children of God, to them who believe in His name, for He isn't out of the man's blood, neither has Him born out of the body's will, but out of God" (Jn. 1: 14), in order to be the inward man, namely that man in the image of God Who has created him⁹⁶¹. But this birth isn't according to nature, but it is according to grace, and it is given to the ones who are born spiritually, they receiving it, and not being under their mastery⁹⁶². That's why the mind partaker to this birth, as it is due, that mind is also a throne to the Holy Ghost⁹⁶³. This is for, like the heated steel becomes fire too, but it doesn't become fire by nature but by transmission and sharing, until the steel is together with the fire, and it is a chair of the fire, for the fire sits

⁹⁶⁰ Only the ghost can ascend to the angelic state, for the Angel is ghost too. But this doesn't mean getting rid of body, but it means that the body is overwhelmed by the godlike Ghost. By this, the body forsakes the material needs. The body is now nourished with the angelic bread, namely with the godlike light. The Body has become transparent and weightless. It is like the man no longer would have a body. The body only makes the man capable of understanding the godlike meanings into the material things.

⁹⁶¹ The birth out of ghost, it is a great mystery. It is not like the birth out of body that makes the man also a body; neither it is a creation out of nothing. But it is a getting out of the Ghost, a composition out of Ghost, but it is also an elevation of the man to the state of spiritual man. The Ghost transfigured the man through His energies. The man is like the Ghost when reaching this state, but he still differs from the Ghost by the fact that he hasn't elevated himself and he doesn't maintain himself in this state by himself, but through the Ghost. The man is firstly born out of body; then God gives the man birth into Christ, out of Himself, and making the man like Him. But some birth out of Himself, after the creation out of nothing (after the first birth on earth), was done by God, to the man, right in the beginning.

⁹⁶² The birth out of Ghost, by not being a birth according to the nature, but by being a birth by grace, it doesn't take place except with the will of both the man and the Ghost. As such, this birth doesn't stay in the man's power, without the Ghost's will. The new life is born through the freedom of both of them, and it is being maintained on the freedom's place. The man isn't in a natural, necessary relation with the Ghost.

⁹⁶³ Not being created out of the Ghost, by nature, the man isn't only son of the Ghost by grace, but the man is also a throne of the Ghost, namely differing by nature, and subordinated to the Ghost. The throne, or the place which the Emperor sits on, it is less than the Emperor is, but it shares the Emperor's glory.

and rests within steel, likewise the mind becomes ghost and throne of the Ghost, by birth out of Ghost, or by union with the Ghost and by being imparted by the Ghost, God manifestly engulfing the mind and uniting Himself with the mind and resting Himself within the man's mind like in a chair.

And this is the wonderful beginning of the soul's advancing not towards the level of the angel, of the humblest one amongst the heavenly powers, but towards the level of the All-High God, in order to descend, after, to that level of the chair, and then to that of the cherub, and then to that of the seraphim, and from here until entirely achieves the angel's feature, that one of the humblest amongst levels, and announcing his neighbors, into Ghost, about the wonders and the mysteries of God. This is for, if the impartation – according to the wise ones in the godlike things – it must precede the transmission, it is limpid that the mind must firstly be imparted by the Ghost, namely the mind must become chair (throne) to the Ghost, and then to transmit the spiritual things⁹⁶⁴, and then to become cherub by Ghost, and that means the overflowing and the multitude of the godlike wisdom; and then the mind to want to make other people wise, by serving like a seraphim, as one that, by knowing the wisdom and through the cup and through the drink of the wisdom, it has reached the fiery and ceaselessly moving love of God – for that is the interpretation of the name

⁹⁶⁴ The soul reaches, firstly, through deification, at God, and then it descends, on at a time, to the angelic levels. The first one is the direct impartation by God, and then comes the transmission of the things received from God, to all the angelic groups. The vision of Dionysus the Areopagite about the Angels as mediators of the godlike light towards the people, it is completed here, or it is explained, through an alternative vision. Of course, the question remains: it doesn't take place, the same process, with the lower levels of Angels? And if so, aren't they imparted by God, before us, in order they not to need to know God through the deified man? Or, don't they communicate, out of their direct impartation with the godlike light, to the groups of angels from the superior levels? Maybe the answer, to the extend it concerns the man, it consists of the fact that the man, a being united with a body, he can know God in a special manner, and the Angels can add to their knowledge the knowledge they receive through the deified man. The man can know, or he can understand God, into the God's embodied Son, in a manner inaccessible to the Angels. This is for the God's wisdom is on many kinds; one of these kinds, maybe the most wonderful of them, it has been shown into Christ. And this wisdom is known by the people within Church. And the angels know this especially through the people (Ephes. 3: 10). The elevated one, he descends to the Angels, in order to herald, to the angels, as a man, the God's things. But he descends lower too, to the people, in order to herald them, as he would have been an angel, the God's things. The one elevated to the impartation by God, he receives a missionary role. The culminant example is to us, in this regard: Christ.

seraphim -, so that to warm up and to kindle others towards the love for God; and then to continue on this way, coming to the level of teaching his neighbor – that level being characteristic to the angel. That's why, the ones who haven't reached to be gods by Ghost and chairs to God and cherubs and seraphs and the other lowers spiritual levels, they neither could not be angels, by themselves, and they couldn't serve God, nor to teach the due things, in Ghost and truth. That's why, the true advancing of the soul, it takes its beginning from the impartation by the All-High God, and, as it has been said, likewise, the soul advances into Christ Jesus, our Lord⁹⁶⁵.

I will confess to You, untold Lord into Trinity, not the things characteristic to you, but those things characteristic to me, as much as that is possible to me. This is for, You, the untold one, together with Your things, are extolled, by infinitely being above any word and mind wanting to understand You, or to speak about You. This is for You have created me, by Your decision, a decision above any greatness, and I am unlike anything else; You have created me with Your hands You have created me in Your image and likeness. And I, by making myself vain in all these so great and so honored and so glorified gifts, I proved myself as immeasurable ungrateful, by disregarding Your commandments, which also are holy and producing peace, and true joy, and deifying power. And what is even more wonderful, it is that before bringing me to existence, You have built up, for me and for my life and in order I to see and to know You, and in order I to be overwhelmingly delighted with the things from around You, the world of such a great beauty and glory, richly and diversely adorned, with creator power and wisdom, which the world couldn't last without, even for a moment. And through the world I live and I bodily thrive, for I feed myself through the world, and I enjoy the world; but I also thrive spiritually, for I know through the world, by contemplating, full of awe, the all-wise and the almighty torrent of Your care and of Your love.

⁹⁶⁵ The soul is firstly elevated on the level where Christ has been elevated at, and then the soul commits, at his turn, a road of the kenosis, of descending together with Christ, for Christ doesn't remain only up there and receiving worshipping, but Christ descends, in an unseen manner, and He works for elevating other and other souls who believe in Him, through His teaching and Mysteries. In Christ there isn't only the elevation of the man to God, but there is also His kenosis or descent, in order to serve.

These things have been created by You, the untold One. And I, the mindless ones, I have wasted my life resisting Your commandments, which are truly sweet and worthy of love, to the ones who are in a right mind. Woe to you, insensible soul! Woe, what a callousness! Don't you reckon, you the wicked one, that only in order to bodily live a mortal life, the poor servant obeys the master and he abundantly accomplishes the master's commandments, even if some of those commandments are difficult to accomplish? And those commandments aren't beneficial to him, but to the one who has ordered them. And you, the mindless one, unworthily disregarding the commandments of such a Creator, Benefactor, and Nourisher, though these commandments are issued for your benefit and for your immortal glory, you turn them up side down. I am terrified of your shamelessness and your eternal damnation!

I have said, Lord, to my poor and truly sinner soul, to Your creature, You the All-Loving of souls, when you have turned myself towards You, the All-Good, my untold joy: you have many spiritual good things, my soul! Drink, eat, and gladden yourself (cf. Lk. 12: 19). And when my sinner soul rebelled against You, I have been tormented and very humiliated (Ps. 37⁹⁶⁶: 8). But, o, richness of Your kindness, You the All-Good! When I wrongly deviated from Your right path, and from good, You, by coming in a wonderful manner, through non-comprisable gifts, You have turned me back again. And by truly eating and drinking, and, by them, rejoicing myself spiritually, as it is due, I have got far, again, for many times, from Your mercy, rolling myself down, I do not know, because of the devil's plot or because of my inattention, or maybe because of both of them, or it might be also because of a deeper judgment of Yours, out of which come the lenience, the forsaking, and the rebuking, teaching me in a diverse manner⁹⁶⁷.

And again, for many times, I sank myself in a deep mud, where there wasn't a strong foundation (Ps. 68⁹⁶⁸: 2)⁹⁶⁹. Thus, I have become wicked and I have bent myself, because of being

⁹⁶⁶ In KJB we have: Psalm 38: 8. (E. l. t.'s n.)

⁹⁶⁷ About these things speaks Diadochus of Photice, head no. 94: *The Romanian Philokalia*, volume I, p. 385.

⁹⁶⁸ In KJB we have: Psalm 69: 2. (E. l. t.'s n.)

⁹⁶⁹ "υπόστασις" – a base, which not to let me sinking lowers. The evilness has no limit. God alone, better said Christ, He has made Himself the "hypostasis" or the base of the humanity of all the ones who believe in Him.

pricked by the thorn, or by the sin's bringing of death needle and, in short, by the many evil things cunningly plotted to me, by the enemy, against my soul, because of my terrifying carelessness and because of my appalling insanity.

You have never overlooked me, to the end, but with spiritual voice You shouted out in my heart's mysterious depth⁹⁷⁰, and You said to my discouraged soul: "I am your salvation" (Ps. 34⁹⁷¹: 3), do not fear, but turn back to your resting, and do not wander. And so, You have comforted me, Jesus, for You do not remember the evil, but You have made Yourself to me, manifestly, support towards salvation. And like a right hand of the Father, You have caught me powerfully, and Your advising rebuke, it guided me again (Ps. 17⁹⁷²: 39), as so many times before, towards that great joy for so many untold mysteries. Come, therefore, You Word of God, within my heart, as a strong seal, in order I to see the untold and above-nature light! Come in my arms, in order I to be able to work the deeds of Your holy and of-life-maker commandments! Come, Jesus Christ, above-skies Emperor, come in order I to spiritually live into You! Come closer, through a pleasant feeling, to me, for I turn myself to You with the whole my soul, for You are the above-world gladness of the ones whom You dwell within. Shine Your brightness within me, like a lightning! Come, You the infinite One in wisdom, in order my soul to gather to himself, and by this, to You!⁹⁷³ "And to be scattered and to get far from me the ones who vainly are enemies to my soul" (Ps. 3: 8) and who persecute me and who mercilessly torment me. "Gua me, Lord, I pray You, always, as the apple of the eye" (Ps. 16⁹⁷⁴: 8), in

⁹⁷⁰ The expression: "God shouts out in the man's conscience" it isn't only a metaphor. Actually, God shout out in the man's depth even when the man has rolled himself down in sins. The man hears this voice and he must answer it. Even if the man's answer is negative, it still is an answer. Through the negative answer the man doesn't escape from God; the man cannot make it be silent.

⁹⁷¹ In KJB we have: Psalm 35: 3. (E. l. t.'s n.)

⁹⁷² In KJB we have: Psalm 18: 35. (E. l. t.'s n.)

⁹⁷³ As for so many times before in the spiritual writings, it is said here too, that the gathering of the soul to himself, it means, in the same time, the soul's gathering into God. This is for, the gathering into himself it means the man's coming to the self-awareness, by asking himself about his ultimate reason and purpose. And then, the soul cannot but find God as his ultimate reason and purpose. Then the soul hears the voice of God, which was covered before, by the scattering in all sort of external and unessential occupations.

⁹⁷⁴ In KJB we have: Psalm 17: 8. (E. l. t.'s n.)

order I to eternally look at You, together with You⁹⁷⁵, You the Extolled and Untold Lord.

57. What am I - Lord, You Who are uncreated – except dust and ashes (Gen. 18: 27)? And what my times is, for my time is that of the one who passes like a shadow and as a short dream, before You, Who are the without beginning One, in Whose eyes a thousand years are like yesterday that passed, and like a watch in the night (Ps. 89⁹⁷⁶: 4)? And what my wisdom is at You, for You have wisely created the skies and the earth and all the things on earth, in the same time and on the same instant, for I to stay before You, You the All-Loving of the soul, in order I to answer to You? No, Master, please don't! The parents do not take rewards from the newly born children for the things they have done to them, neither they ask for some deed, but they take care, simply, lovingly, and zealously, in a worthy to be praised manner, of their duties, nourishing their children as well as they can and dressing them up. That's why, You too, Saint, eternal Father and All-Loving of us, as the One Who is the Maker of all of us, out of nothing, I pray You not to be upset because of my mistakes and because of my lawlessness, neither You to ask, You the One loving of people, from me, deeds to the extent of Your grace. No, you the All-Good One, no! But, as it is appropriate to be the little children forgiven, likewise and much more and endlessly more, please forgive my deeds and multiply Your righteous gift within me, for I need Your help, because I am weak in my understanding. For You are the One Who has created me and who has built me up anew, You the All-Praised One, on an all-good purpose, that since You have made me kind, and since You have adorned me with the deifier beauties, as a true image of Yours, You to glorify me in a bright and all-high manner. For You haven't come to judge, but to save the world (Jn. 3: 17). Amen.

58. Being I condemned but itself my thought, as Yourself know, Lord, the things from within me, please see that I don't

⁹⁷⁵ Only if the Ghost Himself is within us looking at the Lord, we too, are able to look at the Lord into the Ghost. This is for the Ghost's work of looking at God, it becomes our looking too. Only if the One who know to see Himself, is with us, and only if He conveys us, in a loving manner, His power for seeing, we will be able to see the Lord, together with the Ghost. This takes place even in the human relations.

⁹⁷⁶ In KJB we have: Psalm 90: 4. (E. l. t.'s n.)

need, You the All-Wise One, any other judge to judge me. Your judgment is being done righteously, in the doubtful things. But when the one who resists, he has truly condemned on himself, and he sees and he confesses no by simply saying that he is a sinner, but by admitting that he commits sins say by day and hour by hour, please spare him, Lord, You the One loving of people, of his judgment. I search for mercy and I ask for grace, from You, for You are the Source of the mercy and of the grace! You are the One Who has deigned to make Yourself man, for me. You are the One who, out of the abundance of Your kindness, You do to us not according to our lawlessness, and, out of Your overwhelming love for us, You do not reward us according to our sins (Ps. 102⁹⁷⁷: 10), but, please rather let Yourself conquered by the love characteristic to You, and remove from us our lawlessness, as far as the sunrises are from sunsets. Therefore, I am praying You, Lord Jesus Christ, Who do not remember our evil, You the All-Merciful Master, and I ask You, though unworthily, to You the One who forgives the whole lawlessness and all my sins, please place within my heart the consummate seal and the truly holy gift of Your All-Holy Ghost, by Your power and wisdom, for by being these things done, as much as it is possible, through the power of Your grace, with spiritual wisdom and sapience, what is pleasant to You, to flow again within my heart those spiritual rivers of Your righteous wisdom, and let me be in the understanding of the truth and in a light according to it. Make me be hence, in partaking with You and with Your things, and illuminate for ever and ever - but even since now - by Your above/glory light, through Your unimaginable mercy and by Your untold grace. Amen.

59. Nobody knew, more limpidly, the plot, or, if I have to say so, the devilish personal attack, except the one who has got rid of devils and who has been delivered, for a while, of their attacks. And nobody will escape those attacks and nobody will be delivered from them, as I just have said, if he doesn't achieve within his heart the godlike influence and breath, from God as Person⁹⁷⁸. And this is born out of that faith that is accompanied

⁹⁷⁷ In KJB we have: Psalm 103: 10. (E. l. t.'s n.)

⁹⁷⁸ I have translated here through "personal attack" and "breath form God as Person", the expressions *προσβολήν ενυποστάτως* and *ροπή ενυπόστατον*, the first one starting from the devil's hypostasis, while the second one starts from the Hypostasis of God.

by humbleness and by the working love for God and for people, through the living into quietude, together with taking vigil, through the here working reading, and the here seeing reading – and therefore cogitating at God, and through prayer. And the working love it can be called here, truly, the fulfilling, as much as it is possible, of the holy commandments of God. Out of these commandments it is born, thus, not only a cleaner and more transparent understanding of God, but it also comes within soul the detailed knowledge and the limpid discernment of the devilish and contriving evil plots. This is for, the greater is the ascesis, the bigger is the war waged against us, by the envious devils, furiously and overwhelmingly and breathtakingly coming upon us, in order to pursuit all sorts of cunning torments, to the God bearer soul. So that, if Christ, the Savior of His people, He hadn't stayed close, with His love for people, and if He hadn't fought for believers, then, truly, no man would have been saved, even if he would have been a saint.

60. I have known as limpidly as possible, and I am confessing it to You, Lord, that, because of my inattention, because of my ingratitude, and because of my recklessly working, I have become, dreadfully, worse than the speechless beasts, I, the speaking one. This is because those ones they preserve their nature and they live according to their nature, but I haven't known yet, not even for a moment, what really is the clean work of my nature, because of the abomination of my unclean passions, and because of my addiction to the perishable things and because of the disturbance caused by them to me. That's why, being I dumb in my mind, I do not know my nature, as it is, or as it truly must be. And I have let myself caught in the devilish company in order to commit the evil. And I truly am worse than those ones in my decisions. This is because, if I had been like those ones, unsubmitted to the sickness and immortal and not needing anything in order to live, I would have been, doubtlessly, eviler, I, the wicked one, and more intemperate in my insane impulses. But, behold, though I'm not immortal, and even if I am subjected to often and long sicknesses, I still am committing sins, and I enjoy my sins and I plan them. And what is even worse, it is that I do not tend only towards one evil things, while avoiding the others, as one of those ones. This is because one of those ones causes the love for money, other the love for vain glory, other the love for pleasure, and other the love

for some other passions, or, better said, towards one of the passions, of the ones who let themselves be convince by him. But I love all the passions and I commit all the sins. And I do that in such an addicted manner, so that even if I am not moved or tempted by the devils from outside, I will still move myself towards passions, or I even fall into sins, in a pitiful manner. Because of this, even if I haven't committed some of the sins, that has happened not for I have willingly avoided them, or for I specifically haven't wanted them, but I haven't committed them because of not being able to do so. Behold that I really am, therefore, much worse than those ones are. This is for those ones, though being immortal and free of sicknesses and needing nothing in order to survive, they still don't incline, any one of them, towards more than a sole sort of sins. But I, whose days aren't only a few, but they are burdened with sicknesses too, and with helplessness and with hardships, I still am tending towards all sins and I am ready to commit them with the whole zeal. I truly am worse than the devils are.

But, Lord, Lord, You the immeasurable One in His mercy, and Who wants, by nature, our salvation, so that You wouldn't have keep in Your memory even the devil's evilness, if they had wanted to repent, please strengthen me with wisdom and with all the due things, in order I to repent myself appropriately, for the sins I have committed, and please turn, mercifully, Your All-Holy face, Lord, You who are happy life and above-nature life and the steadfast and above-world joy, to the righteous ones, the immeasurable love for the people and the untold mercifulness. Please do to my thought that is shouting out "Have mercy on me, You Who are easy to be reconciled", Your great and wonderful mercy, in order to be shone to the ones who know it that even on the devils, if they had turned and said "Have mercy on me", to Your infinite kindness, as they are, You wouldn't have banished them away from Your mercy and You wouldn't have removed them away, You Who are the Source of the charismas. This is for, on me, who I am worse than those ones and more reckless than the speechless beasts, You are able to have mercy on me, then there truly won't be any man, nor demon, who, by falling down to Your feet, and shouting out "Have mercy on me", he wouldn't have immediately found the abundance of Your infinite kindness, and rich and wonderful and above all hopes: mercy. Have mercy on me, Jesus, Who are both our Creator and the Source of the mercy.

61. Many things come to my mind, Lord. But there is nothing that I could surely understand, up to the end. There isn't in all of them a sole thing that I know without any shortcoming in my knowledge. By this I am proven as helpless in knowing something as it is due, and clearly and simply and fully. I truly see this sky and this earth. But what those ones are like, or Who has created them and how they are upheld and all the other many things about them, and their nature, I obviously do not know. I can easily point out the air, the water, and the fire, to the ones wanting that. But what is the nature of each one like, who could tell it? And how one tends upwards and another downwards, and the air all over the place, nobody could open his mouth in order to describe that, and nobody could mumble even one word. But I pass over these, because of not knowing what to say. The hair, that is seemingly the most insignificant things, as one that cannot be caught with our senses, what it is coming out from, and how? What all the hairs appear in time like and according to what order? And what we know about the hairs, what are they?

For all these things, please, Lord, deliver me from the imagination's thoughts, which I blame my neighbor with, and which I judge all things and I condemn everybody with. Cover me with Your strong arm, for my mind is weak and very blunt, in order to think about these. Who know the sky's, and the earth's measures, and their size and their weight? Who knows the so quick and ceaseless and so masterly done and so regularly passing of the sun on the sky? Who will understand the power carrying all of these so wisely? How could know all of these the ones who doesn't have not even the knowledge of a mosquito? Being I so deprived of understanding and of the wisdom's power, I cannot rely myself except on Your grace, when speaking about godhead and about that above-nature union with God, through the godlike work characteristic to Him, and through the understanding given by Him, as much as it is possible to me.

62. Only those who have received the spiritual feeling through that understanding out of grace, only those can understand the ones who haven't achieved yet the spiritual feeling; for they are led by their souls through limpid and clear sounds, towards the happening things. This is for one like these, he can discern all things, according to Saint Paul, while not

being judged by anyone else (1 Cor. 2: 15). This is because the ones who are thus, they not only do not see the absence of the godlike Ghost, but they even bless sometimes, because of their lack of understanding, the ones who are rather worthy of compassion, because they haven't received the feeling of the Ghost by grace, but they are rather carried away by the world's ghost and they are "soul-like"⁹⁷⁹, as the godlike word calls them (1 Cor. 2: 14). And the spiritual in their feeling and kindled by the godlike fire, they do not judge at all the things, in a hurry, or according to their seen side, as the many do. But they judge the things according to the unchangeable and eternal truth from within themselves, for they are surely taught by the-like-maker and illuminating Ghost Who gives as a gift, to the ones who He dwells within, another life than the usual life, an above-nature life, and a light and a knowledge differing from the one provided by eyes to the many.

Alike was Jacob the Patriarch, who, after changing his place for many times, then he remained in a unique place, but he saw there many things with the eye of the understanding and he said many wonderful things about his sons (Gen. 49: 1, 5). Alike was Isaiah, the most powerful in word amongst prophets. This is for, by seeing him Jesus brought like a lamb to be slaughtered (Isa. 53: 7), he wasn't deceived either by Christ's sufferance or by His humbleness and behavior, but he saw, mysteriously, in those things, with the eye of the understanding, Christ's glory, as it is due; despite seeing Jesus lacking His glory (Isa. 53: 3) and subjected to other sufferings, Isaiah still confessed Jesus's godhead. Alike it was, to say so, each one amongst the holy prophets, who believed with understanding the spiritual things, through the illumination of the Ghost.

The one who wants to easily know the ones having within them the world's ghost, or, better said, the ones carried away by the world's ghost, let them remember about the group of the

⁹⁷⁹ Here we are dealing with a conceptual/semantical/semiotic void, hindering this translation, so we have employed here the coinage/rhetorical catachresis. In the Orthodox theology, there are three levels the which the human person can be on: the bodily level, the soul-like level, and the spiritual (the ghost's) level. Actually, the ghost's level is translated as the spiritual level only by operating the ghost/spirit analogy, one that is quite unsatisfactory. Roughly speaking, the bodily person is rather an atheist, the soul-like person, though not an evil person, is a non-practicing believer, while the spiritual person has started and advance in the good fight for working the godlike commandments. We think that the locution: "soul-like man", it could be described by using the locution: "the man who doesn't have his soul spiritually developed" (E. l. t.'s n.).

scribes and of the Pharisees from the Gospel, as they were occupying themselves with the apparently good things, and they passionately valued the good-looking things, and they were craving with the whole power of their souls, for being called as “teachers” for their way of walking and for their pious countenance, and they only aimed to fit an image to themselves and to hypocritically praise their virtuous life (cf. Mt. 23: 3-4). That’s why, woe what a blindness! They condemned Jesus Christ to death, the All-True Son of God Who is above all things, because of their envy born within them by the worldly ghosts; they condemned to death, the godlike and true life.

This is for, if the Holy Ghost doesn’t speak within us, as it has been said, out of envy (Jas. 4: 5), it is obvious that the world’s ghost speaks out of envy and that’s why it judges unfairly and into darkening. That’s why will be cut (Apoc. 1: 7), as it has been written, at the time of the general judgment done by God and they will weep for themselves – and rightly so – for their state. Because they will see the One Whom they crucified (Jn. 19: 37) and they will ask with bewilderment, saying: “Isn’t This One, the One Whom we reckoned as nothing and Whose life we reckoned as insanity? How then was Him appointed amongst the sons of God?” (The Book of the Wisdom of Solomon⁹⁸⁰ 5: 4-5). This is because, becoming a mockery the darkness of the self-appreciation brought by the worldly ghost, and awfully stumbling, they weren’t able to recognize the truth and to walk in His traces, as ones having the right mind and the illuminating Ghost.

And about the spiritual people, Paul says: “Don’t you know that we are going to judge the angels? All the more the things necessary to the life” (1 Cor. 6: 3). Thus, the one having the Ghost, he can judge all things (1 Cor. 2: 15), but, as the Lor says, the world cannot receive that one, neither see him (Jn. 14: 17). So, all the one who haven’t put on, through the true feeling of the soul, the Holy and above-skies Ghost, neither they have This One working within them in the untold things, mysteriously, and telling the things impossible to tell, they are proven as having the worldly ghost. “And you, says Paul, you won’t be into body, but you will be into Ghost, if the Ghost of

⁹⁸⁰ This book isn’t present in KJB. One can download it from www.academia.edu, where we posted, in English translation, the *Bible Missing Texts*. (E. l. t.’s n.)

God dwells within you. And if somebody doesn't have the Ghost of Christ, that one won't belong to Christ" (Rom. 8: 9).

Do you see now, that the ones having the Ghost within them, they aren't bodily? And that the ones who lack Him, they not only that they are incapable to judge rightly in the godlike things, but neither they can belong to Christ? "And we haven't taken the world's ghost, but that Ghost from God, in order to see the things given us like gifts, by God" (1 Cor. 2: 12). Do you understand that the godlike things and the truth, they cannot be known except by the ones who have received the Ghost of God? This is because, as the Lord said: "When That One will come, the Ghost of the Truth, He will lead you to the whole truth" (Jn. 16: 13). Do you see now, where the whole truth spring out from, and therefore the sure and free of sin judgment?

That's why, the Holy Ghost is called as the Ghost of the council, the Ghost of the science, of the understanding, and of the wisdom (Isa. 11: 2), the mastering Ghost (Ps. 50⁹⁸¹: 14), the righteous Ghost (Ps. 50⁹⁸²: 12), the Ghost of the truth (Jn. 14: 17), and Isaias called Him as "the Ghost of the judgment" (Isa. 4: 4). This is for in Him the soul is directly brought to the things necessary to be said, and because by working Him thus within soul, all the things are judged as it is due, given the soul is partaker to the Ghost. But, without the Ghost, all the things are full of darkness and empty of truth. And the one who is empty of truth, he will consequently be wrong in the things he says too. That one, when trying to judge, he will choose the liar things and he won't meet the truth. "This is, he says, for nobody knows the another's things, except the Ghost Who dwells within him" (1 Cor. 2: 11). "This is for the Ghost searched all things" (1 Cor. 2: 12). If one had been able to find the truth without the Ghost, the Holy Ghost wouldn't have been called the Ghost of the truth, the Ghost of the judgment, and all the other names mentioned before. So, if the one who judges without the Ghost of the truth speaks, he will be the upholder of the lie, by contriving what doesn't exist and, shortly speaking, he will fall off the truth and he will willingly get himself away from the will of God and from the glory of God; and he will be cut, justly so, as one that judges and who hastily speaks against the truth, thus selling the righteousness because he lacks the understanding, as another

⁹⁸¹ In KJB we have: Ps. 51: 14. (E. l. t.'s n.)

⁹⁸² In KJB we have: Ps. 51: 12. (E. l. t.'s n.)

Judah. Because that one too, for three times, was condemned for that reason, because he sold the righteousness and the truth, inappropriately, namely he sold our Lord Jesus Christ, the One sent by the Father as righteousness and Who called on himself as the truth (Jn. 14: 6).

You wicked and blind Pharisee, empty of the Ghost Who illuminates the understanding eyes of the soul! You hurry to judge, with pride, and wrongly, the things shown within man, like the ones who, by seeing wonderful resurrections of dead people and thousands of godlike signs, which Jesus, as a true God, He worked them only with His word, instead of praising Him and of extolling Him and to believe in Him, they got very upset and angry because of the very wise and of-people-loving release of the Sabbath, and because the disciples of the Bridegroom weren't fasting (Mt. 9: 16). You insane Pharisee and mindless and full of darkness! You want to correct the source of the wisdom and of the wonderful and untold gifts and, by overlooking the deeds of such a great power, and you consider them as unimportant, because of being they committed according to a judgment that you cannot understand. How clumsy and nescient and insensible you are! You inappropriately stumble, in an undue manner, upon the things that are nothing, as one would say, and you do not wonder yourself, as it is due, about the all-great deeds committed, and not glorifying and not praising, as much as it is possible, the One Who worked those deeds. Come, humbly, close to This One and sincerely ask Him for you to be given the reason of releasing the things you reckon as overlooked, contrary to the custom.

So, the worst thing of all, it is, as one can see, the self-appreciation and the cunningness following to that. One like this, he is as darken as he reckons that he is knowledgeable, and he is as mindless as he doesn't know his nescience.

And again, woe to you, you blind Pharisee, because you do not search the inside of the cup, in order to see if it is clean, but you imagine that it is necessary to commit and to see the outside and seen cleanness (Mt. 23: 26). Don't you hear what Christ, the true Wisdom, He commands us about judgment? This is for He says: "Do not judge as you see, but judge according to the righteous judgment" (Jn. 7: 24). Don't you understand that one cannot judge righteously, neither one can utter right judgment, according to what is shown? Because this means "as you see". How then, you the insensitive, by not

fearing the commandment of the Father and by not understanding that not what one sees is the true man and not out of what is seen, the man has to be judged, you behave shamelessly instead of hiding yourself? But it is natural to you to do so. This is because, being you deprived of the true life of the light, of the wisdom, of the truth, and of the knowledge coming from Him, and of the other good things coming from and which we are imparted with, by the Ghost, not only that you cannot judge without being wrong, the things of others, but nor you can see yourself as wallowing into evilness. Pull out, if you want to listen to me, the beam from your eye, namely the self-appreciation from your mind, and then you will be able to intuit, as it is due, so that you will be able to cross through the chaff, or through the sin attached, because of a kidnapping and because of a forgetfulness, to your neighbor's eye (Mt. 7: 5). But, until your inward eye, it doesn't see the light known with the mind, it is proven that the darkness from within you it is caused by the beam stuck into your eye.

That's why, do not affirm the things characteristic only to the illuminated ones, before searching on yourself with the whole skillfulness, and before banishing away the whole evilness from yourself. This is because, by doing otherwise, you become the mockery of the devils and of the insanity's passions. That's why, this deed is a very wrong one, and the impulse towards it, it is a very dangerous one. Let them speak and judge, therefore, the ones who are delivered by the Lord, as the blessed David advises us: "They whom the Lord has delivered from the hand of the enemies" (Ps. 106⁹⁸³: 2), the knowledgeable in their mind, and "whom He has gathered from countries", namely out of the passionate and unsatisfied and much diverse habits, by uniting them with His glory. Let these ones speak and judge, for they have been gathered and united an illuminated, as ones who have been delivered and saved⁹⁸⁴.

But you, therefore, until you aren't as I said, full of the spiritual light, make sure yourself, in silence, and do not fear to confess that you rather want to learn and that you do not know, for that is a reason for salvation, and not for perdition. This is

⁹⁸³ In KJB we have: Psalm 107: 2. (E. l. t.'s n.)

⁹⁸⁴ The ones who are united through love, they no longer judge each other. That's why, let no one judge others, before he has achieved the love for others. One can see that that one won't judge them anymore.

for, what Christ won't shame you for, for He says: "I do not judge anybody" (Jn. 8: 15)? And what do you say? "I judge everybody". O, what a nescience, not to say insensitiveness! "The Father has given the whole judgment to the Son" (Jn. 5: 22). The Son has taken the work of the judgment from the Father. And where do you have it from, because you haven't been given it? Does the Trinity dwell and manifestly walking within you, according to the promise (2 Cor. 6: 16)? Do you see yourself into God-the Word and do you see God-the Word within you? Or within God? Do the rives of the Holy Ghost flow within you, or do those rivers springing out of the unapproachable light within your heart? Or, do work within your all the things worked by God, manifestly, in His saints? Don't' you still have a long road to reach there?

Stop, therefore, your tongue from evil, and your lips from speaking cunningness (Ps. 33: 12). Search for, and ask others, and carefully learn from them, and do not teach others; and being judged by others, do not speak yourself, neither you judge by any means. One must be very stupid in order to imagine that, by being blind, he can search the things written in books. But it is much more stupid the one who imagine that he can know without the living Ghost, the another's things. One like this one, he doesn't exactly know even his own things, as they are.

But these are plots and temptations from the cunning and envious and of-good-hater devil, manifestly started against us, because we have filled ourselves with cunningness due to our self-appreciation, and because of letting us be convinced, inappropriately, to proceed judging. By this the enemy wants us to inexperiencedly stumble, and we to unfortunately mistake against the truth and instead of getting close to the truth and of knowing the truth, we to not benefit anything, and to become reasons for offence, not only to us but also to our neighbors, and, with this, subjected to the fearsome judgment of God. Therefore, by knowing the plot of the devil and by listening the commandments of great Paul, let's not judge before the due time (1 Cor. 4: 5), when the Lord will come to us into Ghost, in order to illuminate us and to unveil us the deep things, by teaching us, without mistake, the knowledge and the unveiling of the godlike views, and of the mysterious things. Thus, we will be shown by Him, in un undeceiving manner, as spiritual and bearers of God, or, better said, as gods, and He will guide us towards glory and he will restore us in the foreseeing grace. Then we will see, cleanly, what evil the will of judging others it can

take us to, when we are emptied of the grace of Christ. But then too, we will judge non-mistakenly and into righteousness.

63. God made Israel worthy, since the beginning, of help and of much and wonderful sheltering and He has chosen Israel as par of His inheritance, out of all people. But the greatly helping and protective things, done by God to the ones who believe in Christ, those things exceed the things done to Israel, as much as the soul exceeds the body; and as much these ones cover those ones, as much the sun cover the stars. Better said, as much our things exceed the Israel's things, as much the body exceeds its shadow. This is because those ones truly are the shadow of our things, if somebody wants to know that. There you see Pharaoh, the bitter and merciless despot, and his harsh supervisors, bearing the image of satan and of his army, which do not bring relentless bodily oppressions, but they zealously and tirelessly torment the soul. Moses led there the people of God (Exod. 3: 10). At us, how overwhelmingly! Himself the Son and the true Word of Hypostatical God, He exceeds much and endlessly the letter of the law. There is the staff (Exod. 7: 9, 20; 8: 1-2), while here is the cross (Mt. 27: 32). There is the wood, wonderfully transformed into a snake, and swallowing the other snakes (Exod. 7: 12), while here is the cross, the evilness's tool, used by such a great kindness, and shown, through a certain transformation, as killing the devils. There the Egypt is rubbed of gold, of silver, and of the adornment of other vestments (Exod. 12: 35-36). But we hiddenly do this too, withing our mind, by bringing again, to God, our beauty liberated from sin. There were the fire pillar and the cloud leading Israel directly to the sea (Exod. 13: 21); here is the seeing of God and His fiery love, leading the non-liar and seer of ceaseless tears mind, which the whole enmity is destroyed and killed within, until the mind got out of the passions' slavery, as then were lost, wonderfully, the servants of Pharaoh and the Pharaoh himself into the sea, after the sea was crossed by Jews (Exod. 14: 28). And shortly peaking, if somebody wanted to look at and to see all the things done to the Jews back then, he would find out those things as shadows and images of the things which are being committed now to the true believers.

And the ones who wants to know the difference between our things and those belonging to the Jews, more shortly and more limpidly, let him thing at the preaching of the old law, and

that one of the new law, and he won't be wrong. The first law speaks about creatures, namely about the seen things, done by God, in the beginning. This is because it is said: "God made the sky and the earth and the other things". The preaching of the new law doesn't speak only about the things submitted to the senses, but it also speaks about the things known with the mind, or better said, about the uncreated things known with the mind, as for instance: "In the beginning, there was the Word and the Word was at God and the Word was God" (Jn. 1: 1). The Jews' law says: "God said: let's make man in our image and likeness" (Gen. 1: 26). Ours says: "And the Word made Himself body and dwelled amongst us" (Jn. 1: 14). That one says: "Let him mastering upon the sea's fish and upon the fowls of the sky and upon the beasts, and upon the whole earth" (Gen. 1: 26). But ours says: "And out of His fullness all of us have taken" (Jn. 1: 16). In that one it is said: "God said: let there be light" (Gen. 1: 3), in ours it is said: "For God Who said: let the light lighten into darkness, He has lightened our hearts" (2 Cor. 4: 6).

Therefore, the one who takes heed to the said things, namely to both preaching, he will limpidly understand how much our good things exceed and overwhelm the ones belonging to the old law, and he will say that those ones are shadow and image in comparison to our truth, namely the truth of Christ. And he will praise and he will extol the grace and the taking of care from God Who elevated our nature from shadow and image to the above-being mercy of His above-world kindness into Jesus Christ, our Lord.

64. God lets Himself, for His love for people, to be caught by any understanding sense.

O, You All-Holy Hypostatical Word and Wisdom and Power of God (1 Cor. 1: 24)! How will I praise You, Lord, for Your being and glory is unapproachable? How will I extol Your infinite kindness, because I am a human being and I bear a limited mind?⁹⁸⁵ But I am going to praise, I will extol the things which I am able to reach to. Thus, I will come from any direction to the

⁹⁸⁵ He said before that the mind is borderless and indefinite. This contradiction can be reconciled by the fact that the human mind can infinitely extend, namely it never ends extending, in order to comprise as much as it is possible out of God Who never ceases giving Himself to the mind, as a gift, and increasingly more. But just because of that, the mind won't ever reach being endless in act, like God is, because if that had been the case, the mind wouldn't have had anything more to receive from God.

feeling of Your glory and kindness and my soul - with the whole power – will attach to You (Ps. 62⁹⁸⁶: 8). And thus hearing You, I will truly fear and I will get out from all things, into You, according to the Prophet who said: “I heard, Lord, Your hearing⁹⁸⁷ and I got scared; I understood Your things and I went out of myself” (Hab. 3: 1-3)⁹⁸⁸.

You, All-Heigh Word, You the not-understood One, by knocking on the door (Apoc. 3: 20), it is obvious that You have knocked on the hearing of the bride from the Son of Songs, whose heart was in awe because of You⁹⁸⁹, and she went out of herself. That’s why she tried to see You, with much feeling, and she shouted out: “Show me Your face and make me hearing Your voice. For Your face is beautiful and Your voice is sweet” (Song of Songs 2: 14). I love saying what Job said too, that “with my ear I firstly heard You, and now my eye sees You” (Job. 42: 5)⁹⁹⁰. For, as You are the Word and the Wisdom, likewise You also are “the true light lighting upon every man who comes within world” (Jn. 1: 6); in the first place, as the light seen in the beginning, and then like the light illuminating, as the One Who are the sun of the righteousness, on the one who sees, in order that one to see above-mind, in a blessed manner, elevated through virtues, the godlike and above-nature things, the untold things, characteristic only to God and to the above-world love⁹⁹¹. That’s why John too, he heralded clearly: “I saw His glory, a glory as of

⁹⁸⁶ In KJB we have: Psalm 63: 8. (E. l. t.’s n.)

⁹⁸⁷ The “hearing” of God is so attentive, so that becomes heard, to say so, and it scares the soul. On many times one can even hear the silence. Or, in somebody’s silence one can rather hear his hearing, or his attention. We often “hear” the silence, or the focused attention, which somebody hears us or watches us with; we “hear” his voice and this makes us especially attentive, in our words and in our behaviors. But his attention is perceived by my straining, by my “hearing”, or it causes that one.

By getting out of all things, the soul enters God, or else, the soul enters the demon’s world. The soul cannot end into nothingness. Out of the being given by God, out of the general, created being, that the soul is in (Das Sein), the soul can no longer go out. But the true exit (ecstasy) it is the transcending the created order, in God, from life to more life.

⁹⁸⁸ Fully understanding the Lord’s things, it means passing into God, the ultimate and transcendent deep, out of which it is explained, in which they are illuminated.

⁹⁸⁹ Hearing Christ calling the man at faith, it is compared to hearing a knocking on a door. With this hearing he knocks on the hearing of the bride from the *Song of Songs*.

⁹⁹⁰ Hearing God, or the hearing of His “hearing”, it precedes to seeing Him, which He enters even more through, the plan accessible to us. God is no longer felt as an invisible One, but one can see His glory, and His light.

⁹⁹¹ The Son of God illuminates, firstly, out of creation, as Logos and Wisdom Who worked and Who continues working through it; and then He illuminates the one who is elevated through virtues, in order him to see the godlike, uncreated things of God, which are above creation.

the One Born out of the Father, full of grace and truth” (Jn. 1: 14). For, as You are true God, You truly are luminous light too, as John confesses again. That’s why, the ones too, who have taken out of Your fullness untold gift, they openly shout out, You the Untold One, that You are God, “The One Who said to illuminate light out of darkness, a light that illuminated our hearts” (2 Cor. 4: 6). And you illuminate and make manifestly shine the untold things, so that, thus, You prepare us for seeing the above-nature things, the above-world things, of the grace and of the truth, and above-skies, and to gladden us.

That’s why You make Yourself known, with love for people, not only through hearing and seeing, but also through touching, as the disciple who rested his head on Your chest said: “The things I heard, the things I looked at, the things I saw, and the things touched by our hands, about the Word of the life” (1 Jn. 1: 1). This is for, if You make Yourself also vestment to the believers, by resting Your people, it is obvious that You descend, You the Good One, on the level of theirs understanding and deifier touching⁹⁹². This is for, as man as happily have been baptized into You, and into the faith in You, they have been dressed in You, in an even more blessed way (Gal. 3: 27), You the Great Giver of Gifts, according to Apostle Paul, the holy herald of the truth. That’s why, Isaiah, the prophesizing and with a great sound trumpet, he rejoiced with his soul, of God-the Father and of the Lord, when he has been dressed up, in a wonderful way, with You, Lord, for the love’s vestment and the salvation’s coat which the Father dressed Isaiah up, in an above-mind way, it was You (Isa. 61: 10)⁹⁹³. This is for, in the impenetrable and above-nature luminous light from around him, the one who is all-shrouded by God, he was seeing You as overpoured, You the consummate cause of such a great joy. And all the more when he understood that this vestment is a savior one; for he saw You as salvation.

⁹⁹² Throughout all this chapter one can feel the influence of Saint Simeon the New Theologian (for instance. *Traité théologiques et éthiques* II, in: “Sources chrétiennes”, no. 129, IV, p. 38). The “understanding touching” differs from the touching through senses. As the understanding feeling, too, it is a spiritual and non-mediated encounter with Christ, an encounter, in the same time, felt.

⁹⁹³ Often the prophets symbolized Lord Christ as man, in what happened to them. The Father dressed Isaiah up, in order to show that through him He dresses up the humanity received by His Son, with the godhead. But the prophet’s word is here being interpreted by the author of the present writing, in the next phase, also in the sense that the light seen by the Prophet around him, as a vestment of glory, it was seen as Christ Himself.

Likewise, out of the endless richness of Your love, You make Yourself scented in an understanding mode, to the ones having a healthy faith, and You rest Your people by that too, in a wonderful mode, and they glorify You and praise You, for “poured Chrism is Your name” (Song of Songs 1: 3); and they herald You to their neighbors, saying: “A beautiful to see apple, and well scenting and sweet tasting, is my little brother and my spikenard has spread the scent of Your Chrisms” (Song of Songs 1: 12)⁹⁹⁴. That’s why Apostle Paul too, by bearing You, he said that “we are the good fragrance of Christ” (2 Cor. 2: 15).

But You make Yourself too, to the believers, tasing and dinner, food and drink to the soul, giving life and nourishing in a wonderful way and growing up and mysteriously sweetening, as it is due, on the one who is imparted. This felt David too, by tasting You, as a bearer of God prophet, and he told his people: “Taste and see that good is the Lord” (Ps. 33⁹⁹⁵: 8). This is for, if You are seen like an apple too, the hungry ones will eat You like a very good nourishment, and the ones poor in spirit will get fed (Mt. 5: 3), namely the ones who are humble in thought; and they will praise You, Lord, for the abundance of the tasting’s goodness (Ps. 21⁹⁹⁶: 30), the ones who always search for You, in order to find You and to eat You.

This is for out of the plentifulness of the-life-giver power, there is extended the holy nourishment and drink. And the hearts of the ones who eat You will survive forever and ever (Ps. 21: 27). This is for, by being eternal and incorruptible, You make the ones who eat You incorruptible as well, and You lead them towards eternity, through Your overwhelming work characteristic to You. In order to do that, out of Your limitless kindness, which beautifies and does good things, You call and urge the listeners, by saying: “Come, eat My bread and drink the wine I have prepared to you” (Prov. 9: 5), calling on Yourself as such. This is for You said on other occasions: “I am the bread of the life” (Jn. 6: 35); and: “They have forsaken me, the source of the life” (Jer. 2: 13). And, actually, You offer Your body and blood, the so holy ones, to be eaten and drunk (Mt. 26: 26-28).

⁹⁹⁴ The spikenard spread by the soul it is the fragrance of the Chrisms of Christ, of the Chrisms overpoured into the humanity of Christ, and out of His humanity into believers. God isn’t a thought abstraction, but He is the ocean of the life, that, by touching the human life, it takes the quality corresponding to the content of all senses.

⁹⁹⁵ In KJB we have: Psalm 34: 8. (E. l. t.’s n.)

⁹⁹⁶ In KJB we have: Psalm 22: 30. (E. l. t.’s n.)

Thus, through all the understanding senses You nourish Your people, gladdening them up, You the Soul-Loving, Lord, by making them light, and life and delectation above all the above-nature good things. Blessed are You, Jesus, the spiritual and heavenly mana, endlessly nourishing. Glory to Your untold love for us, and to Your untold mercifulness, and to Your long patience with us, You Master. Amen.

65. The Ghost of God Dwells within Believers.

It is a very wonderful thing to the understanding feeling of breathing, the overpouring of the-life-maker Ghost within the flesh hearts, which have received the healthy faith in the oikonomia of the embodiment of the Word. For it is a wonderful thing, as it has been said, to be the grace and the power and the work poured out of the uncreated and above-nature godhead. But being the heart too, united and ceaselessly moved, it is a totally above-nature thing and thoroughly amazing.

66. It is a very wonderful thing that, after the Father built into the Ghost, through the godlike Word, all the things submitted to the senses and known with the mind (Col. 1: 16), the Trinity Himself dwells and walks again (2 Cor. 5: 16) and it manifestly lives within the human thought. For it is a great wonder that each believer is sent an angel to, by the threefold-hypostatical godhead. But to deign the Trinity Himself, endless in power and of-life-maker, to come within man and to strengthen him and to work in a godlike and spiritual manner within him, it is totally above any wonder⁹⁹⁷.

⁹⁹⁷ The Holy Trinity doesn't dwell statically in the man's cogitation, but the Trinity moves the man's cogitation towards other and other targets, towards the ultimate purpose of the human being: the deification. But the Trinity's "walking" within soul it has another meaning too: amongst the Persons of the Holy Trinity, it is being committed a communication of love, which also our being is influenced by. This means that we love the Father into the Son and with the love of the Son we shout out towards the Father, through the Ghost: Abba Father! All the Trinitarian Persons are imprinted in the soul's movement, making the man feeling within himself the filial love of the Son (the man feels adopted) and right through this, the man feels the love of the Father upon himself; but also, the man feels the Ghost elevating him above the unfree attachment to the lower things, elevating him to the free enthusiasm of the love for the supreme Father. The man feels thus the Trinity's light as deification work, as adoption work, and as spiritualization work. But the man's heart would have felt within itself, the work of the Trinity, if it hadn't felt itself caught in this work, or dynamically imprinted by this work, or if the heart hadn't been capable of living into the godlike infinity.

67. It is truly a wonderful thing, that the believer heart bears within, the holy ray of The All-High God Who is above all things. This is a sweet, useful, and wonderful, and of-people-loving thing, that God makes the mind to be illuminated from outside, through the Holy Scriptures. And also that God gives on Himself, in truth and in fact, as luminous light, to the believer, and this within the heart, and not outside it, and forever, and not in a passing manner, and this obviously exceeds even the above-all-understanding power.

68. It is a wonderful thing that That One Who is borne with pride and bewilderment, by Seraphs and by all the Powers of the heavens, He is also borne by the believer's heart. But the fact of not only bearing Him, but also of uniting with Him and of being imprinted by Him, it is above-all-wonders.

69. It truly is a measureless wonder that the soul is chair and bed and carriage, by grace, to the endless in wisdom and limitless in power God Who has the heavens as His throne. But who could wonder as much as it is due, by the fact that the soul is also loved by God insomuch than the soul is made to breath together with Him and to be partaker to His good and above-heavens things, and to be the soul entrusted such great mysteries?⁹⁹⁸

70. Truly wonderful and amazing thing is the fact that God Who doesn't have a place where to rest Himself (Isa. 66: 1), He rests Himself, in a worthy of God manner, within the human being's heart⁹⁹⁹. If an emperor, even an earthly and limited in

⁹⁹⁸ God makes the soul His "chair", for God reigns from within the soul, and He makes the soul partaker to the mastering over the passions; the soul is made "bed" for God rests Himself within the soul, and He imprints His resting too, into the soul; the soul is made "carriage", for the soul isn't static, but the soul carries God to the soul's good deeds, for the soul himself is elevated by God and together with God ever higher, to heavens. But more than these, God is associated by the soul to each of soul's breath, or to any moment of the soul's passing from a state to another, and thus the soul does any such a passing together with God, so that the soul is like a jumping water, an always alive water.

⁹⁹⁹ Any conscious being rests only in the sure and total love belonging to another conscious being. That's why God too, He finds the most pleasant resting within the heart of the man who loves Him surely and totally. The human being is capable of totally and surely loving God, through his heart. The heart is the organ and the place of the love. And the heart can love endlessly, for the heart can be filled up with the endless love coming from God, by turning that love back to God as human heart's love. "Your things out of Your things". In the love

power emperor, when he embraces somebody with love and when he stretches his hand to a noble, he will cause to the embraces person or to the person whom he stretched his hand, much glory and honor, then you think at what happens to the one who is manifestly touched not by an earthly emperor, but by God Who has no beginning and Who is uncreated and Who is the Maker and the Lord of everybody, and to Whom are present thousands and thousands of angels who serve Him; and God doesn't simply touch somebody, but He does that in the bottom of the heart, and way more than that, God even dwells within that person, and not only temporarily, but for eternity, so that God even unites Himself with that person and He glorifies that person and He deifies that person and He gives that person who receives Him, thousands and thousands of good things! How great and untold glory and honor and joy will be imprinted in that person, and for eternity? Truly wonderful and above-mind are those things. Have mercy on me, Lord, You Holy Trinity!

71. It is a wonderful thing, that God Who has built all the things and, consequently, He upholds them all, He is comprised and kept in a non-comprisable manner, but manifestly and ceaselessly, within the believer's heart. If a mortal emperor having a limited mastery, he knocked on somebody's door, and he entered and ate and drank with that person, by sitting at the same table with him, that fact would be, and rightly so, to the one who welcomed that emperor, a great glory, honor, and joy, and pleasure, and a great comforting. But if the eternal Emperor Himself and the Lord of all things and the Maker of the seen and thought things, He enters without any ado, not the house but even the heart of somebody, and not in order to sweeten Himself together with that person with the good things from within that person's heart, but in order to share with that person the good things from the heavenly source and the above-heavens comforting, brought by Him, what do you reckon that that person will do? How much that person will rejoice? And what gladness and delectation will that person have? That person will entirely happiness and a very great and wonderful happiness. This is for it is truly an unimaginable wonder that the One Who

relationship, of the soul with God, it is accomplished the man's aspiration at endlessly loving and at endlessly being loved.

fill up all things and Who is above all things, He makes to Himself, out of a whatever heart, His eternal house and church.

72. “God Who set up light in order to lighten from darkness” (2 Cor. 4: 6), He brightly lightens within the believers’ hearts. The love from God has been poured within their hearts through the Holy Ghost given them (Rom. 5: 5)¹⁰⁰⁰. God sends His Son within their hearts and This One shouts out: “Abba, Father” (Gal. 4: 6). The believers who are thus attached to the Lord (o, wonderful union!), they are one Ghost with God (1 Cor. 6: 17). But who would come to feeling the mentioned good things of the grace, in an unmediated manner?

73. The believers are, manifestly, inheritors of God and together-inheritors with Christ (Rom. 8: 17), as some second kind Christs, partakers to the godlike nature (2 Peter 1: 4), and this exceeds the whole mind and it escapes the whole understanding. And by that, the believers become sons of God and gods by work and grace. As such, they see and they experience, in an above-nature manner, or, in order to say it more appropriately, they are imparted with “things which the eye hasn’t seen and the ear hasn’t heard and at the man’s heart they haven’t ascended” (1 Cor. 2: 9). Glory to the not0understood love from God-the Father, from the Trinity, and from the One Who loved us out of His untold and above-heavens kindness.

74. Every Believer Is Overwhelmingly Honored by God.

“The one born out of Ghost, ghost he is” (Jn. 3: 6), according to the word of Christ. O, immeasurable greatness of the grace! O, untold gift! God build up the man with such great and wonderful gifts. So, the created one is, by nature, a creature. But out of the overwhelming abundance of His generosity, the All-Merciful Lord, the above-being and all-working Trinity, by filling the creature up, with grace, it elevates the man at the ultimate height of the uncreated Ghost, by uniting the man with Himself, as nobody can imagine, by deifying the man and by making the man as son and Ghost. This is for He says: “I have said: gods all of you are and sons of the

¹⁰⁰⁰ The light is one and the same with the love, as the darkness is one with the hatred. God is luminous light, and He is openness, for He is love.

All-High” (Ps. 81¹⁰⁰¹: 6). And it has been written about God: “Commandment He set and it won’t pass” (Ps. 148¹⁰⁰²: 5); and: “The counsel of God remains forever, and the thoughts of His heart from generation to generation” (Ps. 32¹⁰⁰³: 11), for He has an unchangeable nature. But His word and His commandment and His will and His advice, they have been brought to us by His hypostatical Word Who has made Himself as angel of this great and wonderful and above-nature advice (Isa. 9: 6). He instills the Ghost to His disciples (Jn. 20: 22) and thus, by giving them birth again, spiritually, He makes them sons of God. “This is for, all the ones who are carried away by the Ghost, they are sons of God” (Rom. 8: 14). And if they are sons, they obviously will be gods too. This is for, the born one has the nature of the ones who has given him birth. That’s why, the Savior teaches His disciples to call God as the Father (Mt. 7: 9), being partakers to the Ghost. Thus, the Holy Trinity makes the believers as gods and sons and ghosts, by unveiling them all the wonderful gift that can be cogitated.

75. *Interpretation to: “By stretching His wings He took them and He elevated them on His shoulders” (Deuteronomy 32: 11).*

You understand, and receive in your understanding feeling, the things I am telling you now. I know very well that, by wondering, you will be filled up with spiritual joy, or with godlike pleasure. This is for, the Holy Ghost says through David the Prophet: “You, the One sitting on Cherubs, show Yourself!” (Deut. 32: 11). And again: “The One Who sees bottomless deeps he sits on Cherubs” (Ps. 98¹⁰⁰⁴: 1). And again: “He has ascended on Cherubs” (Ps. 17¹⁰⁰⁵: 12). But what does Him do to the believers? He does to them a very wonderful thing, one overwhelmingly above what was said before. This is for God doesn’t place only us, by giving us life, by warming us up, by

¹⁰⁰¹ In KJB we have: Psalm 82: 6. (E. l. t.’s n.)

¹⁰⁰² The numbering of the Psalms in the two Bibles are same again, starting with the Psalm 148. (E. l. t.’s n.)

¹⁰⁰³ In KJB we have: Psalm 33: 11. (E. l. t.’s n.)

¹⁰⁰⁴ In this case we have a difference we reckon as important, between the contents of the two verses, apart from the different numbering. In KJB we have: Psalm 99: 1: “THE Lord **reigneth**; let the **people** tremble: he sitteth **between** the cherubims; let the earth be **moved**.”; In ROB we have: “The Lord reigns: let the **peoples** tremble; He sits **on** cherubs: let the earth **tremble**.”. (E. l. t.’s n.)

¹⁰⁰⁵ In KJB we have: Psalm 18: 10. (E. l. t.’s n.)

guarding us, and by wonderfully gladdening us, as a bird does to its chicks. But, o, wonder of the godlike love(!), He places us on Himself and Hew makes us like our carriage, in an above-understanding mode, through the endless abundance of His love for us, by guarding us and by sheltering us and by carrying us in an untold manner to the untold and supra-worldly good things of the life, and thus He prepares us in order us to be delighted with the above-nature things, and to be us filled up with peace, and us to rest in the impossible to be interpreted things, and us to rejoice and to taste those things, in an godlike and spiritual mode, and us to sweeten ourselves, as it is due, out of those things. This is for, the Great into Ghost Moses says too: "By stretching out His wings- we have to understand here: God – He received them and He elevated them on His shoulders" (Deut. 32: 11). O, untold love! And even only for stretching out His wings, and for receiving the believers, and to make Himself, thus, manifestly, their Bearer, it is to the believers a truly above-cherubs'-worthiness, and a reason for great and untold joy. But taking them and by elevating them on His shoulders, and by sheltering them there (with His wings) as David the Prophet says, not even the cherubs' mind could understand and to praise, as it is due, what happens. "This is for, as Your glory is, equally unimaginable is Your mercy" (Wisdom of Sirach 2: 20), Holy Trinity, glory to You!

76. The monastic schism and the promised the monks keep during their monastic life, they require a lonely mind¹⁰⁰⁶. But this is being worked and done only by God, and He commits its through an all-powerful zeal and according to the rule. He is being working it by sharing to is the whole His of-life-making grace. And He is committing that by making Himself seen in the unitary and unique image of His Kingdom and of His all-keeper-glory. This is for only Him is All-High, non-composed with the many things, and incomparable to anything, due to His incomparable superiority to all things, the only One powerful in the proper meaning of the word, because all the things are powerful by being imparted with Him, the only One Who is truly wise, the whole wisdom of the wisemen being through His gift, the only One truly and eternally existing, and that's why He is the Maker and the Builder of all the existing realities. That's

¹⁰⁰⁶ A mind forsaking all things.

why, rightly so, and very well it has been said: "Out of Him and for Him and towards Him are all things, and Him it is due the glory forever and ever" (Rom. 11: 36).

If, therefore, all these things are like so, and all of them are good and beautiful together, as ones having their existence from God, and which are preserved and upheld by Him, and which look at Him and which search for their end, within Him; and if the ones who use properly the said things, and who are united with God as the One Who is their Father, and the Father of the kindness, and of the love, and of the temperance, and of the wisdom, and of the knowledge, and of the seeing, and of the due committing, and of the deification, and of the joy depending on it, and of the above-heavens peace, and of the fear caused by piousness, and of the strength and of the counsel, and of the right-faith, and of the science and of all the things belonging to the speaking-nature and which sweeten it, and fill it up with glory and gladden it and make it alike God and deify it; if, therefore, as it has been said, everything that is good and beautiful it is from God alone, truly vain is that one who, after being made the partaker to these good things and beauties, he separates himself and he breaks apart from God Who is the spring and the root of all good things and beauties. This is because, such a human being, he won't have anything out of the beautiful and good by nature things, since he has turned his back, in an ingrate manner, to the Maker and Upholder of all things, namely to the One Whom all the good and beautiful things have their foundation within. And even if he reckons that he is in the good and beautiful things, he won't really be in the good and beautiful things, but he will be in an awful wandering and mockery. That's why we must persevere with the whole our being in God alone, and we must think only at His law and we must attach ourselves only to His law. Only thus we will be made partaker to the clean glory, to the non-liar delectation, and to the endless and steadfast richness and we will have together all the good things and beauties which I've been talking to you about, and we will even have God as dwelling and walking, o, wonder, within us (2 Cor. 6: 16). Only thus, we will live unitarily and uniquely into Christ Jesus, our Lord.

77. When we quietly spend out time in the humble cogitation and when we have our heart as bearer of Ghost, and when we have our heart being worked by the grace, our mind, by

happily harmonizing itself to the truth, it becomes the seer of many godlike views and it is guided in untold and above-world mysteries, and it is truly reckoning itself as a newcomer and as passing amongst the world's things. And the mind delights itself and it manifestly rejoices, into Ghost, of the thing which are above-mind and totally beyond our understanding. Shortly speaking, the mind is often imprinted by God, wonderfully, and it experiences full of amazement going-outs of itself, to God, and it ascends towards deification as towards a happy experience, in silence and in seeing and in above-nature love, with the influence and with the power of the illuminating and of-life-Maker Ghost, into Christ Jesus, our Lord.

78. The one who, according to Providence, he cogitates only at God and he lives in Him¹⁰⁰⁷ and he limpidly sees God - into Ghost - as walking and living within him, he manifestly fulfills the godlike commandment of our Lord Jesus, that says: "Remain into Me and I into you" (Jn. 15: 4). And he has been united, therefore, in a foreign manner, with God, and he has become dead, in a wonderful and very happy mode, together with Him¹⁰⁰⁸. And thus, he has become non-wandering worker of God's commandments¹⁰⁰⁹. And this is, for the Savior said: "The one who remains into Me and I into him, he brings many fruits", namely many virtues (Jn. 15: 6)¹⁰¹⁰. Therefore, everyone who wants to achieve the virtues, through seeing and praying, let him remain and let him strive with the whole his power, into God, in order God, by seeing the holy ascesis of the soul, to elan down the heavens and to become Himself very manifestly, and in a

¹⁰⁰⁷ It is a will of God's Providence, or of His plan with the world, us to think only at Him, us to love only on Him, and us only into Him to love all the other realities and unite ourselves with them; this is for, only Him comprises all the realities.

¹⁰⁰⁸ This is another meaning of Christ's crucifixion. Christ allowed Himself to be crucified in order to show the world that He dies to the world, for God, and for placing within His humanity this power, in order this power to be communicated us too. That's why the Baptism means dying with Christ and getting born to a new life, out of God's life received by Christ through His resurrection.

¹⁰⁰⁹ God leads the world, towards His purpose, in a more fruitful way through His commandments, when those commandments are fulfilled by us. So, God's Providence is committed through us too, of course when we fulfill Christ's commandments and when we tend to make ourselves alike Him, and to unite ourselves with Him through this fulfillment.

¹⁰¹⁰ So, the virtues represent the fulfilling of God's providence, or the fruit of God's providence within us. This is for, through virtues, we have reached to be like God and we've been united with Him.

wonderful manner, as walking and as dwelling within that soul. By this, it will be destined to the one who is partaker to God, to rejoice himself of all the good things and beauties and of the good pleasure for all the holy commandments. This is for Himself said: "Without Me, you cannot do anything" (Jn. 15: 6), even if it seems to us that we can do something.

79. While the love asks for the treasure not to be hidden, neither that wisdom of general use, obviously, nor the work of understanding and seeing God, nor the aspiration towards it, it mustn't be kept in mind, unwritten, but it must be written down, for the love of the general benefit. This is for, by being the man a cogitating animal, endowed with mind and with understanding, and that's why cogitating about God the faith's things, out of the things created for man, it is born within man the godlike and due understanding, and the man knowingly enters the commandments land. But in order to do that, the man also needs the help from God-the Upholder. And, therefore, the man prays often and with tears, asking God to ease him the working of the commandments. "And when He will deign to have mercy, the Father will have mercy on His son" (Ps. 102¹⁰¹¹: 13). Namely, God will have mercy on the one who prays Him and he will immediately pour (o, wonder!) out of His Ghost upon the believer, or within believer's heart, and the Ghost will kindle the loving feeling towards God, of the one who received the Ghost. And it will give them daring, in an impossible to tell manner, as the daring of a son towards his father. The Ghost gives the believer that daring as an earnest, through that pouring and working of the Ghost upon the one who is imparted with the Ghost, and that believer is overwhelmingly sweetened, and he is soothed, and it humbles him and it elevates him in a new kind of glory and honor, through the union with him. And it leads them to fiery and so great loves, that everything he sees around God, he reckons as his own; and the Fathers yards, the richness, the glory, the strength, the beauty, the wisdom, the mastery and all the good and beautiful things, the glory and the praise, all of them are the delectation and the praise and the joy of his, as the ones of a son. So, when the soul reached these views, through the impartation with the Ghost, as to some natural views, namely, when the soul sees these views in the God in Trinity,

¹⁰¹¹ In KJB we have: Psalm 103: 13. (E. l. t.'s n.)

then the soul truly sees God as a very loved Father, in the mode I've told, and the soul is filled up with joy, by having imprinted only God, of Whom the soul delights himself and he gladdens above nature, into Christ Jesus, our Lord.

80. Which the actual pleasure is?

I reckon that anyone who got close to these things, judiciously, he will tell that the actual pleasure is what cannot be attributed to the nature and it cannot be expressed by words and what lasts as a long state and it fills up the heart with joy even after experiencing it, it elapsed; and that's far from the bodily pleasure that is devilish (tied to an image) and that isn't an actual pleasure. Therefore, everyone who wants the pleasure, let him search for the understanding (spiritual) pleasure, the clean one and that doesn't scatter, and he won't be wrong, but he rather quickly will be moved from the earthly realities to the heavenly realities, with his thinking and with the whole his soul. For this is the true and actual pleasure: the heart's pleasure that isn't followed by sorrow, a pleasure eternally remaining luminous, and always springing, and not-condemned, and rather worthy to be desired, blessed and accompanying the saints from ever, peaceful, gentle, giver of daring, shiny, with a good countenance, pious, luminous, full of joy and working even afterwards. And if you have been sweetened understandingly (spiritually)¹⁰¹² with it, by trying it, you will surely consent the things we've just written. And if not, just observe the said thing, by faith.

81. About the Bodily Pleasure.

And the pleasure that isn't understanding and it doesn't belong to the Ghost, but to the body, it is wrong to be called as pleasure. This is because, once fulfilled, this pleasure brings a bitter sorrow, and it is called pleasure in a liar mode. It is a false pleasure and foreign to the rational soul, it is irrational, it is despicable, burdensome, loving of darkness, noisy, cumbersome, passing, and quickly submitted to withering. This is because, by making the body older, it unwillingly and shamefully withdraws;

¹⁰¹² The "understanding pleasure" or "understandingly tasted" it is opposite to the one tasted with the senses. But that isn't only an intellectual pleasure (*amor intellectualis*), but it is a clean joy of the entire being, a state of euphoria. It is experiencing the thought realities and the communion with the loving God, but it is also an understanding of these realities live within His love.

it is condemned, it makes the life wicked, it makes the life useless, and slave, and burdened with condemnation, covetous for food, drowsy, faceless, hopeless, reckless, bringing a dark sadness to the one who works it, after he has done it. If you have experienced these, without any doubt that you know the truth of the said things. And if you have guarded yourself, through the hand of God, by listening to my words as to the truth's words, you know that you will reap the shiny fruit of the life¹⁰¹³.

82. I have received the always shining spiritual light and the above-world and godlike life, and through them you have received the nourishment and the delectation, the aspirations and the desires, the unions and the unparalleled joys of the threefold hypostatically godhead, and the loving untold feelings, together with Christ Jesus, the everybody's Lord. But, woe, to my wickedness and insanity! Woe to the evilness of my non-sapience! My mind, that has reached, by grace, above heavens, by being sometimes kidnapped, it leans down towards the liar, earthly, and full with all the bad smell garbage. Woe to me, because who won't wonder and who won't cry for what I am doing, and who won't pray God in order Him to give me, out of His love for people, a greater power through the illuminating and of-life-making Ghost, in order I to easily banish away the

¹⁰¹³ It is described here the whole disorder and corruption brought by the inferior pleasures. The Holy Fathers, they reckon, by and large, that the ordered life, that one leading to deification, it is a life guided by rationality, in union with the grace, or in communion with God-Person, while the passions disfiguring the human nature, they have an irrational character, namely and egotistical character. The order within the own being and within society, it is being kept through rationality that takes in account the harmony amongst all realities; the disorder, the individual and social decomposition, they are the effect of the irrational passions. It is implied here the teaching about persons and things as embodiments of the godlike Word's rationalities, amongst which there is, naturally, a harmony. The thought rationalities of the things, by corresponding to the thought rationalities of the Logos, they are entrusted to the thinking rationality, to the subject-rationality of the persons, as images of the Subject-Rationality, supremely represented by the hypostatical Word, in order these persons to have a common content of the dialogue amongst themselves, and between them and the Logos. Within all of them illuminates the godlike Word, or the supreme Rationality. But the things and the finite reality of the persons are harmonious syntheses or the rationalities in their incorporated state. When the thinking human reality uses these syntheses in an evil way, and by this the harmony within the human being, and also between persons and things, there will be produced a general disorder and corruption. Maintaining the things' rationalities, and the relations amongst the persons themselves and between persons and things, in harmony, one cannot do it except by listening to the teaching given by the eternal Subject of the creatures' rationalities, and by following the example of this embodied Subject. This thing is going to be especially highlighted in the next chapter.

plotting devil and the cunning enemy working against my holy and wonderful life?¹⁰¹⁴ All of you, You the All-Holy Angels, and you, all the righteous ones' souls, pray to God for me, for I am insensitive and inferior in my thoughts.

83. My God, my God, nothing is greater than You are, for You are non-comprised, for You are everything, for You are Maker of everything, and for you are endlessly infinitely above all things, for You are above-being; My Lord, Lord, holy untold and impossible to interpret union, together-breathing of the Christians, glory to You! How, Master, by seeing You shining within my heart, day and night, I do not get out of myself always (I am not always in ecstasy) through the overwhelming grace, but I remain careless and insensitive to such a gift, You the Almighty? Woe to me, what a big sinner I am!

If you knew, who is the one who has tied me, and whom he has tied me to, and whom he has tied me through, you would quickly start working, full of awe, and you would praise the above-being God, by thanking Him as much as you can, for all the things He does so wonderfully, out of His kindness.

If you knew, therefore, how far I am from Christ's mystery, by coming to an even greater bewilderment than the word can tell it, you would condemn my idleness, and my carelessness, not to say my manifest insensitiveness and lack of understanding.

In that time, Jesus, by answering, He said: "I confess to You, Father, Lord of the heavens and of the earth that You have hidden these things to the wise and skillful ones, and You have unveiled these things to the little children. Yes, Father, for so it has been the benevolence in front of You" (Mt. 11: 25-26). Always ask for, always pray, in order you not to suffer unwisely in the saddening things of the life, in an unworthy of God, and of both of us, way. And forgive me!

¹⁰¹⁴ Any human life is holy and wonderful through its eternal value, and through its borderless mystery; even by accomplishing a life disfigured by evil, and by sin, that life still remains transparent to its mystery and value, and to the godlike image. That's why, **even in hell, the person remains indestructible**. The person has in himself eternal possibilities for experiencing the evilness's torments, or his unconformity to them. But the demons are especially plotting when they see a life the has become saint and wonderful in an actual manner, through that person's striving.

Of Kallistos Angelicude

Introduction

According to some data about Kallistos Angelicude, given by A. Erhard¹⁰¹⁵, and then mentioned by H. G. Beck¹⁰¹⁶ too, this author has been recently studied by Stelian Papadopoulos¹⁰¹⁷, who also published Kallistos' work "Against Thomas d'Aquino"¹⁰¹⁸. This author, whom, in the *Greek Philokalia* and in the G. P. 147, 817-826, it has been published in, only a small in dimensions writing, bearing the title: *Ηουχαστική ιριβή*, translated in the present volume with the title: *The Craftsmanship of the Appeasement*, it is mentioned by the *Greek Philokalia* and by the *Greek Patrology* (G.P.) under the name of Kallistos the Angelicude. Stelian Papadopoulos confirmed the data provided by A. Erhard and Beck, that the author's real name was Kallistos Angelicude, and he provided new data about him. This author activated during the second half of the XIV Century, near to Melenic locality, situated in Macedonia, and he lives around the end of the XIV Century. He lived in a monastic "settlement" near the mentioned locality, in some kind of hermitage, where he built up also a church, being him helped also by the Serbian tzar from that time. Around that church were living several ascetics, tonsured in monasticism by Kallistos. In a document of the Patriarchy of Constantinople, Kallistos is called as "spiritual man, virtuous and hesychast". The name "hesychast" was being given after the hesychastic disputes from the middle of the XIV Century, to a monk who was occupying himself with the prayer of the mind, and who has reached, through his ascesis, with his appeasement, to seeing the godlike light.

According to the locality which he was living in, he is also called as Melenichiotis. In Greek Codex Vatopedi, 736, and in Arundel 520 din British Museum, it is preserved an ascetic

¹⁰¹⁵ A. Erhard, "Theologie", in: K. Krumbacher, *Geschichte der byzantinischen Literatur*, Leipzig, 1987, pp. 158 and 160.

¹⁰¹⁶ *Quoted work*, p. 784.

¹⁰¹⁷ Στηλ. Παπαδοπούλος, "Ελληνικά μεταφράσεις θωμιστικών έργων. Φιλοθωμισταί και αντιθωμισταί εν Βυζαντίω". Athens 1967, pp. 156-172.

¹⁰¹⁸ Idem, "Κάλλιστος Αγγελικούδη, κατά Θωμά 'Αχινάτον", Athens, 1970.

writing of his, composed by 30 “Words”. Stelian Papadopoulos mentioned the title of these “Words” in his introduction to the publication of the Kallistos’ writing against Thomas d-Aquinas. The Word XXII, bearing the title *Ησυχαστική τριβή*, it seems to be, according to its title and according to the words it begins with, identical to the writing from the *Greek Philokalia* and to its older Romanian translations, given under the name of Kallistos Tilicude and comprised under the title: “The Skillfulness (or the Craftsmanship) of the Appeasement” in several manuscripts (for instance, in the manuscripts which can be found in the Library of the Romanian Academia, no. 1841, f. 102 v-119v, written in the year 19818, and in that one bearing the number 2435, f. 208 v-218 v, and then in the manuscript no. 40, f. 44-55 v, from the Library of the Romanian Patriarchy, a manuscript dating from the XIX Century).

Behold a few of the titles which we can find in the “Words” of Kallistos’ ascetic writing: Word III: *Spiritual Paradise, or the Godlike Lights Having as Gate the Seeing through the Ghost*; Word IV: *About Entering, through the Lord, the Spiritual Paradise and About Its Gate and about Its Key*; and the explanation to the words: *If somebody enters through Me, he will be saved*; Word XIII: *About the Spiritual Pleasure and Joy and about Their Occasions*; Word XIV: *How We Skillfully Must Use the Contemplation of God*; Word XXI: *About the Life Hidden within Christ*; Word XXIV: *About the Doer and the Contemplative*; Word XXV: *About Contemplation*.

Perseveringly occupying oneself with the “spiritual paradise” and with the contemplation, preoccupation we can find also in the “Hundred Heads” of Kallistos and Ignatius, and in the “Heads about Prayer” and in their continuation or in the “Paradise” written by Kallistos the Patriarch, a preoccupation that goes all the way up to the identity of several titles of the “Heads”, it gives room to the supposition that the last ones were influenced by the writing of Kallistos the Angelicude, or vice versa. This problem couldn’t be definitively solved except after a parallel study of Kallistos Angelicude’s writing and of the three mentioned writings. Beck said: “It seems that (Kallistos and Ignatius) closely followed the work of Kallistos Angelicude, which they have filled it up with quotations”¹⁰¹⁹. WE are going to see in the introduction to the writing of Kallistos the Katafygiote,

¹⁰¹⁹ *Quoted work, quoted place.*

published in the present book too, that that writing too, it breathes the same ghost and it is full of the same preoccupations.

KALLISTOS ANGELICUDE**The Craftsmanship of the Appeasement¹⁰²⁰**

Nobody can repent without appeasing himself; neither can one somehow reach the cleanness, without withdrawal; and no one can become worthy of dialoguing with God and of seeing God, while that one still is in dialogue with the people and seeing them. That's why, the ones who have made their objective out of repenting for their mistakes, out of cleaning themselves of passions, and out of enjoying the dialogue with God and the seeing of God – which is the end of the road and the target of the ones who live according to God, and the earnest, to say so, of the eternal inheritance of God – they aim for the appeasement with the whole their zeal, and they reckon as the most useful thing to withdraw themselves and to avoid the contact with people, with the soul their soul's feeling. Their start in the appeasing life, it is the crying, the rebuking, and the self-despising, for which, in order to work those as cleanly as possible, they take upon themselves the takings of vigil, the standing on their feet, the restraint, and the bodily toiling, which have as general goal the river of tears starting out of the eyes of the ones who cogitate the humble things into the crushing of their heart. This is for, as the one tending towards cleanness and they achieve it through deeds, the end is the peace from the thoughts, likewise in those there is, as I've said, the flowing of the tears¹⁰²¹.

And from here the mind starts, in a natural way, to penetrate the things' natures and to see the artistry of God. From now on, the mind's thing is to catch up and to contemplate the godlike meaning of the power, and of the glory, and of the kindness, and of all the other things belonging to the Ghost of

¹⁰²⁰ G.P. 147, 817-825.

¹⁰²¹ Here is made the discernment between workers and contemplatives, of seers, or prayers. The first ones reach the peace from thoughts, and the second ones reach the torrents of tears. The tears come out of a very burdening awareness about their sins, that produces in the ones who deepens that awareness, a such a deep feeling of sorrow, and of pain, and of torment, and of "pricking of the heart", that the tears start flowing, a fact that doesn't happen until there is within man a certain callousness.

God. In the same time, the mind penetrated the mysteries of the Scripture, and the mind tastes the above-world beauties, and the mind becomes chamber to God's love. And thus, the mind is engulfed by longing, it rejoices and it gladdens itself, by running towards the last end of the virtues, namely towards the love of the Maker of all things¹⁰²². That mind no longer experiences and it no longer fears any going astray amongst the things from here, though that mind still experiences some transgressions and sinful impulses and indecent movements, because of many reasons, as that mind still is changeable¹⁰²³. But the mind must withdraw itself from these ones, by removing from itself any discouraging. The mind of these ones, by being winged up with the hope in God's love for people, it flies up towards the godlike things, by occupying itself with the tears, with the prayer, and with the other mentioned toils, and it delights itself with the godlike Paradise of the love, as much as it is possible to the mind. That mind no longer sees anywhere, anything else, neither image, nor thickness, neither countenance, nor anything else; to say it shortly, it only sees the tears, the peace from the thoughts, and the love from God. This is for through these ones, it is preserved also the mind's lack of scattering, and it is given as gift the soul's salvation. This is for the temperance watches over, and the mind prays to Christ Jesus, our Lord.

Sitting in your monastic cell, let your mind daring into humbleness, towards God: it is about that humbleness caused to you by your unworthiness and nothingness; the daring is for the undiminished love from God, and for He doesn't remember the evil. And the soul is elevated to honor before God, when, despite the soul sees himself being sinner, he still dares for the God's love for people, and the soul reckons about himself as tied to God¹⁰²⁴. That's why Saint Paul commands too, saying: "Let's

¹⁰²² The ones reaching the contemplative state, their firstly understand the mysterious meanings of the things and of the Holy Scripture, and through those meanings, they contemplate the artistry of God in creation, and they contemplate God Himself. The love from God find room within them, and that love forces them towards ever-more love from God. This is the end of all the virtues, which the ascetic has been occupying himself with, ever since the doer phase.

¹⁰²³ We have in these ones, though, some resemblances to the "Paradise" of Kallistos the Patriarch. This "Paradise" will be mentioned in the followings. The ones who have reached this state he no longer is tempted by the outside things, but he still has within himself his changeable nature and, in the remnants of some habits lasting within him, there is the possibility of some transgressions and inappropriate impulses.

¹⁰²⁴ In *The Lives of the Saints* it is very often mentioned the "daring" the saints have towards God. But here the "daring" is seen as united with the humbleness. The saint "dares" to God not

come close, with daring, to the throne of the grace” (Hebr. 4: 16). This is for the daring towards God is some kind of an eye of the prayer, or a wing, or a wonderful dependency¹⁰²⁵. That one who reckons himself as being good, that one doesn’t have daring – let that not be! Run away from this thought! – but that one who flies towards the godlike hope, being him winged up by the thought at the untold love from God, and by the thought at God’s forgiveness. You pray, therefore, with daring in humble thought, one nourished by good hopes in God, into Christ Jesus, our Lord, as it has been said. You must always carefully search for the things which temperate the body and deliver the mind from disturbance. And these ones are: eating with temperance, drinking light beverages, sleeping shortly, standing on your feet according to your power, kneeling as much as possible, having a humble countenance, wearing a disregarded coat, speaking little and only if needed, sleeping on the floor, and all the other things which partially tame the body. And in the same time with these, you must occupy yourself with all the things awakening the mind and helping to attach your mind to God. And these things are: reading the Holy Scripture, reading the writing of the saints who interpreted the Scripture, but these ones too, with temperance; singing psalms while understanding the meanings thinking at the things said in the Scripture and at the wonders seen in the creation; praying with your mouth until the holy grace of the Ghost will move your prayer, in a felt manner, out of your heart; this is for, then is another celebration and it is the time for another feasting, untold by mouth, but worked within your heart, through the Ghost¹⁰²⁶.

for his kindness, but for his trust in the mercy from God, for God doesn’t keep in mind the done evil. That’s why the daring is reconciled with the humbleness. This is for, even in this daring, the soul is conscious that in everything he has and he receives, he depends on the God’s love for people. If a soul reckoned himself as being good, that soul wouldn’t actually be good, and that soul couldn’t ask God for anything. That soul would reckon that God owes to give him what he needs.

¹⁰²⁵ The “daring”, by being united with the prayer, it shows again that it isn’t a daring of the man by himself. Daring in prayer means reckoning that you need God, but in the same time trusting His mercy. The prayer is an “eye” towards God, for in prayer you rather see the greatness, and the power, and the kindness of God; the prayer is a “wing” towards God, for without it you won’t dare and won’t be able to get close to Him; the prayer is affectionate and non-understood “dependency” on God, for you feel that you cannot do anything without Him.

¹⁰²⁶ The prayer is religious service brought to God and therefore it is celebration too. These are three notions connected to one another. It is celebration, for it is stopping from the world’s things and it is occupying with the godlike things, which it actually is resting and joy and luminous light. But the fullest celebration is the prayer done within heart and worked there by

And until then, you occupy yourself with the said things, like this: kneels as often as you can and pray, while sitting like so; when you get tired by praying, pass to reading, as it has been said; then, come again to prayer. And again, being you tired of praying, stand up for a little singing; and then come back again to prayer. And getting tired again, turn back to the occupation mentioned before, with temperance; and then give yourself again, as a gift, to the prayer. Work a little too, with your hands, in order to banish the boredom away, as you have heard from the Holy Fathers. But always, in the whole your work according to God, from morning to morning, let the prayer be your main occupation. All the other occupation are to be used, as I've said, due to the tiredness brought by prayer. And when the mercy comes within soul, and the grace of the Ghost makes the prayer gushing up from within heart, like from a spring, then let the mind to occupy itself only with praying and with seeing, by detaching itself from all things and by delighting itself only with the prayer and with the seeing, in the Paradise of the godlike love¹⁰²⁷.

The prayer has mastery upon all the good deeds; it gives birth to the repentance's tears; it powerfully helps to the peace of the thoughts, by urging that only God to be reckons as the consummate peace; it is the mother of the love for God; only the prayer cleans up the cogitating power of the soul, by imprinting God in it, the One Who causes the angels' cleanness too; the prayer directs the lusting power of the soul towards God, into cleanness, for by attaching to God and by dialoguing with God Who is the Good by nature, and the endless Beauty, and above-nature¹⁰²⁸, He ties the whole lust on Himself; and the anger, God

the Holy Ghost. This is for, then there isn't either the care for uttering the appointed words, and experiencing God it is stronger.

¹⁰²⁷ As the Patriarch Kallistos too, likewise the author of this writing tightly united the prayer with the seeing of God, with the soul. One won't be able to totally be absorbed into prayer without feeling the presence of God.

¹⁰²⁸ God is by nature the above-nature Good. God isn't a Good submitted to the nature's laws. But He is consummately free and therefore He isn't narrowed by any law. God is properly-said good, namely He is good for He wants to be good, but, in the same time, being good belongs to God's nature. The liberty and the nature are, at God, one and the same; if this freedom had been evil too, it wouldn't have been a full freedom. The evil always forces the evil one. The whole creation is submitted to some laws - in the last analysis, at least to the godlike law. This is because nothing of the created things is the law of its own existence. Only in communion with God, the rational creature is completely free. The lust of such a creature is directed towards good, but the true and full Good is God.

tames is so much, that the man falls down and prayer to God, and the soul is humbled by falling to God; this is for, nobody wears, while praying, a non-humble and angry thought. That's why, shortly speaking, the pious prayer cleans up and it strengthens all the soul's powers and all the doer and understanding works; and it especially attaches the seeing to God and, consequently, to the godlike love, in a quiet living, according to the things I've said before. And your thought, by turning back within you, let it cogitate and look at that place of the heart where the tear flows from, praying while not being disturbed by breathing through the nose. And let it stay there as much as possible. This is for, it is a very useful thing, one bringing many and ceaseless tears, and it abolishes the mind's slavery, and it produces the understanding peace of the soul, and it occasions the prayer, and it works together with God in order to find out the heart's prayer, through the grace of the-life-maker Ghost, into Christ Jesus, our Lord¹⁰²⁹.

You must know, you the seer, who sees the mysterious things and who is delighted with them, that, as God and the man are two, likewise are two, either as genre or as species, the crying and the tears. This is because one differs from another, despite being, both of them, good and given by God, as gifts, and they gain to us the benevolence of God and the inheritance destined by it. The crying has as source the fear of God and the sadness, while the tears have the godlike love and God, as their source. The first one doesn't gladden the nature too much the second ones gladden much and above-nature. The first one is characteristic to the beginners, while the second ones are characteristic to the ones who have reached their consummation by grace¹⁰³⁰.

¹⁰²⁹ The author of this writing mostly associates the tears to the consummate prayer within heart. The godlike light remains reserved only for the highest spiritual level. But also, the ones who have reached that level, they are advised to manifest some reserve in accepting it. So, we have, in the first place, an apophatism as feeling of God Who is not seen, and then high above, there would be the illumination. This means that the prayer within heart is a prayer penetrated by a great feeling. The fear for the punishment coming from God, for the sins, it seems squeezing the heart of the one who prays, so that is squeezes tears out of his heart. But the cogitation at his sins it must be associated also with the love for the merciful God, with the compassion produced by His mercy. This contributes again, to intensifying the heart's feeling, to mellowing the heart down, and to transforming the heart in a spring of tears.

¹⁰³⁰ Here is being made a difference between crying, as weeping, one rather caused by thinking at sins, and the tears produces rather by the love for God. But these two aren't totally separated, though. In the tears produces by the love for God, the sins aren't forgotten, although God has

Five are the works of the quietude: the prayer, or the ceaseless remembrance of Jesus, introduced through breathing, within the heart, and without any thought¹⁰³¹, a fact achieved by usually restraining the belly, the sleep, and the other senses, inside the monastic cell, with the help of the humbleness. Then a little singing and reading of the Godlike Gospels and of the writings of the Holy Fathers and of the heads about prayer, especially those belonging to the New Theologian, to Hesychius, and to Nicephorus; cogitating at the judgment of God, at death, and at the things alike; finally, a little working with the hands. And then it must be done, again, the turning back to prayer, even if this will require some forcing, until the mind will get used to reject the scattering of itself, by thinking at the Lord, and by ceaselessly consenting to the heart's toiling. This is the work of the beginner monks, who want to appease themselves. So, one like this, he needs not to get out from his monastic cell, and to avoid any dialogues and views, except in the case of some big necessity. But, even then, let him do it attentively, by guarding on himself, and as rarely as possible. This is because, not only to the beginners, but also to the advanced ones, these things cause them scattering.

This prayer, when done with taking heed, without thinking at something else, through the words: "Lord Jesus Christ, the Son of God", it elevates the mind in an immaterial and totally untold manner, towards the mentioned Lord Himself, and by saying: "have mercy on me", it makes the mind to come back again, to itself, in order to pray for itself. But the ones who have advanced in love, by being more experienced, he directs himself only towards the Lord, for he trusts and he is convinced about the second thing (the forgiveness). That's why, the Fathers not always teach us the entire prayer, but one teaches us the whole prayer, as John Chrysostom did¹⁰³², while another teaches us only "Lord Jesus", as Paul did, who added: "into the Holy Ghost" (1 Cor. 12: 3), speaking about prayer during the time

forgiven them mercifully, and the crying for sins doesn't totally lack the trust in the forgiving mercy of God.

¹⁰³¹ It has been mentioned before, though, about the introducing a thought within heart. But that one was the thought about sins, or about the mercy from God. The thoughts which one mustn't introduce within his heart, they are the thought about the outside things, about food, pleasures, glory, and worries. These ones keep the mind outside. Thinking at sins and at God, it helps the mind to enter the heart and to stay within heart and next to God.

¹⁰³² G.P. 60, col. 751-756.

when the heart receives the work of the Holy Ghost, which the heart prays through, too; this is the prayer of the advanced ones, though they haven't reached yet, the consummation, that is the illumination. And Saint John Climacus says: "Strike the enemy with the name of Jesus" and: "Let the remembrance of Christ attach to your breathing"¹⁰³³, and he adds nothing more. But the beginner too, they are allowed to pray by using all this prayer's words, and some other times to pray, in their mind, by using only a part of this prayer. But let the way of praying not to change too often, in order that not to cause scattering.

By persevering in applying the mentioned method of the clean prayer, even if not in a clean manner because of the imaginings which the one who prays is accustomed to, and because of his thought which become impediments to him, the one who lives in asceticism reaches the habit of praying unforcedly, and of persevering with his mind within his heart, and not to introduce the mind, forcedly, by inhaling the air, and then the mind to jump off there, but his mind perseveres in there and it starts praying by itself. This is also called as the prayer of the heart¹⁰³⁴. It is preceded by a certain warmth within heart, that banished away the thoughts which impede the mentioned clean prayer to be done consummately. And, by persevering like that, the mind ceaselessly prays within heart. And in such a warmth and prayer, the love for the remembered Lord Jesus it is born within the heart, so that start flowing from within heart, plentifully, sweet tears of the longing for the remembered Jesus.

So, in order somebody to be found worthy for these things, and for all the other things coming after these, which is not now the time to talk about, he must strive, as it has been said, for having the fear of God permanently before his eyes, together with remembering Jesus within his heart and not simply outside his heart. Thus, he removes himself not only from the evil deeds, but also from thinking at passions, and he advances up to being filled up with the entrustment of the love from God, for him. But, in order not to receive the one who,

¹⁰³³ *The Ladder* XXVII; G.P. 88; col. 1112 C.

¹⁰³⁴ It is called the prayer of the heart only that prayer that is no longer done forcedly, namely by forcedly introducing the mind within heart. This is because, in this case, the mind cannot stay too much within heart, because of not having the habituation of the steadfastness in the interiorized thinking at God. The prayer of the heart, as the mind's persevering by itself, within heart, and in thinking at God, from within the heart, it therefore requires much skillfulness in order to achieve it.

while being in darkness, he pretends to be luminous light, let the believer not to try and see God's light. And when, the mind sees a light without searching for it, let the believer not accept it, but neither reject it, but let him ask the one who has power for teaching him, not only as that one has known according to the Godlike Scripture, but as he happily experienced himself the illumination, and let him give thanks to God. If not, the believer better not to receive that light, but let him rather to run with humbleness, to God, by reckoning himself unworthy of such a view, as we've learned in this regard, with the deed, from the Holy Fathers, even if in some of their writings they present the deceiving and the undeceiving signs.

But, as you heard before all the told things, by mouth, likewise, you will hear about this, at the right time. Because now it isn't the right time. Now you must find out, rather, together with other things and before other things, this: like the one who strives to learn how to shoot arrows, he doesn't strain the bow without receiving a sign, likewise the ones who wants to learn how to appease himself, let him have as sign the ceaseless gentleness of his heart, not disturbing and not being disturbed ever, and for anything, except the case when it is about the right-faith. And he can easily achieve this, by getting far from all things and keeping his silence as much as he can. And if sometimes it happens to him not to do like that, let him immediately repent and rebuke himself, and let him take heed in the future, in order him to call Jesus, silently and with a clean conscience, putting Him as beginning, as I've said before. And by advancing on the way, let him have the godlike grace resting in his soul, and not only like so, but also consummately resting his soul from the devils and from the passions which were upsetting him before, and by gladdening him with an untold gladness. This is for, even if they bother him again, they no longer influence him, for he is no longer their comrade, and for he no longer wants the pleasure from them. This is for the whole desire of such a believer, it has been directed towards the Lord, the One Who has given the believer, His grace. Such a believer still is being warred, because God allows it, and not because God forsakes him. What is that for? In order him not to get his mind haughty, for the good he has found, but because of being warred, him to keep within himself, ceaselessly, the humbleness, the sole one that not only defeats the haughty enemies, but it is also found worthy of receiving ever-greater gifts.

May us too, be found worthy of these things, from Christ Who has humbled on Himself, for us, and Who gives as gift, to the humble ones, His grace, plentifully, now and always and forever and ever. Amen.

KALLISTOS THE KATAFYGIOTE

About the Godlike Union and about the Contemplative Life

Introduction

The Author and the Content of the Writing

This writing, translated in the Romanian language, is present in several manuscripts. It seems that it was read a lot, though it has a high theological level.

The writing can be found at the Romanian Academia's Library, bearing the number 1602, comprising 122 pages, in the manuscript number 2022, comprising 113 pages, in the manuscript number 2027, comprising 143 pages, in the manuscript number 2568, from page 33 front to page 270 back, in the manuscript number 3001, from the page 92 front to page 207 back, dating from the end of the Century XVIII and the beginning of the Century XIX¹⁰³⁵.

Erhard¹⁰³⁶ and Beck¹⁰³⁷, by rejecting the opinion that this Kallistos is identical to the Patriarch Kallistos II, they say that the author "seems" that he lived around the end of the Century XVIII and the beginning of the Century XIX. Nicodemus the Hagiorite says at his turn, in the preface of his work from the Greek Philokalia, that nothing is known about when and where this author lived.

¹⁰³⁵ In the manuscript no. 2568, on the front of the page no. 2, it starts: "Every creature - out of what is the same nature with its good work - is imparted both with the according resting and sweetness". Likewise in the manuscript no. 1602.

¹⁰³⁶ *Quoted work*, p. 160.

¹⁰³⁷ *Quoted work*, p. 784.

But the content and the shape of the writing urge us not to reckon as totally improbable the fact that this writing would belong to Patriarch Kallistos. It might be that this writing too, it belongs to Patriarch Kallistos, but it might have been written at a time he was living in one of his withdrawals (καταφυγή), during his long monastic life. Of course, Kallistos the Katafygiote concentrates his writing around the two writings belonging to Patriarch Kallistos, and in “the one hundred heads” belonging to Kallistos and Ignatius. It is about the theme of the “One”, which our mind will be united with, if it strives to get out of the division in diverse thoughts, and thus becoming, at its turn, one too. The theme of the “One” is of Platonic origin. But at Kallistos the Katafygiote, through “One” it is understood the godlike subject, One Who all His masterpieces and works are transparent to. The human person’s ideal is that of placing himself in connection, through all these masterpieces and manifestations, with the Subject Who makes Himself felt and “seen” through them. This is for this One is alive, and He is full of love. That’s why this One is, in the same time, Threefold. This One is, in the same time, simple, because otherwise, if He had been diverse then He would have been composed of parts, parts which would have been, all of them, limited, so that they wouldn’t have been able to accomplish, through their union, the One. But His simplicity is endlessly rich. That’s why, the mind united with Him, it no longer needs to pass to something else, but the mind finds in Him its eternal resting. This resting is, though, for the “One” is endlessly rich, and He isn’t a petrification or a boredom, but He is a “steadfast movement”, a ceaseless deepening into love. One can say that this writing is a synthesis between the abstract thinking of Dionysus the Areopagite and the full of enthusiasm feeling of Saint Simeon the New Theologian. Its author anticipated, by describing the fiery feeling of the soul in union with the Person or with the godlike Persons, the full of feeling character of the feminine mysticism from Occident, but he maintained, in the same time, as reason of his feeling, a profound theological consistency.

The “One” is transcendent to creation, and He isn’t immanent as at Plotinus, for only Thus He truly is One and source of all unity. But He doesn’t remain locked up in His unity, but He gets out, through all His works and masterpieces, towards us, in order to elevate us to the union with Him.

The mind unites with Him and it finds its unity and simplicity, or it finds itself and its resting, by ceasing the movement from an idea to another, from a thing to another, from a passionate attachment to one or another of the created things, for it surpasses itself. This means that only by forgetting about the self, in the love for another subject, our subject find himself again in his fully concentrated unity. This is for he is made for being elevated above himself, through a total and fiery love which he entirely focuses on, as the bird is made for flying.

In the perseverance which the author speaks with, about the abyss of the “One”, we could see a resemblance to the thinking of Meister Eckart of Jacob Böhme. But at Kallistos the Katafygiote, this abyss is an abyss of the love, namely of the eternally existing Person, and not that one of an abstract essence; His hiding is the hiding of the indefinite Subject Who, in the same time, can be intuited through all realities.

We reckon that this writing may be considered as the most beautify of all the Philokalist writings, due to its theological profoundness, and due to its fiery feeling.

But, just for that, it is very close to the writing entitle “The Paradise” (in 80 or 83 heads) wrote by Patriarch Kallistos, a writing characterized by the almost equally fiery description of the soul’s feeling, a feeling lived in union with God in love.

We have in this dizzying writing, a description of the encounter of the mind with the godlike “One”. It is a description having the theological height of the Areopagite’s writings, which this writing is influenced by, but this writing is too, a Christianizing of the neo-Platonic philosophy of the “One” (see, for instance, the head no. 43), by more insistently highlighting His personal character, and for the great importance it grants to the feeling of love in relation with Him.

We have in this writing the same highlighting of the absolutely necessary role of the Holy Ghost in the union with God and in the fiery feeling of the love for God in this union. The bridge between the created soul and the transcendent God, it is built up by the Holy Ghost, and only by Him. The Holy Ghost elevates us out of nature, out of our speculations about God, which we do from distance, and the Holy Ghost elevates us to Himself, and, by this, to our true nature (see heads: 74, 75, 81, 82, 84). We have here the affirmation of the same need for making our mind imageless (αὐιδεο – heads: 58, 33), simple (heads: 20, 30, 51, 91). The godlike light, seen by hesychasts, it

is deepened in endless ascensions (idea taken from Saint Gregory of Nyssa and from Saint Maximos the Confessor). By surpassing everything that is understood, the mind is, in the same time, a supra-luminous darkness, a term taken from Dionysus the Areopagite. The term αἰβλυτα (always springing out) mentioned in the two writings of Patriarch Kallistos (heads: 53, 86) can be found here too, both in this form (head no. 72) and in the form as ἀπειρόβλυτος (head no. 49).

Even more than that, itself the “Method in 100 Heads of Kallistos and Ignatius”, not only that it uses the same characteristic terms, but it also affirms as supreme ideal - to be reached by the spiritual man – the union of the soul with the “One” (head no. 38). Equally common both to Kallistos the Katafygiote and to the “Method” of Kallistos and Ignatius, it is the idea that the prayer reached at its peak, it has gone out of movement, no longer being possible to fall off this state (Method, head no. 38). The spiritual atmosphere, the impetus of love and of sinking and of eternal resting in the endless abyss of the God’s love, they are the same in the writing called “The Paradise”, wrote by Patriarch Kallistos, in his writing about prayer, and in the writing belonging to Kallistos the Katafygiote. The only difference would be that this atmosphere and these themes reach, in the writing belonging to Kallistos the Katafygiote, a higher degree, or an ultimate degree of enthusiastic and flaming feeling.

This writing, placed at the end of both the Greek Philokalia and the Byzantine spirituality, it represents not only a magnificent synthesis of the whole spiritual writing from before it, but it is also a peak of the thinking subtlety and of the Byzantium’s feeling of intense spirituality.

Of Kallistos the Katafygiote,

Preserved Heads, out of the All-High and of Right-Judgment (Syllogistic) Heads about the Godlike Union and the Contemplative Life

1. Any being finds, naturally, resting and pleasure, in the higher work of his nature. That's why any being rejoices of it and it attaches itself to it, the most. So, the man too, as one having mind, and as one whose life it naturally belongs the cogitation to, he is sweetened and he is imparted with resting, especially when cogitating at the high realities and as the thing about himself, be it these ones called, by somebody, as good, or beautiful. And this truly happens when the man had God within his mind, and when the man cogitates at God's features, for God is the highest being, cogitates with the mind and above-mind, and for God loves the man in the highest and above-mind mode, and for God honors the man with the highest honors and with the above-human-mind His good things; and this is forever.

2. Any kind of birth makes the born one wot be alike the one who gave him birth. This is for the Lord said: "what is born out of body, it is body, and what is born out of Ghost, ghost it is" (Jn. 3: 6). Consequently, if the one born out of Ghost, he is Ghost, it will be obvious that he will be also god, according to the Ghost Who gave him birth, since the Ghost - Whom the one born by Ghost is partaker to - He is true God too. This is for God has His name (θεος) from: to see (θεωρεῖς). Consequently, the one who doesn't see (who doesn't contemplate), or who hasn't been found worthy ever since his spiritual birth and impartation, or who, by being found worthy of it, he afterwards closes his seeing power because of his lack of skillfulness and he stupidly turns himself away from the godlike rays cogitated with the mind around the Sun of the Righteousness, Who is cogitated with the mind, namely after that man has been made partaker to the seeing power, and now he unhappily deprives himself of its work, despite he tends to holiness.

3. All the existing realities have received their movement from the One Who has created them, according to their

rationality and nature, and therefore the mind too. But the mind's movement lasts forever, meaning that is endless and borderless. So, it is against mind's worthiness and nature, to be moving in a limited and bordered manner. And this happens when the mind moves amongst the limited and bordered thought. This is because of being impossible that the object to be limited and bordered, and the mind's movement regarding that object, to advance endlessly. So, the ceaseless movement of the mind needs an endless and borderless object, which the mind to move itself towards, according to its rationality and nature. But there isn't anything truly endless and borderless, except God Who is One by nature and in the proper meaning. So, the mind must stretch towards the endless and actual One, namely towards God, and the mind must look at Him and to move towards Him – for this is characteristic to the mind's nature¹⁰³⁸.

4. Endless and borderless are also the realities contemplated around God. But neither in these ones the mind consummately finds its resting. This is for the mind searches for "The One out of Whom". This is for anyone rejoices, naturally, of the one who is like him. So, by being the mind one according to

¹⁰³⁸ The mind, by being always in movement, it actually needs an object which the mind to endlessly occupy itself with. This object must be in itself endless and borderless. As such, that object which the mind must focus on, it must be that One Who has everything in Himself. This is because, if the One had been one of many, He couldn't have been borderless. In that had been the case, the mind should have been eternally passing from one to another and the mind wouldn't have ever found an object according to its borderless movement. So, the mind wouldn't have been able ever to rest within the endless One. Of course, there seems to be a contradiction between resting and the endless movement. But these two states are reconciled when the mind enters the endless One. Then the mind reaches its borderless movement and its resting. The endlessness of the movement it has found the endless which the mind no longer has to pass from, to something else; in Him the mind has found its resting. The mind has reached that "steadfast movement", or that "mobile stability", which Saint Gregory of Nyssa spoke about. This is no longer an actual "object", because of being possessed by understanding, so that it is limited. The infinite "Object" of the mind is actually a subject: He is the supreme godlike Subject. By and large, a subject is truly understood by another subject; only between subjects, there can be accomplished an understanding. This is because a subject can understand himself only through the mediation of another subject, by being helped by that subject to understand himself. The object cannot be understood through himself. And then, the object leaves me into darkness. It doesn't help me to understand. But in another's subject understanding, I am, in the same time, endlessly advancing, especially in understanding the godlike Subject. I am resting myself into Him, for I no longer have to pass from something to something else; but I still advance into understanding. This is for I will never exhaust Him by understanding Him, and I won't ever get exhausted in my understanding. And by understanding Him, I understand the objects too.

its nature, though the mind is many according to the acts of the understanding, by stretching itself and by moving itself towards God, the One according to His nature, but Who is many according to His work, the mind cannot fully rejoice before penetrating through the Ghost into The One borderless by nature, passing from the many¹⁰³⁹. Only in The One God, therefore, the mind can fully rejoice. This is for each one of the existences rejoices of what is naturally characteristic to itself. But naturally characteristic to the mind, it is to move, to stretch, to reach, and to fully rejoice of God, the Only One Who is One, simply and limitlessly.

5. The whole movement of the created realities, and therefore the mind's too, it hurries up towards stopping and appeasing and it tries to reach to stability and resting in that stability. This is for every created reality asks for its end and resting. But the mind is the only created reality that, by moving itself amongst the created realities, it cannot achieve stopping and appeasing. This is because, what is created, when reaching the end appropriate to it, since it has begun, the endless movement of the mind, it remains, rightly so, as such, and it asks for something which the mind endlessly to move towards. The mind won't get appeased and the mind won't be able to reach its target, or within mind there won't take place an endless movement, as we've just said before, if the mind locks itself up amongst the bordered and limited realities. But this is far from the mind's nature, which, obviously, it is always moving. So, it isn't characteristic to the mind to find its quietude or stability into the created realities. But where the mind could use from, what is characteristic to the mind, namely to remain steadfast in movement and to appease itself in this meaning and to be at peace and to receive a true feeling of resting, if not from The uncreated and uncircumscribed One¹⁰⁴⁰? And this One is God,

¹⁰³⁹ Even Saint Gregory of Nazianzus and Saint Maximos the Confessor, they said that God is of infinite times above His infinity and above all His infinite features (Saint Maximos, *Gnostic Heads*, I, 49-50; *The Romanian Philokalia*, II, p. 140-141). But the author of the present writing specifies that, the fact that God is above His features, it is explained by that that He is The One "out of Whom" these ones are. He is their Subject.

¹⁰⁴⁰ The mind cannot use what is characteristic to itself, namely the mind's endless movement, which must be, in the same time, resting, except into the borderless One, from Whom our mind mustn't pass further, namely within Whom our mind rests, or in Who our mind become stabilized, but in the same time the mind moves towards ever-more understanding. Only into Him our mind can be "steadfast through movement", or "it moves in stability".

Who is One understood in actual meaning, and Who is above the world. So, our mind must reach, through movement, in This and uncircumscribed (borderless) One, in order the mind to find its natural quietude and in order the mind to achieve the resting of understanding¹⁰⁴¹, as it is due. This is for, no mind reached in That One will be lacking, by any means, the stability into the Ghost, or the wonderful resting, of the endless Who is the end of all realities, or the movement. This is for the mind has reached into the borderless, the limitless, and uncircumscribed, and imageless, and without countenance, and totally simple One. And this is One Who we have been talking about: God.

6. If God makes His angels ghosts - as David says (Ps. 103¹⁰⁴²: 4) -, and if the people born by the Ghost are made ghost by God too, as the Lord said (Jn. 3: 6), then the man too will be angel and born out of Ghost through the manifested impartation with the Him¹⁰⁴³. But the angel's thing is to ceaselessly look at the face of our Father Who is in heavens, as, again, the Lord said (Mt. 18: 10). So, the one who is manifestly imparted with the Ghost, rightly so, he also must look at the face of God, but he also must tend towards what he is looking at¹⁰⁴⁴. That's why the Prophet David too, he teaches us by saying: "Search for the Lord and strengthen yourself; always look at His face" (Ps.

¹⁰⁴¹ The "Understanding resting" it means either the resting opposite to the bodily resting, or the meaning of the understanding's resting. This is for into God it is satisfied the mind's thirst for understanding all realities, though advancing, in the same time, in that understanding. In the union with the beloved One, I fully understand Him and I still am always advancing in understanding Him.

¹⁰⁴² In KJB we have: Psalm 104: 4. (E. l. t.'s n.)

¹⁰⁴³ Until here, the mind's resting in God has been explained only out of the nature of the mind's endless movement, and out of the One God, now it is being explained out of the Ghost's work within mind. Only the Ghost liberated the man from the law of the gravitation towards the material realities, imposed to the man by his body. Only the Ghost helps the man to overwhelming the impulses towards the lower things. The Ghost is the "dove" and He makes the man flying "dove" and alike to the bodiless Angel. The whole this teaching about God like One, a One differing from the neo-Platonic teaching about the One, by the fact that this One isn't the immanent foundation of all realities, but He is transcendent, "above world and nature" and the elevation at Him it is being done through the Holy Ghost, and not on a natural way. But the preoccupation with the One, it shows that in the Byzantine culture of the time, there was an interest in Neoplatonism, and this explains the founding of the Neoplatonic school in Florence, by Gemist Pleton, after the year 1453.

¹⁰⁴⁴ The face of God is the expression of His Subject and it must be looked at, or contemplated, but in the same time, the one who contemplates must tend towards what he is looking at, increasingly more, in order to understand God increasingly better. It is about the same stability and movement in Him.

104¹⁰⁴⁵: 4). Therefore, he doesn't guard what is his own, that one who, by becoming partaker to the Ghost and, by reaching to experience the untold birth out of the Ghost, and by being elevated to the worthiness of the Ghost, after that, because of the impression about the apparent abundance of his glory, he closes his understanding feeling for God and he no longer wants to tend himself towards God and towards the godlike things. And he does that, regardless to the fact that the Savior commands us to remain into Him, for He too remains into us, as David says too: "Come to Him, to be you lightened" (Ps. 33¹⁰⁴⁶: 5). And truly so, if we do the things which we owe¹⁰⁴⁷ to, and the things consequent to those, we will see in the light of God-the Father, namely into the Holy Ghost, the light from around God, namely the godlike truth, so that we will not longer happily turn back, because of our lack of understanding, from the godlike rays.

7. The mind reaches to see God, on three ways: by moving by itself, by being moved by another, and on the middle way. The moving by itself it is done only by the mind's nature, by using its will through imagination (imagining). The end of this way is the contemplation of the things from around God, which were, to some extent, imagined by the Hellenes' scholars too. The second way is above nature and it takes place only by the will of God and only through the illumination from God. That's why, the mind is, in this case, totally under the power of God and it is kidnapped towards godlike unveilings and it tastes out of the untold mysteries of God, and the mind sees how the future things will be fulfilled. And the way standing in the middle of the two already mentioned ways, it is a joining, to some extent, of both of the previously mentioned ways. For it is done through the mind's will and imagination, it is the same with the mode of the movement by itself. But it is imparted with the way of the movement through another, because the mind is united,

¹⁰⁴⁵ In KJB we have: Psalm 105: 4. (E. l. t.'s n.)

¹⁰⁴⁶ In KJB we have: Psalm 34: 5. (E. l. t.'s n.)

¹⁰⁴⁷ Tending towards God it belongs to us, it is due to us, though it is being done through the Ghost. This is for, it is characteristic to the mind, to be into the borderless God. But the mind cannot jump up into the transcendent One by its own power, as this can happen according to Neoplatonism, where the One is immanent to the world. Rightly so, Lossky sees as ensured through the transcendence of the One, His personal character, unlike the Neoplatonism where the One is an impersonal essence (*Essai sur la théologie mystique de l'Eglise orientale*, Aubier, 1944, chapter: The Divine Darkness).

through the godlike illumination, with itself, and now the mind sees, beyond its unity, in an untold manner, God. This is for then the mind gets out of all the seen and told realities from around God, no longer seeing the source of the good or the godhead, neither the wisdom or the-power-giver mastery, nor the Providence, neither something else amongst the godlike realities, but as being itself filled up with the spiritual light and with the joy brought by the godlike fire mixed with the love¹⁰⁴⁸.

8. The mind, using its imagination in order to contemplate the unseen realities, it is advised by faith. And when illuminated by grace, the mind received the strengthening of the trust. Finally, when kidnapped by the godlike light, the mind becomes treasury of love towards people, and all the more towards God. Thus, the job and the threefold movement of the mind become consummate, deifying, sure, and steadfast, through faith, hope, and love. And, by reaching in this wide place from the top of the city, as somebody would say, the mind has been placed in safety in the love's stronghold. This is for, as Paul said, "the love suffers all things, it endures all things", for the good of the faith and of the hope. "The love, he says, it never falls" due to its fiery union and for the untold connection with God¹⁰⁴⁹.

9. Nothing is, amongst the created realities, consummately one¹⁰⁵⁰. This is for, it isn't difficult to see that

¹⁰⁴⁸ The first mode of seeing God is the natural mode. This is actually a contemplation of the God's features, through cogitation, and the cogitation uses, somewhat, the imaginings too. The second mode is above-nature, produced within mind exclusively by the godlike illumination. This one kidnaps the mind to seeing and tasting the godlike mysteries and to know the future things. The third mode is a mix of the two previously mentioned modes. The cataphatic (the affirmative) is combined with the apophatic (the negative). The mind cogitates too, but it is helped by the Holy Ghost to see in the realities known with the mind the realities which exceed the understanding. This mode of seeing God exceeds the intellectual knowledge of God's features, for the man's understanding penetrates to the experience of the full of meanings luminous light, but also above understanding, which irradiates out of God, and it is filled up with the joy produced by the fire of God's love.

¹⁰⁴⁹ In the state of the fait, the soul is far from God, cogitating at God's features. Through hope the soul is on the way, by having something out of God, something that has come to welcome the soul. Through love, the soul is totally in the arms of God.

¹⁰⁵⁰ Somebody may say that the soul, though created, it still is one. But the soul needs to combine himself with the body. Besides that, the soul is in a dependency on God. So, the soul "gets composed" with God, by nature, without God "to get composed" Himself with the soul,

each one differs from another, through some own feature. But, because of being created, no one differs from another, each of them having a beginning and an end, being them under nature, and not being, actually, one in a simple manner. “One” truly is only the Uncreated One, for He is simple, without beginning, without end, and borderless, and, that’s why, limitless. And This One is God.

Only by looking towards This One, through impartation with the-life-maker Ghost, the mind receives at its turn, daily, its due growth, its unity, its simplicity, and its state of deification being strengthened¹⁰⁵¹. This is for, we know for a fact, that without the One and without looking at Him into the Ghost, we cannot achieve an increasingly-better mind. This is because the mind has become scattered, and weakened, by the much-divided world and by passions, and the mind needs an above-world power and it need looking at the “One” Who is above-nature, for, by being the mind kidnapped out of the divided realities, to get out of passions and out of division and to achieve the godlike image¹⁰⁵². This is because the world, by seeding into the mind the worshipping of many gods, and the mind - by looking at them and by serving them - to be persuaded to move against its own nature and to be the mind made to lust for all sorts of passions and to lust for lie instead of truth and virtue¹⁰⁵³. That’s why, the Holy Ghost urges us through the Prophet, by saying: “Come to Him, namely to the One, and be illuminated” (Ps. 33¹⁰⁵⁴: 6); and in another place: “I firstly am

by nature. In the same mode the angel “gets composed” with God. So that, the angel’s quality as creature, it doesn’t allow either the angel to eminently be one.

¹⁰⁵¹ The mind’s unity and simplicity are maintained and are strengthened, at their turn, only through God, only by looking at God. This is for, by being God One and borderless, the mind that looks at God, it no longer divides itself amongst many objects, and it no longer gets torn in its work. In this meaning, God is the source and the upholder of the soul’s unity. This is for in the soul’s unity are gathered up not only all the soul’s powers and works, but also the God’s power is being communicated increasingly more, to the soul, in the communion that the soul has with God.

¹⁰⁵² Looking at The above-nature One, namely at the One Who is above the composed creation, the mind is kidnapped from looking at the composed and multiple realities, or, the mind gets out of the composed realities and it take the “image” of the borderless One, and the mind becomes thus, itself one and borderless, or the mind actualizes these qualities to itself.

¹⁰⁵³ The virtue belongs to the mind’s unity and the virtue promotes the mind’s unity, for the virtues represents the overcoming of passions as forms of the egotisms fighting to each other. The truth too, it cannot be but in unity, because the division weakens the reality and it makes it non-understood.

¹⁰⁵⁴ In KJB we have: Psalm 34: 5. (E. l. t.’s n.)

God, and I am after, and except Me there is no other God” (Isa. 41: 4; 44: 6); and again: “Listen, Israel, your Lord God is One Lord” (Deut. 6: 4). The living of the one godhead’s Hypostases it doesn’t divide the one Reign. The Persons truly are Three, but, regardless, God is One, in being, in power, and in will, in work and in all His other existential features. So, serving to God’s unity, looking at it and gathering yourself towards it, with the whole your power, by getting out of the many realities, it is God’s will and it is improvement of the mind, as it is also a way to find out the truth, and it is fruit of the godlike love and of the deification.

10. If the many divisions are a lie, and the One is the truth, the mind that is elevated into the Ghost towards the One, towards the One Who is above world, towards the One Who is raised above all realities, towards the One out of Whom the many realities are, then the mind will be elevated towards the Truth Himself. And if the mind won’t be able to become free of passions if the truth doesn’t set the mind free (Jn. 8: 32), it will be also obvious that the mind will become free of passion when goes towards and when it is elevated, in a unique mode, towards the One Who is above world. So, the mind is helped to achieve the dispassion, and the state of deification, and the godlike adoption, mostly by the freedom, and by no means by slavery¹⁰⁵⁵. That’s why “the servant – he says – doesn’t’ know what his Lord does” (Jn. 15: 15). But, while the nescience is characteristic to the servant, it is obvious that the one who has been imparted with freedom, he knows the Father’s mysteries, and he is allowed to ascend, well and beautifully, towards the worthiness of the adoption. This is for, as not knowing it obviously means the opposite of the knowing, likewise the law of the servant is decidedly opposite to the law of the son. And while the one who doesn’t know, he is a servant, the one who knows, he isn’t a servant by any means, but he is a free man, or better said, he is a son. Likewise, while the Ghost of the truths sets us

¹⁰⁵⁵ The passions show the soul’s slavery. The dispassion is the liberty’s sign. The dispassion opens the soul for God. And into God there is freedom. God is the borderless width, that gives the soul power to widen himself endlessly, in order not to remain attached to a limited thing, and in order the soul not to attach, to one at the time and unwillingly, to the limited things. By being into God, the soul is open to the whole, the soul is open to the bottomless depth, or to the limited-by-nothing height. Nothing stopes the mind from extending, from growing up in its content, and to embrace the whole.

free, by itself this fact the Ghost makes the one whom He is within, as sons of God. "As many you bear the Ghost of God, he says, you are sons of God" (Rom. 8: 14)¹⁰⁵⁶. So, while looking at the One Who is above nature, it means searching for the truth, and the truth gives the freedom as a gift, and the freedom is the sign of the godlike adoption, and if nothing is greater than this grace of the adoption, and if nothing else is reckoned as more appropriate to the rational nature, then it will be very rational and as necessary as one can get, that the mind to tend to, to search for, and to gather itself up, while being carries by the Ghost, with the whole power, towards the One Who is above-world, namely towards God¹⁰⁵⁷.

11. This is for the Holy Ghost says: "Your Lord God, One Lord is" (Deut. 6: 4). By this, the Ghost's godhead elevated the man's mind towards the One from above world. This is because of not being allowed to preach about the One, while we do not turn our mind and our look towards Him. What the Holy Ghost says, He wants to be understood too. And understanding something, it presupposes tuning the mind towards that something¹⁰⁵⁸. This is because, if it lacks the turning of the mind towards what is to be understood, it will lack also what the mind would want to understand. In such a case, preaching about The One it would be absurd (purposeless), as absurd would be the

¹⁰⁵⁶ The Ghost sets us free from the body's law, from the nature's law, by strengthening our ghost that is free by nature. But the freedom of the one who is born out of the Ghost, it isn't a freedom of an individual who doesn't care about anything, but it is the freedom of the son. The son is free, but he is free in his love for the Father, and he is free to advance in the limitless love of the Father for him, and the son too, he increases in his love; the son is free to mastering upon all things, for all the things belong to his supreme Father.

¹⁰⁵⁷ This isn't a necessity that is accomplished by itself, namely it isn't a natural necessity, but it is a necessity required by the ghost, in order the ghost to grow up and to be accomplished. Likewise, it isn't a nature's rationality, that is imposed by itself, but it is a rationality required by the rationality of the spiritual accomplishment, by the committing of the existence's meaning.

¹⁰⁵⁸ This is what said before. The teaching about the One God, it would remain empty theory, if the Ghost didn't help us in order to elevate us towards Him, in order to reach to experience Him, and in order to have our life into Him. And this is done by the Ghost for He spiritualized the mind, namely the Ghost liberated the mind of passions, or of the passionate attachment to the limited things. One can reach the truth by removing his passions, namely through spiritualization. This is because the addiction took place as a falling into sin, in passions. And this is a falling off truth too. The truth is the unity, and the elevation into unity is a matter of spiritual and moral effort. So, this elevation of the mind towards the One it requires also the mind's will to turn towards Him.

faith in Him too. And if these ones were absurd, then, cogitating The One by turning and raising the mind towards Him, it would be even more absurd.

12. If the created and rational realities tend, by nature, towards the cause and their search for it by turning themselves towards it, and if all the realities have God as their cause, and God is the peak and The One in a simple mode, it will mean that the mind tends, by nature, and it searches for The One Who is the peak and Who is The One in a simple mode, turning itself towards Him as towards its cause.

13. If “out of Him, through Him, and towards Him are all realities” (Rom. 11: 36), and amongst all realities there is the mind, then the mind too, it is out of Him and through Him. End the mind is even in a special way out of Him and through Him, due to its likeness to God. Consequently, the mind, more than all the other realities, it must look at God. And the words “towards Him” show that the mind must search by turning itself towards the showing of The One Who is above the world. So, the mind must look at “The One”.

14. The many realities come out of The One, but The One doesn't come out of the many realities. The creation shows the many realities. So, the creation is, obviously, out of The One. And The One is above creation, as Maker and Builder. So, the one who contemplates the creation as he should, he necessarily will conclude out of contemplating the creation, that there is One above-world. This is for the caused realities, they are very many echoes, out of which it can be known The One Who has brought to existence, through His craftsmanship, wisdom, power, kindness, and taking care, all the realities, as he wanted. That's why, Isaias too, he says into the Ghost: “Raise your eyes and see Who has shown you all these things?” (Isa. 48: 26). By saying “all of these” he named the many caused realities, and by saying “Who”, he wanted to elevate the mind towards The One out of Whom all these realities are, and Who is, by nature, One in a simple mode.

15. The creation too, it is gathered in a unity, but is also composed, and it has many parts, and it is not without a beginning, since it is created. But, The One Who creates, He is

not The One only as One resulting out of many and diverse things, as a symphonic whole having a sole purpose, but also for, by not being created, he is the beginning cause and before beginning, of all the realities. The mind, by raising itself towards the ultimate realities, it necessarily reaches something that is The One as beginning and ordering the seen order, of the making, of the harmony, and of the cohabitation of all the existing realities, in a unity. This is for, otherwise, the creation went backwards, endlessly, and that would be absurd. This is for, everything that moves and becomes, there was a time when it didn't exist; and if it didn't exist, it means it started existing on a moment in time. And if started existing, it means it was set in movement. But then, we must search for the One Who has set everything in movement, and Who has brought everything to existence. That One must also be totally motionless¹⁰⁵⁹. This is because, if not so, who is the one moving the one who isn't under another power, since he is uncreated? And if he is being moved, he will be changeable too. And if it is so, of course he is simple, lest by being composed, to be changing the one who we have seen that he is unchangeable. This is for the composition is the beginning of the stability¹⁰⁶⁰. So, at That One there is no composition so that a greater stability could result later on. And there isn't such a stability in order there not to be undoing too¹⁰⁶¹. And there is no undoing, in order there not to be change

¹⁰⁵⁹ This is Aristotle's formula: "The motionless Mover".

¹⁰⁶⁰ Since something has been composed, its stability has started too, a stability that the movement has brought that thing to; namely, that thing started having its own shape. God, by being non-composed, there mustn't be a precedent movement in order Him to be composed. But the author of the present writing, he combines in a characteristic manner, the speculative logics with experiencing God. He logically proves that God is One above the world, and that our mind tends towards Him as towards The One. But our mind cannot raise at That One, except through the cleaning of passions and this raising consists of an imprinting of His within the mind, through the mind's looking at Him, and through the Holy Ghost. He combines in an original mode, the logics and the mystique. One leans against another. The Orthodox East hasn't separated these two, as the Christian Occident has done it by only keeping the speculation, or the cataphatic, as for instance does V. Lossky, by exclusively keeping the mystique or the apophatic (*Essai sur la théologie de l'Eglise d'Orient*, Paris, 1944). In Occident only at Nicolaus Cusanus we can find this joining, due to the influence the Christian East had upon him.

¹⁰⁶¹ At God there is no stability as result of the movement, because, if that had been the case, starting again the movement into Him it would have led to decomposition. At God there is a stability not-produced by movement, in order Him not to be submitted, by moving, to an undoing too. At God the stability is eternal. But it is a stability that masters upon movement. The author has proven thus, in an interesting way, the Aristotle's formula about God as the motionless mover.

and move at the unchangeable and motionless One. He moves, but He isn't moved, and He is necessarily non-composed too, and that's why He is all-simple and absolute the One above world. And the mind stretching towards Him, it goes out of all realities and on all ways, due to the looking at The One Who is above kindness, and due to the desire for The One Who is above all realities, or, better said, the desire for the One out of Whom all the realities are, and towards Whom all the realities tend naturally¹⁰⁶². And by taking that one place, as it is due, the mind also gets out of passions. This is for the mind that has been elevated even above to kindness¹⁰⁶³, it hardly can remain in the shame of the passions. That's why, the Law says: "You will serve only Him" (Deut. 6: 16), namely to The One who is One. So, we must tend towards the One from the top, if we want to fulfill also the law of God and to be us above passions.

16. "Only the Lord, he says, was leading them and there was no foreign god with them" (Deut. 32: 12). Can you see the power of The One and Only? There was no foreign god with them, for the Lord alone was leading them. But the Lord doesn't guide the ones who turn themselves away from Him. When somebody follows someone, that means he turned himself towards that someone. If we don't want, thus, to have with us a foreign god, namely the devil or some addiction, we will have to follow to The One and Only, by turning our mind towards Him, in order to be said about us, rightly so, and to be believed that "The Lord alone guides them and there is not foreign god with them".

17. So, the many realities are, all of them, out of The One, but they diversely are out of The One, for also the way these realities come out of the first unity, it is a diverse one. This is for some of those are started and created; others are uncreated and lacking a temporal beginning. But to all of them and all the time, their cause is The One Who is above nature. But this is to some of them through creation, and to some others

¹⁰⁶² The One, in this teaching, He isn't the object of a simple logical and speculative doctrine, but out of Him it irradiates a power that attracts the mind, for the mind by looking at Him, on the basis of that attraction, and the mind detaching itself from the many and limited realities, the mind it becomes, at its turn, one, namely the mind is strengthened too, in unity.

¹⁰⁶³ "The above-kindness realities" are the features of God. The mind is elevated even above those, when looking at the Subject Whom those features irradiates out of.

of them through nature¹⁰⁶⁴. That's why, we don't get closer to all of those on the same way, and we do not appropriate them to ourselves on the same way. But, to the realities which are under mastery and in the state of the creation, we must get closer to them for something else, and not for themselves, as we get closer to the mirror for what the mirror shows as image. Thus, we get closer to creation not in order to get us improved, but in order us to see the Supreme One within it¹⁰⁶⁵. But, to the without beginning realities and which are out of Him by nature, we get closer to them also for The One Who those realities are out of. To those realities, we truly must get closer for themselves, and to them is close, by nature, the Culminant One. Better said, those realities are, by nature, close to the Supreme and from the top One. That's why we mustn't only to get closer, but we also must grow up into those realities, and we must strive through those realities, towards imitating the Prime and Unique Good, in order us to be imprinted by Him, and thus, through the together-working and with the help of the grace, us to achieve the dignity of the glory of the image of and of the likeness to God¹⁰⁶⁶. Thus, the realities caused out of creation, when rightly looked at, they raise our mind through that looking at, to mirroring the One, and they unite our mind, by untying it of all things, in a simple mode, with the unitary meaning of The One, if our mind looks at them as it is due. And the realities which have The One as their cause and worker, by nature, for That One gives the mind a shape alike theirs, they have the power of uniting the mind with Himself That One¹⁰⁶⁷.

¹⁰⁶⁴ Saint Maximos the Confessor, *Gnostic Heads*, I, 50: *The Romanian Philokalia*, volume II, p. 141. But the present author draws some original conclusions out of that teaching.

¹⁰⁶⁵ More limpidly said, the creation doesn't improve us through itself, but the creation improves us if we see The One through it. The creation cannot elevate us, by itself, above ourselves, since the creation is below us.

¹⁰⁶⁶ It is affirmed our possibility to non-mediate encounter the God's kindness, and His love, and His power, and through them there can take place the imprinting of their godlike Subject, on our mind itself, or on our subject who encounter them. It is often repeated the affirmation that by itself the mind's looking at God, and under the power of God upon our mind, God is imprinted on our mind, giving our mind His image of kindness, of love, of holiness, and of limitless.

¹⁰⁶⁷ By looking through the created realities, the mind gets united with the meaning of That One Who has created those realities. But, by uniting itself with the realities which irradiate, by nature, out of The One, the mind gets united with Himself The One, or with the Subject of those energies.

Consequently, out of all the realities caused on any way, either through creation, or through nature, the mind can gather itself together in a natural manner, either by doing, or by contemplating, towards The One Who is the unique cause in diverse modes¹⁰⁶⁸. And if the mind, by using either one or many from the created realities, or out of the realities natural to God, it isn't used for The One, neither in order to bring itself, gathered together, to the First One and to look wholly, unitarily, and simply, only at Him, in a holy impartation and influence of the illuminating Ghost, this is reckoned as a sin of the mind, even if this use leaves the impression of being good. This is because, the ones who use, as it is due, the realities which are from The One, those ones must bring these realities against back to the One. "The whole exit of the luminous showing, started from the Father and come to us, as a good gift, it fills us up like a unifier power and it turns us again upwards, towards the deifying unity and simplicity of God, the One Who gathers all realities together. This is for, out of Him and towards Him are all realities". And if the mind doesn't gather itself together and it doesn't raise towards Him, then the mind will have been deviated from its nature and the use of the things will no longer be done in a due mode.

18. There is a doing that precedes the contemplation and there is a doing succeeding the contemplation. The first one is done bodily, in order to give to the mind that has restrained the body's impulses and that has made the body to behave in good order, power in order the mind freely step in its things, which are the spiritual realities, and there to work well, what is useful to the mind. And the second one, starting from the mind and from the cogitation into Ghost, it gathers the mind together, towards the One Who is above mind, and Who is God, and to Who getting the mind closer, the mind actually gets closer to The One. This is for God is One.

Then the mind itself unites with itself, in a unity, and so the mind becomes undivided. This is for The One is causing the

¹⁰⁶⁸ Thus, the mind can gather itself together, driven by its nature, either out of encountering the created things, or out of encountering the uncreated energies, towards The One Who is their cause in diverse modes. Out of things the mind gathers itself together by doing, or through the cleaning of the passions and through virtues, by adopting a right attitude towards the things, with the deed, out of the uncreated energies through the contemplation, or through itself the sight of the mind.

godlike unity and the simplicity, when contemplated. This is because it is impossible to the mind, by contemplating The One, not to be, at its turn, one and simple. Likewise, by looking at the divided and composed realities, the mind immediately becomes divided and diverse.

I've called as The One, simply, The One Who is simple by Himself. This is for the mind, by enduring the changes after working, and the mind itself being simple, it is necessarily simple also after working only when seeing The One. And if the mind had seen The One, while the mind had been divided at least in two, which would have been the cause making a part of it to differ from another, which sees The One? If that had been the case, the mind either would have been able to see something else, or it wouldn't have seen anything. And this last thing could have been happened due to three reasons: either because the mind not wanting to see, or due to its bluntness, or because of being made for another work, but not for seeing. But, if somebody supposed that the mind sees something else, behold the mind wouldn't simply see The One, but the mind would see two things, contrary to the rationality. And by seeing two things, the mind couldn't have been one. This is for the mind, as it has been shown, it gets cut in the realities it contemplates. And if the mind hadn't seen, this wouldn't have been because of not wanting, for the rational mind cannot be unworking even for the shortest instant. But neither the mind could have been blunt in this regard and sharp in another regard. In such a case, the mind would have been composed, and not simple; in such a case, the mind would have consisted of some non-resemblant parts, like a part of the mind would have been appointed to seeing and another one would have been appointed to other kind of work. Because this too, it would have been a sign of the composition. But this is totally inappropriate to be said, taking in account the mind's simplicity. For these reasons, when the one and simple mind contemplates The simple One, the mind must be one in working too. And if the mind is one in a simple mode, then the mind must be one in working too. And if not, the mind won't benefit anything, and the mind will work or contemplate vainly. This is because, since the mind is submitted to division, the mind will be the worker of the passions, because of not being carries by the soul's feeling towards the unitary union with The One Who is above mind. And only this union can clarify and clean up the mind's sight, and to elevate it and to

direct it towards The One, and by making the mind experiencing the attaching to That One out of Who, through Whom, and into Who, there are all the realities, and towards Who are made and are existing all the realities¹⁰⁶⁹.

19. The godlike and above-mind union, with the soul, it is the highest of the desired good things. But the godlike order required the likeness to God. And for the likeness to God, one needs the mind's work, namely the contemplation (seeing)¹⁰⁷⁰. For this is characteristic to God too, and from this work (θεωρία) God is called by us with the name Θεός. So, the contemplation scends directly to understanding God¹⁰⁷¹. This is for God sends from everywhere, to the seer mind, like some rays, and the seer mind has God as its target. And God is One and above world.

On the other hand, it belongs to the mind's nature to actually become what it sees. This is shown also by the speaker of God voice of Saint Gregory, who says that "the mind sees and it experiences the shininess of God". This is for, what the mind saw, the same the mind experienced, for the mind became alike. "The mind is colored, says Peter from Damascus, according to what it sees". And, like by looking at the divided and diverse realities, the mind becomes divided and diverse, likewise, by being elevated to looking at The Simple and Above-World One, the mind becomes one, as I said before¹⁰⁷². And if, by reaching into The One, the mind sees The Without Beginning, Borderless, Shapeless, and Simple One – for The One is such –, the mind will

¹⁰⁶⁹ We have here a beautiful logical analysis demonstrating that only if the mind is simple, it will be able to concentrate wholly towards seeing God The One. If the mind had been composed, a part of it would have seen God, and another part of the mind would have remained addicted to things. But if that had been the case, the part remaining addicted to things, it would have disturbed the part contemplating God too. Or, if only a part of the mind had been contemplating God, the awareness of the mind's division it would have introduced a limitation also into God. If that had been the case, the contemplated One wouldn't have been The One.

¹⁰⁷⁰ The mind's work is the contemplation or the spiritual seeing. It follows to the previous work, that one of the doing, directed upon the body, in order to clean the body of passions.

¹⁰⁷¹ Like the sensitive things can be seen for they send some kind of rays to the sensitive eye, likewise God is seen by the mind, for God sends some kind of intelligible (possible to understand) rays, to the mind. Therefore, any kind of contemplation about God, even if seems purely intellectual, it still establishes some kind of contact between God and mind.

¹⁰⁷² The fact that the spiritual contemplation or seeing of God, it implies the coming of some rays from God to the mind, it has as consequence the fact that the mind - or the subject – it is imprinted with the image of God, namely the mind becomes in His likeness. Thus, the likeness of the man to God it cannot be done without contemplating God.

become, at its turn, without beginning, borderless, shapeless, and simple, according to its work¹⁰⁷³. And the mind, by experiencing these things, and by being changed thus, it is in a likeness with the godhead, as much as it is this possible. And thus, the mind ascends to the highest amongst the desired good things, to the above-mind and untold union with God. But, in order to do that, the mind must strain itself, with the whole its power, towards hurrying up and towards desiring into Ghost, to reach the contemplation and the seeing of The One Who is above the world.

20. When the mind is divided amongst many realities, or at least between two, it is obvious that the mind cannot see The Simple One, and that's why the mind is bordered, limited, and darkened. This is because thus are the realities which aren't totally simple. But when the mind reaches to a touchless touching with The True One, knowing Him through a sight understanding into the Ghost, and without involving the eyer, the mind becomes without beginning, endless, borderless, imageless and shapeless, it is dressed up with the not-speaking, and it gets accustomed to the silence of the awe, it is filled up with joy, and it experiences the untold realities. But do not reckon that I say that the mind becomes without beginning, endless, and borderless, according to its being, but the mind becomes like that according to its work, for what is changes, it is not the being of the mind, but it is the mind's work. This is because, if the mind had been changed according to its being, when seeing and experiencing the godhead, or when being deified towards seeing God, the mind would have been itself God, according to the being. But, something like that cannot be even someone amongst angels, but like that is the only, the supreme, and the one God Who is God according to His Being. And, consequently, it is absurd to say that the mind is deified according to its being, then we only could say that the mind experiences the deification through itself the work of seeing. So, it isn't characteristic to the mind's nature that its being to be transformed, but only the mind's work is transformed. Besides,

¹⁰⁷³ The seer of God, work of the mind, it actually no longer is its work, but it is the work of God within the mind, it is His active ray within the mind. But this work becomes so characteristic to the mind, that the mind lives it like its own. So, we must understand that the seer lives this work as not-begun, borderless, simple, and shapeless.

if the mind is naturally transformed, as it was said, according to the realities it contemplates, but the mind doesn't contemplate, by any means, the godlike Being, but only the godlike work, the mind won't be transformed according to its being, but according to its work¹⁰⁷⁴.

21. Shining¹⁰⁷⁵ all the realities out of The One Who is above the world, and they do not detach themselves, by any means, from That One Whom they have taken their being from, but as they have been created by That One, likewise they are uphold and consummate by Him, and there isn't anything in any of them which not to come like a flowing and like a fragrance, out of That truly One Maker¹⁰⁷⁶. And all the partakers to existence realities, they almost speak, by unveiling not The One Who is above the world (for This One is above any contemplation of understanding), but a certain ray of The One Who is above the world. That's why, given that all the realities shout out on The One, and all realities tend towards The One, and The One Who is above the world He shows Himself through all realities, it is absolutely needed the mind to be guided, advised, and brought to The One Who is above the world. And this is done, on one hand, by being the mind forced by the urge of many creatures, and on the other hand, by the fact that Himself The Untold Creator says: "I am the life" (Jn. 11: 25); and: "This is the eternal life, they to know You The One and true God" (Jn. 17: 3); and in another place: "Search for the Lord and your soul will live" (Ps.

¹⁰⁷⁴ The Eastern discerning between the being and the work of God, it allows this teaching to speak about a deification of the mind according to the work, and not according to the being. The scholastic theology, when speaking about a contemplation of God's being, by the mind, in the future life, it should reach the conclusion of a deification of the mind according to the mind's being, and that means a pantheism.

¹⁰⁷⁵ All the things are shiny for the come from The One Who is luminous light. Rightly so, the Romanian people call the world as "lume", namely luminous light. The physical realities have the luminous light as their ultimate essence. The persons illuminate when the sincerely open themselves to others, so that they are too - in their actualization, as factors of conscious relation - luminous lights. But the physical things are luminous for they have a meaning too, a logos out of the godlike Logos Who is the supreme meaning of all realities. And the persons are luminous, for they are living within their conscience's light, and for they are searching for their own meanings in all realities.

¹⁰⁷⁶ None of the created realities stands by itself, but all of them are uphold by the Maker, through a work irradiating out of Him (απόρροια), and all of them persist and advance towards their own target, and towards a general target, not through a static connection with Him, but through a power coming out of Him in a continuous irradiation, like the rays of a luminous light source are irradiating continuously.

86¹⁰⁷⁷: 33). This is for the sight comes from searching and the life comes from seeing¹⁰⁷⁸. He would want to be seen by the mind, in order the mind to get gladdened, to get illuminated, and rejoice, as David says: “Into You there is the dwelling place of all the ones who gladden themselves” (Ps. 86¹⁰⁷⁹: 7); and: “Into Your light we will see light” (Ps. 35¹⁰⁸⁰: 9). He has made, on one hand, the mind to be seer, and on the other hand, He has sown all His features in all existing realities, so that through them, as through some openings, to show Himself to the mind, in a light of the understanding, conquering the mind, illuminating the mind, and attracting the mind towards Himself¹⁰⁸¹.

22. God Who is the Trinitarian One Good, what He did, He did it because He wanted. But God wants the highest good. This is for the kindness is His nature. So, for He has created the mind as seer of Him, and of His realities, and this gathers the seer mind towards The One, it is a thing wanted by God that, the mind to contemplate Him (to see Him). And this is for He is through Himself the supreme Good. This is for God is One in a proper and simple sense, and the fact that the mind searches for Him and unitarily gathers itself towards Him, it is, like it has been shown, the highest good too¹⁰⁸².

¹⁰⁷⁷ In KJB we have: Psalm 69: 32. (E. l. t.’s n.)

¹⁰⁷⁸ The seeing transforms the life of the one who sees, for it places the one who sees in connection with a seen content. That’s why, when it is seen a source of healthy life, one above the passing life, this source nourishes the life and it elevates the life on an imperishable level. The view, or what is seen, it has an ontological effect – we could say. I do not change myself into life, through seeing, only by following the example of a superior life seen by me, or only for I am influenced by a bad example seen by me. But, out of the source I am seeing, it comes within me a current (απόρροια) of power, in the good or the bad meaning of the word.

¹⁰⁷⁹ In KJB we have: Psalm 87: 7: “As well the singers as the players on instruments shall be there: all my springs are in thee.”/ in ROB we have: Psalm 86: 6: “For into You is the dwelling place of everybody who gladden themselves”.

¹⁰⁸⁰ In KJB we have: Psalm 36: 9. (E. l. t.’s n.)

¹⁰⁸¹ The Word of God, as Rationality-Subject, He has given to the rationality-subject of the man, His rationalities-objects, materialized in things, in order there to be a common content for the dialogue with the human subject. They are equally many words of the Word-Person, towards the human persons, in order the human person to answer Him, through these ones. The things are the eyes which God looks at us through. The world is like a sift crossed through by eyes, which God-the Word looks at us through, and we too, look at Him.

¹⁰⁸² God is in Himself, or for Himself, the highest Good. But the mind that is gathered, by seeing, into Him, the mind receiving God within itself, that mind becomes too, by participation, the highest good.

23. If the love usually is one and not-undoable, according to the teaching of the wisemen of God, then One will be the beloved One too. This is because, if the beloved realities had been at least two in number, there would have been two loves too, or the one love would have been divided in two, and it wouldn't have been any longer called as one and undivided. But, since we say that, by and large, the love is one and not-undone, we must understand that the beloved One is One too¹⁰⁸³. But the One Who is loved, He is before the love for Him, and until somebody doesn't have something out of the beloved One, that somebody cannot have either the love for Him¹⁰⁸⁴. And the love means that we must extensively love God, as we are required by the natural and written law of God. The natural law urges our loving of good mind, to search for the greatest good, which is God; and the written law commands us: "You will love your Lord God, with the whole your soul, with the whole your heart, and whit the whole your thought" (Deut. 6: 5); and: "Your Lord God One Lord He is" (Deut. 6: 4). So, One is the worthy of Love One: He is the Trinitarian Unit. And this precedes the mind in the mind's love for God in Trinity¹⁰⁸⁵. So, the mind must want to extend itself towards The One Who is above the world, so that by finding Him and by seeing Him, the mind's love to be kindle for

¹⁰⁸³ The love cannot be divided. Everything that belongs to the love is concentrated into love. That's why the love is wholly directly towards the beloved one. For this reason, even if the beloved ones are two, the love is directed wholly towards each one of them, and thus the love unites them. And the love suffers when seeing them as wanting to remain divided. The love wants to see the beloved ones as united, in order itself not to be divided. In God this desire of the love is being accomplished. Into God, the loves see all people united, for God is One and in Him everybody have their origin and support. By loving The One God, the love is satisfied in its not-undone fullness. In this case, the love is no longer exposed, to any sufferance.

¹⁰⁸⁴ The beloved One exists before our love for Him existed. Better said, if there is a love amongst us, there must existed somebody worthy to be loved, before us coming to existence, or before us being capable of loving Him. You must be aware of the beloved One and you must have something out of Him, or you must feel within yourself the quality that makes Him worthy of love, in order you to love Him. If our subject feels the need for loving and for loving in a culminant degree, it will mean that this culminant love existed before any human subject - who feels the need for love - existed, namely it existed before any human love.

¹⁰⁸⁵ If the one who loves must receive within himself something out of the one Whom he loves, before loving Him, in order that one to be able to love Him, the loved One has to communicate something out of His love to the ones into whom He wants to awaken the love for Him. That means that within the beloved One there must be a love, for Him to communicate out of that love, to the one whose love He desires. But in order to have that love in Himself, before the man existed, He must be in a communion. Thus, God as the supreme source of love and as the supreme Subject worthy to be loved, He must be a God in several Persons Who to still be united through Their love.

Him, and the man to be able to become fulfiller of the law and of the commandment, by loving, according to the things we've just said, his Lord God.

24. It is impossible to the mind that has ascended towards The One Who is above understanding, not to be filled up with love for Him. This is for the mind encounters an untold and non-comprisable beauty, starting from within That One as from an all-upholding root. That's why, when the mind is full with the godlike illuminations, so that the mind is like a fishing net on the brink of getting torn apart because of the load of fish, and the mind is overwhelmed with awe by watching at that above-mind beauty. And, the mind is even drunk as of wine, and the mind gets out of itself, and it experiences a bewilderment above understanding, because of not being able to look at that above-beauty showing of the unusual beauty. For this reason, the mind is kept, to say so, in the chains of the love and the mind feels itself burning as of a great thirst¹⁰⁸⁶.

This is for This One is and above-understanding One, but He is One preached by all realities as their Cause existing from before, as the beginning, as the end, and as the Upholder of all realities. He has brought to existence the beauties and the good things of all the beautiful and good realities, through a springing out, out of His power, of a making of beauty and good things power, while Himself remaining, endlessly and for infinite times, above all beauty and all kindness, and being Him One above world and without resemblance. Only Him is worthy to be loved, and He is above everything that is worthy to be loved, for only Him is - in an actual meaning - Good and Beautiful, and above anything that is good and beautiful¹⁰⁸⁷. Only Him is truly worthy of being loved, through the law of the love and of the order, as the Cause of all realities. And this is all the more, as He exceeds all the realities worthy of being loved, through the

¹⁰⁸⁶ Other antinomies of the love: the love makes free the one who has it, but the love still keeps him as in chains, for that one cannot forsake the love; the love satisfies in a consummate manner, but it still persists in it a ceaseless thirst, due to a longing for even more love, a such a big thirst, that the one who loves he seems to be burning, because of love.

¹⁰⁸⁷ God fills the soul up, when He is seen as One, with so much joy and light, for His unity isn't an abstract, or mathematical, unity, but it is the fulness of life containing all the realities which are above all the world's beauties and good things. Out of God, as the only One Who truly is One, blindingly irradiates all the beauties, all the lights, all the meanings, and all the gifts.

overwhelming beauty and kindness and He truly is One above world, as the only One truly existing and causing all the existing realities.

Let's aspire, therefore, through the good zeal, to reach into Ghost to the finding and to the knowledge of The One Who only Him is One, from Who are the beginning of all the realities, and into Who there are the borders of all realities. By doing so, it surely will be opened to us, the gate of the godlike love through the grace of Christ, and we will enter the resting of our Lord (Hebr. 4: 3), in much happiness and gladness, and we will know the joy of being imparted with The One, and we will taste the godlike sweetness, by becoming us, at our turn, one too, and by no longer being torn apart and divided, according to the Savior's prayer towards the Father: "for they to be one, as We are one" (Jn. 17: 22). Then we will be the full guards of the commandment that says: "You will love your Lord God with the whole your soul, and your neighbor as on yourself" (Deut. 19: 18). Then we will have reached the consummation possible to the man. This is for "the end of the law if the love" (Rom. 13: 10). Of this consists not only the whole law and the Prophets (Mt. 22: 10), but also the ones who are consummate into Christ.

25. All realities being naturally united into the Ghost, the division means a falling off Ghost. That's why, also the mind when is divided in its work, it is outside the living into Him according to the grace. And the mind experiences this by looking at diverse things. This is because the mind cannot have the non-division while looking at diverse things. And this is because, if somebody supposed this as possible, he wouldn't be able to easily explain why the quiet mind it differs from the disturbed mind. If that had been the case, the mind of the ones who are carried by God it would have been shown like the one troubled by the passion's disorder, and that is absurd. So, the mind becoming, according to the work, like what it receives, necessarily, when looking at the composed things, the mind becomes diverse too, and, by falling off simplicity, the mind won't be able, any longer, to keep its non-division. And while divided, the mind is less clean of sin than anything, since itself the fact of being divided is reckoned as sin by the ones who can understand these aspects. If, consequently, the understanding power asks the mind for tasting – by looking towards the supreme and from above world One, and in an understanding

feeling, and unitarily – the above-nature Good, while living in division, the mind falls off grace.

That's why, we must attach ourselves to The One Who is above the world, and to look only at Him, with the whole our soul, in order us to get rid of division and estrangement. But, not only that, but even if the mind looks at a sole thing, if that thing is a created one, then the mind won't be able to become non-divided. This is because the created one cannot be actually called as simple, since it is limited, composed, and circumscribed; and that's why, no one has the right to be called, simply, One. And the mind focusing its look toward a limited thing, it won't have its work simple and unique. This is for the mind's look will be limited and circumscribed and composed, as it is the thing contemplated by the mind¹⁰⁸⁸. Consequently, it will fall off the godlike grace that was making it, before, as

¹⁰⁸⁸ No only when looking towards many things, it is the mind divided and therefore disturbed, but also when looking towards a sole thing, but a created one. This is because a created thing, by being limited, it cannot absorb the whole mind in looking at it, but there remain within mind great reserves not engaged in that looking, reserves which protest against the mind's engaging against the mind's preoccupation with that sole thing, and that causes within man a tearing apart. This is a tearing apart experienced by any of us, almost permanently. In no thing we can find the whole. That's why, with another part of our being, we crave for something else. We are especially not finding the whole, when we consider anything as standing by itself. In such a case the thing still remains unexplained. The thing is potentially composed, by the fact that the thing is connected to the ultimate ground of all things: to God. Only God is explainable through Himself, for He is and He comprise everything. But each thing shows itself as composed, by the fact too, that it is limited. This is because any limit it involved the awareness about something existing beyond that limit (Simeon Frank, *La connaissance de l'être*). That's why nothing is, in a simple manner, One. This is because by not-comprising all the realities, it presupposes that beyond itself, and next to itself, there are other realities.

But any sort of immanent foundation of the whole, in a pantheistic sense, it cannot be The true One. This kind of one, it is forced by a law superior to it, to diversify, so that it has within itself the multiplicity in a potential manner. That one is nature, and it is not a subject. That one is identical to what comes out of itself. But it is not like that, in the case of the godlike Subject, and therefore neither is like that in the case of the human subject who is created in God's image. The divine energies aren't one with the divine being, and, on the other hand, neither are they one with the created world. The world is created through energies, and not through an emanation out of God. The danger of the pantheism stalks the Occidental theology, that doesn't discern between uncreated energies and creation. The human subject can remain or he can become, at its turn, one, for he enjoys some kind of "transcendence" from nature. But it is a created transcendence, and not a creator one. But the human subject can be considered as participating to transcendence, for it tend to raise above the created world and for the human subject can find his accomplishment only in the uncreated world. The human subject consciously actualized his limitlessness, and he can live in the limitlessness of the divine Subject, for the human subject has become in His likeness, by receiving His uncreated energy, and by being capable of receiving that energy.

simple, without beginning, and uncircumscribed. And it will be outside The hidden and above-understanding One¹⁰⁸⁹. That's why, the mind will be deprived of its glory, that is the joy for being the unique and without beginning origin, of the work, the joy for limitlessness, for simplicity, for having reached imageless and unitary. And the mind won't reach to receive within itself the imprinting of the above-nature and all-untold beauty. Therefore, it is due that the mind to search for and to tend towards The One Who is without beginning, simple, limitless, and truly One, and from there, the mind to hurry up to become illuminated and to join with the original unity, which gathers all realities together and, consequently, the mind will be united with itself. By this, not only that the mind will be loved by The All-Good One, as one that has become, as much as it is possible to the mind, alike the limitless and the simplicity of The One Who is imageless and shapeless, but the mind will even be able to love the godlike and above-nature beauty, for the mind will be, as I said, elevated towards its likeness¹⁰⁹⁰. This is for, if in the one who is alike it usually is born a disposition that love the alike realities, it will be obvious that the mind will be love and it will love God, and this is for what is alike, it is alike to someone who is alike it too, and as the likeness has its complement corresponding to it, likewise the one who loves is, at his turn, loved. And between God and the human soul, there isn't a greater communion that this one¹⁰⁹¹.

¹⁰⁸⁹ No longer being in connection with The One, by sight, the mind will be outside the grace, or outside the transforming ray coming from Him. The mind won't be actualized in its simplicity, and it won't receive in that simplicity the endless richness of The One, because of not having the grace of The One Who is truly One, or the connection with Him, and Who comprised within Himself all the realities.

¹⁰⁹⁰ Only the mind that unites itself with the godlike One, it actually united, through its works, with itself too, becoming one in work, as it is one in being. Only that mind is aware of its limitless unity and it lives that unity. Only by living its limitless unity in working, of its abyssally rich unity, the mind lives the infinitely rich unity of God. But this is valid also vice versa, namely, only by living in intimate relation with the divine Subject, the mind will live the indefinite reality of its own subject.

¹⁰⁹¹ "There isn't a greater communion between God and soul". It is about the affection awakened by God withing the man's soul, and vice versa. This affection is not only a thought one, but it is also produced by each one's answering the desire of the another. Of course, God accepts this affection produced by the loving answer of the human soul, only because He wants. The mind's gathering together, from all realities, into God, it is a deed of the love too, it is an affectionate answer of the man to God's desire, and it isn't only an intellectual movement.

26. The mind will ascend above its nature when it consummately ascends at what is above the nature, the mind becoming imageless and shapeless and entirely deified, without beginning and endless, and, to say so, above its own unity¹⁰⁹². And when the mind keeps within itself, its understanding, even if still occupied itself with the spiritual and above-senses realities, the mind will move naturally and it will still remain in its nature. And what is above-nature, it exceeds by far what it is according to the nature, and it is far higher. That's why, we must love forcing ourselves to ascend to what is above nature, for that is better, according to the commandment that says: "Crave for the best amongst the gifts" (1 Cor. 12: 31). And the mind, while being in what is above the nature, it will be into God. This is for God is outside any nature, He being the All-Old (All-Original) and simply The One. That's why the mind must tend towards the All-Old (All-Original) and Simple One, and the mind must strive to look towards Him, in order to be elevated for, while being in The One Who is above the nature, in a manner that is above the mind's natural work, to reach a state that is better than the mind's state according to its own nature¹⁰⁹³.

¹⁰⁹² The mind crossed into an act of total love for God, beyond itself. And for the mind is the highest in the created order, by ascending above itself, the mind is elevated to the divine transcendence. That's why the mind is made for transcendence, namely it implies in itself the relation with the transcendence. But because only the created realities are to the extent of the mind's understanding, by being elevated into God, the mind is elevated to what is above understanding. This is for the plan of the understanding coincides, in a certain way, to the created or the immanent plan. But this entrance into the transcendence plan it is an experience of the infinite and above-world richness, that one hidden in the godlike One.

¹⁰⁹³ The elevation of the mind above its own nature, in the divine and transcendent One, it means ascending above the mind's natural work; it means that God seed His work within the human mind, namely that God elevates the mind through His work, though the mind has appropriated this state also through its own experience. God's transcendence, in the Christian teaching, it doesn't mean locking God in a plan that is inaccessible to the creature, but it simply indicates that God is from another plan than the created, natural, immanent, and submitted to the natural laws plan. It means that there is a possibility for the creature to be elevated above nature's plan; this is for there is a plan which the creature can be elevated on. And for this plan is the plan of the sovereign will and freedom, and of the absolute power upon any law, in manifesting the good, the conscious creature cannot be elevated on that plan, except by the work of the transcendent God. God's transcendence is an active transcendence, capable of and desiring to work upon the plan of the created nature, in order to elevate the created nature on the plan of God's absolute love and freedom.

By being elevated on this plan, the human subject becomes better than he is according to his nature. Thus, the human subject reaches the plenitude of exercising the absolute freedom, unlike on the plan of his created nature where he cannot exercise it plenary.

27. Each one of the existing creatures, it enjoys its own things, and it naturally rests itself in those things. But all these creatures preexisted before, according to their cause, in the All-Original Cause. That's why, the mind will naturally reach the true joys and it will have the imperishable happiness and it will endlessly rest itself, when, by crossing through and by leaving all realities behind itself, the mind will stretch itself towards that original, unique, and totally-first cause, and the mind will reach, through an understanding turning, there where all beginnings, all middles, and all ends (targets), of all realities, have come to existence; to the cause in which they have their ground from before, and which all realities are being kept through, and which are brought towards their own target through, the realities which are being consummated; to the cause which they achieve the good experience for, the realities which are imparted with this good suffering¹⁰⁹⁴, and the cause which the mind too, it has been built up by, like it is. This is for, in some mode, while the mind turns towards the cause of all realities, the mind actually turns towards itself, for that cause is the mind's prototype (model)¹⁰⁹⁵.

Actually, each one loves himself naturally, and especially the mind is the one experiencing this love¹⁰⁹⁶. But by being supra-luminous image of the non-comprised beauty of The One Who is above understanding, the mind looks - through its turning - at its cause, with love, for, as it was said, by looking there it sees itself and it loves on itself above anything¹⁰⁹⁷. But also differently: the ones having their being from somebody, they naturally feel an impulse of love towards that somebody whom

¹⁰⁹⁴ The good suffering is the suffering of the happiness, and of the illumination, and of the love. This is for all of these are produced within us by God. Even in the purely earthly life, we cannot achieve the happiness only as a fruit of our own action, but also as a fruit of the love given us, as a gift, by another.

¹⁰⁹⁵ Only for the mind, by gathering itself into God, it finds itself, helped by its cause and model Who works within the human mind efficiently, and the mind, by exceeding itself, it experiences, paradoxically, in the same time, the fullest happiness or the best suffering. And by this, though reached outside itself, it accomplishes its natural desire for full happiness.

¹⁰⁹⁶ The mind loves itself more than any other creature, for it is aware of itself.

¹⁰⁹⁷ Thus, it is reconciled the love for the self with the self-exceeding. In its cause, the mind loves both God and itself. Besides, generally, by loving on another, any subject finds in this his own happiness. The difference from egotism is that my subject doesn't start loving another subject with the intention of finding my own happiness. My happiness will come to me without I, thinking at it, even for a moment.

they have come to existence from, and vice-versa, the parents are mastered by love for the children born out of them. That's why, within the one who turns himself towards The One Who is the everybody's cause, it springs out a great pleasure. This is for that one turns, as I said, in the same time, towards That One and towards himself. And this is for in That One existed from before, in the virtue of the cause, all the realities, so also the mind, as one amongst all, it is in The One Who is above understanding, as in the cause and the model of all realities.

28. Like all the beings are out of the One Who is above-being, out of the One Who is above-nature it is all the nature, out of the non-temporal and incomposite One are all the temporary and composed realities, and out of the uncreated One are all the created realities, likewise the imageless One has made on Himself all the images, and out of the One Who is above-world are all the shown many realities. So, the one who doesn't occupy himself with The Imageless One and who doesn't look at Him, by somehow hanging on Him, but he looks towards something else from amongst the realities seen in image and creation, that one gives primacy to the realities which are incomparably lower than The One Who sits above, and so the human mind will be almost worshipping idols. This is because what somebody occupies himself with, what he aspires to, that something conquers him too. And what conquers the man, that enslaves him too. And thus, a man like this, he ends serving the creation instead of serving the Creator. This is for each one's mind is enslaved by and it served to what he occupies himself with. And that is the things the mind loves. If, therefore, the occupation with something else and the looking at something else than The One Who is simple and imageless, it brings so much sliding away, we must direct our zeal towards The One Who is simple and imageless, in order to know Him through our understanding turning and tending, and in order us to be partakers to the treasures of all knowledge (2 Pt. 2: 9). This is for, the ones who have united themselves with Him, they are imparted with the resting or with the stopping of all contemplation, and with the stopping of all cogitation, and with

the above-mind silence, and with the impossible to explain gladness, out of much awe¹⁰⁹⁸.

29. If all the existing realities desire their existence, and everybody's existence is, according to the cause, in One Who is above existence, consequently, all the existing realities, and especially the rational ones, if they move straight and as it is due, by wanting their existence, they will actually want The One Who is above existence¹⁰⁹⁹. So, the mind that doesn't tend towards The One Who is above existence, neither it desires Him, that mind wrongly and sinfully uses its movement and it falls off its worthiness, for the mind's worthiness consists of knowing The One Who is above existence and it consists also of all-godlike and above-mind union with Him, as consists of loving Him too.

30. The causes abundantly have the beauties of the realities they cause. And everybody's cause, by and large, it is The One Who is above being. So, if the mind attaches itself to something amongst the realities which are below The One Who is above being, as a good reality or worthy of mind's attention, that mind will miss, without any doubt, its target. That mind will be loving of good, but it won't move towards the prime and own and above-being One, out of Whom all the good realities are through impartation, but that mind will move, because of its carelessness and nescience, towards the realities which are imparted with goodness. But the mind that searches successfully, it directs the sight of its understanding towards The One Who is above being, by limpidly knowing that thus it will abundantly achieve what it wants, by reaching within its cause through that understanding seeing. Such a mind will know that nobody gives the good things it has, or any other good thing, except The One Who is above nature. This is for, even if

¹⁰⁹⁸ In the union with The One it ceases the contemplation, or the spiritual seeing. And it even ceases any effort for understanding. This is for it is no longer needed the passing to a greater understanding, to understanding some higher reality. It is a stability in The Same endless or borderless One; it is a stability above any understanding; and therefore, it is an understanding higher than which, there is no other understanding.

¹⁰⁹⁹ The existence of all realities has its origin in The One Who is above existence, in The One Who is transcendent to the creation that is multiple and composed by nature. On the other hand, all the existent realities want to exist longer and eternally. Consequently, all of them search for strengthening their existence also in the surplus of existence into the One Who is above existence. If they do not search for in Him, they will suffer a weakening of their existence.

the mind reckons that some of those come out of an own power, those ones do not use to always remain in the loving mind. Only the Holy Ghost has been entrusted with doing that, and to work the good things as He wishes, and in whom He wants, for He is Lord of the mastery nature and Person of the Unity in Three Hypostases. So, the mind must turn towards The One Who is above nature. That is for, at Him, there is not only the spring of all good things, but at Him is also the unimpeded sharing of the gifts.

31. All the existing realities naturally desire the good. And the true good is One, despite being many things called as being good. This is for the good in a simple way, and, to say so, the consummate good, you won't ever find it in the many things, but you will find in those things only a good that is called like that in the virtue of some impartation with the good, for they participate to the good coming out of The One Who is above nature; so that those things reckoned as good, they do not have the good by themselves. Only That One Who is above nature good and simple and above-kindness, and spring of all-kindness and ultimate giver of the realities belonging to Him, and Who naturally turn all realities back within Himself. He is the spring of all being, existence, skillfulness, power, movement, and kindness. Simply speaking, all the existing realities and all the realities contemplated around them, they have their origin, by creation, in The One Who is above being. That's why, the mind that is carried towards something else and not towards The One Who is simple and above being, that mind is moving in a wrong direction. That mind might be moving towards good, but not towards the simple and actual good, neither towards The One Who does the good realities and the better realities and the other realities which need the good and which need better, through an overwhelming outpouring of benefaction.

32. So, the mind of the many, by laying, because of their lack of understanding, in division, and by being torn apart by many things, that mind doesn't know the Good, namely the One Who is simple, and that mind doesn't search for Him, neither it occupies itself with Him. About those ones, David says into the Ghost: "Many say: who will shown us the good things" (Ps. 4: 6). But not the Good. And that is rightly so. By taking care of an by toiling for many things, they have forgotten that "only one things

is needed” (Lk. 10: 42). This thing, of the part shown by the Word of God, as the good One, they overlooked it, or, by disregarding it, they have lost it, without thinking, at least, that it deserved to be searched for, above all things. And the ones who let themselves be advised by David, as by a pedagogue, and who reckoned that they must step on his tracks, they say: “It has been marked over us the light of Your face, Lord” (Ps. 4¹¹⁰⁰: 6), namely the knowledge of The One glory it has imprinted upon us as in a mirror. Thus, the numerous people rejoice of the many good things. And the ones who live spiritually, they are illuminated by the knowledge of The One and simple Good, being they illuminated in an above-world manner¹¹⁰¹.

33. Like the water of a river is bigger when flowing united, than when it is divided in many creeks, likewise the sight of the mind and its movement and its desire, are stronger when the mind focuses unitarily and without division, towards only one thing, and when the mind isn’t divided in many and many sorts. And this happens when the mind extends, and it searches for, and it looks at The One Who is simple and above world. This is for One Who is all-simple and above-world, He truly has the power of gathering the mind together. And only when the mind is found worthy of seeing This One, it is impossible the mind not to take His shape – as much as this is possible to the human mind – like an image, and not to become unitary, and simple, and colorless, and imageless¹¹⁰², and without any quality, and impossible to reach, and borderless, and endless, and without countenance, and simply one above the world, illuminated by the rays of the godlike love¹¹⁰³, and above the world, and

¹¹⁰⁰ In KJB we have: “There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.”; in ROB we have: “Many say: “Who will show us the good things?” But it has been marked over us the light of Your face, Lord!”. (E. l. t.’s n.)

¹¹⁰¹ Here is affirmed an opposition between the people of the many, who rejoice the many pleasures, but all those pleasures being little satisfying, and the few people who detaches themselves from those pleasure and who focus themselves in the endless joy for The One Who is endlessly rich.

¹¹⁰² On the other hand, by looking at the borderless One, the mind regains, at its turn, its own limitless, and in this sense the mind takes His image (εικών), which means, in the same time, being free of any define, contoured, or with edges around, image (απεριόριστος). The author says further on: “impossible to reach”, in the sense that not thing can reach that and no person can disturb or catch that.

¹¹⁰³ The love illuminates a person’s face from within that person, but it also shows, in the same time, that person’s limitlessness, or that person’s infinite depth.

crowned with the unveiling of the mysterious knowledge, of the silence, and of the non-understanding which is above word and understanding¹¹⁰⁴, by being delighted with a spiritual joy and with a heavenly gladness. This is for the mind that has reached there, it has been transfigured in a more godlike mind¹¹⁰⁵, and it has been dressed up in a godlike shape, by being spiritually imprinted by The One Who is simple, and imageless, and One, and all the other things we said previously. And if this doesn't happen, and if the mind doesn't experience such a godlike transformation, it means that the mind hasn't reached yet, the touching and the imprinting of The One Who is above the world. This is for God is unifier unity and Mind above understanding. That's why, the mind received the His above-world imprinting, when, in the same time with the said things, the mind becomes itself a unity above understanding, experiencing this through the godlike imprinting¹¹⁰⁶.

34. The Trinity of the godhead above being, it is joined in an above-nature unity. This is for God is a threefold hypostatical unit. That's why the soul cannot reach the likeness kindred to God, as an image of God, except by remaining threefold, it becomes one with itself in an above-nature mode. And through the three parts of the soul, I do not mean the rational part, and the anger, and the lust. This is because the three parts of the soul do not consist, actually, of the three parts I've just mentioned. To the rational soul aren't too characteristic, the lust and the anger. All of these are taken from the irrational part and are added to the soul for the bodily living from here, themselves actually being irrational and darkened. And the soul is rational and the soul's nature is full of understanding light. We must say that characteristic to the soul are those realities which the soul cannot fulfill its work without. But the soul can work without anger and without lust; and this is valid especially when the soul

¹¹⁰⁴ This lack of understanding isn't, actually, an absence of the understanding, but it is an understanding above understanding. That's why the one having it, he keeps his silence, for he realizes that he cannot express it. This kind of understanding illuminates the face of the one who possesses it, more than any other understanding illuminated it.

¹¹⁰⁵ On any new level of the union with God, the mind becomes more godlike, not by its being, but by the richer godlike work whose subject the mind has become, through the dwelling of God, with His work, in the subject of the one who looks at God.

¹¹⁰⁶ By imprinting Himself, into the human mind, The One Who is imageless and above understanding, the mind itself becomes one and above-understanding.

truly works, namely when the soul works without lust and anger. So, these ones aren't really part of the soul, but, as I said, they are powers of the animal and from below side, of the life, and they stay besides the soul.

That's why, the rational soul, by looking, with understanding, at the realities from above, and by being the soul imprinted with the realities known with the mind, and by extending himself, and, to say so, by jumping over himself, the soul throws somewhere far, as vain trifle, the lust and the anger, because of not having what to use these one for, there where is only simplicity, lack of image, and of shape, and of color, all the other realities requiring an untied and totally simple mind.

The soul is threefold according to its simplicity, for the soul is mind using the word (rationality) and the ghost, which are characteristic to the soul, and it harm less than all things, the soul's simplicity¹¹⁰⁷. This is because neither the Trinity of the one godhead, whose image is the soul, is an impediment to His unity and simplicity, but the godhead is a totally simple and above being unity and, still, no less a steadfast Trinity. Thus, the soul, or the mind (this is for the soul is mind and wholly mind), the word (the rationality), and the ghost, made on an above-nature manner, they show us the actual countenance of the one godhead in three Hypostases. And this cannot come from somewhere else except out of looking as and of contemplating the above-nature trinitarian unity¹¹⁰⁸. This is for this one is the one Who has made the soul too, thus, and Who brings the soul back to this state after the soul has fallen. This is because without focusing and looking at the Trinity, this is impossible to happen to the soul. And if this doesn't happen to the soul and the soul doesn't come to resemblance, we prove ourselves lacking this (trinitarian) mode of being.

¹¹⁰⁷ Rightly so, the Holy Fathers know about two trinities of the soul: one consisting of rationality, anger, and lust, and one consisting of mind, rationality or word, and ghost. In the first trinity, the soul's parts are less united. That's why sometimes the Holy Fathers consider the soul as differing from anger and lust. In the second trinity, the parts are so united that one cannot be cogitated as working without the other two parts. Here the trinity doesn't weaken the unity. The Holy Fathers consider the last-mentioned trinity as image of the Holy Trinity.

¹¹⁰⁸ Only by this, the soul is one and threefold, or the image of the Holy Trinity, for the soul have been created for looking not at a unipersonal God, but of a God One in being but threefold in Persons. Even if the soul doesn't consciously look at God as Trinity, the soul still is tied to God as Trinity. The Trinity is being imprinting, starting from creation, ceaselessly, His image within the man's soul.

We say these things about the contemplative work and about truth, which are especially worthy of all zeal and without which it is impossible to us to ascend to the dispassionate state¹¹⁰⁹. This is for like the good requires us the doing in order us to reach dispassionate, likewise the truth requires us contemplation in order us to reach godlike at our image, by serving God in all things and by wanting to become gods through work, and to be us, as much as it is possible, in the likeness of the prime model¹¹¹⁰. And if we need to become one, in order us to resemble the unity of the above-world model, and this unity is achieved within us by looking at, by contemplating at, by tending to, and by the understanding turning towards The One Who is above the world, and by steadfastly looking at This One, we must force ourselves on all ways to look towards The One Who is above the world and above understanding and to attach ourselves to Him, wholly and with the whole zeal, with the whole our heart and with the whole our soul, and to nourish, within ourselves, the love for the One Who is above the world and above simplicity, so that His itself the love for Him to become to us simple wings in our understanding ascension towards Him. On this way, we will always be as in heavens, in a unitary and imageless state, together with the Lord (1 Tess. 5: 17), with The true Trinitarian One, and praising with our mind, with our word, and with our ghost, the Trinity, amazed, overwhelmed, and united with The One, unitarily and above-union.

35. The sensitive unity is the beginning of all numeric multitude. And the above-world unity is the beginning of all the seen and thought multitude and of all existing realities. As, therefore, every number has its beginning from unit, likewise all the existing realities start from The One Who is above the world,

¹¹⁰⁹ Here is done a connection between image and dispassion. The trinitarian image of God within man, re-actualized by contemplating the Trinitarian God, it coincides to the soul's coming back to dispassion. This is because the image is disturbed through the passionate attachment to the material things, through anger and lust, or through the weakening of the seer work, a work characteristic to the mind.

¹¹¹⁰ After the author said, in the previous phrase, that one reaches the dispassion through contemplation, now he says that one reaches the dispassion through doing, and that through contemplation one reached to deification. But this contradiction could be solved, if we take in account the fact that before starting advancing towards deification, through contemplation, we must have achieved through doing, the dispassion.

either in His quality as their natural cause, or as their Maker¹¹¹¹. But the numeric unit, because of being submitted to the senses, it is placed the first one to the ones following to it by nature. This is for, by being the beginning of the counted realities, when counting, the feeling places the unit as first. But with the above-world unit, because that unit being above-mind, it happened inversely. This is because this unity, though it is, by nature, before all realities, the mind places it after all realities. This is for no mind could start from The One Who is above world, and then to advance from Him to the many realities. But, on the opposite, from the many realities the mind ascends and is gathered together at That One. There the senses need the number one in order the senses to advance to the many realities; otherwise, it is impossible to count or to advance as it wants. But here, the mind needs the many realities, in order the mind to be able to ascend to The One Who is above the world, and in order the mind to be gathered within itself, by not being possible to ascend on any other way towards imagining The One Who is above the world.

Thus, the mind, by using the appropriate order and way, it starts from the many realities and it ends to The One Who is above the world, and Who is the top. This is for the one known with the sense, it is easily to comprise and to limits the sense places it naturally and through affirmation, as first, like its nature requires it. But the above-world unit, searched for with the mind, by being that unit above understanding and by escaping the understanding, it cannot be affirmed as the first, according to its nature, so that the mind could start with it, but, rather, by being above nature, the mind finds it in an above-nature mode, not at the beginning, but at the end, after crossing through and, to say so, after counting the many realities¹¹¹².

This is for, the mind has the understanding by nature, and The One Who is above world, He is in Himself not-

¹¹¹¹ The godlike One is the natural cause of all His uncreated energies and the maker (creator) cause of the creatures.

¹¹¹² Here isn't about the procedure of the logical thinking. This one can affirm The One Whom all the realities came from in the beginning. That is the so-called deductive, scholastic thinking. It isn't either about an inductive thinking, raising from concrete and individual to abstract or general. But it is about really experiencing The godlike One, and experience that, though real, it still is experiencing The One Whom all realities are within. One reaches this experience through spiritual growth, and that one must cross through many, and to detach itself from them, through dispassion. That's why, This One is found in a supra-natural, spiritual mode. This way has been granted priority in the Christian East. It has been absolutely required this mode too.

understood and unapproachable; the mind tends by habituation towards the many realities, even unwillingly, given that, on one hand, the mind cannot stop cogitating, and on the other hand, the mind doesn't have power to catch The One Who is above the world and on top. But, by looking at the many realities, the mind sees in each of them something that can be understood with the mind, but that something is seen not as standing by itself, but as belonging to a certain one. Then, by gathering out of each seen thing the meaning which that thing is transparent to, and by ascertaining through contemplation that these ones dialogue with one another, and they do not oppose to one another and they are like some flowers grown out of the same root, the mind advances from the many realities towards The One Who is on top, out of Who all the many realities are; and so, the mind is naturally gathered from the natural existences to an above-being order, in which the mind sees the One Who is above-nature and above-being, through the realities according to the nature. And by seeing, in an untold manner, the spring gushing up and making all the good things and all the beauties, and by being delighted with The One Who is above being, the mind no longer turns willingly towards the many realities, though these ones too, are existing and good and partaker to the good part¹¹¹³.

This is for, being the mind naturally loving the good and the beauty, the mind doesn't willingly leave The One Who is above all realities, except the mind is forced to do that by some circumstance. But, because the way to be of the existing realities it is different, the mind looks at them differently, and the mind ascends through them to The One Who is above world and nature. In my opinion, the mind must advance in stages, on the path leading to The One Who is above nature and world, in order to, by climbing as on a ladder, the mind to advance in the safest mode, and to know if there is any shortcoming in itself, or in what the mind must be, and if the mind delights itself with that shortcoming; and if yes, the mind must realize what is wrong and what it separated it from the godlike feast; and what should

¹¹¹³ In this paragraph it is less affirmed the detaching from the many realities, through dispassion, in order to reach at The One. It is mostly described the intellectual detaching. But through that, one reaches to a live union with The One. This paragraph is characteristic to the joining of the logics and of the mysticism in this writing. But the author shows, furthermore, that itself the ascension isn't only logical-intellectual, but it is spiritual too, or it especially is spiritual, namely detachment from the many realities, through virtues, through dispassion, and through the love for God.

the mind do, in order to get back to where the mind has rolled down from. In this way, the mind will know both the mist of the passions and the transparency of the clean heart, and it will mirror the knowledge of the truth, by seeing the truth as the truth actually is, and the mind will be made partaker to heavenly views, and it will receive a godlike feeling and it won't pass unnoticed to itself, its own increase or decrease. Everywhere, the mind will know many wonderful things and the mind will understand what the purpose of the appeasement and of the locking up in the monastic cell is.

But about these latter things, we want to speak right here: All the existing realities are divided in created ones known with the senses, in created ones known with the mind, and in uncreated and know with the mind (intelligible). And above all realities, there is The One Who is uncreated and Who is above mind and being. By passing, the mind's eye, from one to another, amongst the first realities, and by deeply looking within them, after the mind has chosen to appease itself through asceticism, the mind ascends from the doing into loneliness, of the due things, as from some level, at the contemplation (the looking at) of The One Who is truly existent, and to the occupation with Him, as also at the delectation with the heavenly realities, at the happy living into the truth's rays, and to the endless enriching with the eternal realities and at the wonderful sweetening with them. And, it might be, that through the together-working of the grace, and by advancing in time, the mind will even be kidnapped from earth and, by getting steadfast through habituation in the light of the understanding, the mind will reach insensitive to the realities from here, for the mind gets under the mastery of The One Who is above-mind, and the mind will be imprinted by The One Who is incomparable and above all good.

This holy ladder, which is divided in five, and on which we climb exactly like on some steps towards the ultimate target, it doesn't have a spatial distance between steps, but it has a difference, namely an order of the quality characteristic to each step. As existence, the creatures submitted to the senses and the creatures known with the mind, they are likewise. But the last ones exceed, to a large extent, the first ones, like the mind exceeds the feeling, through its feature. And again, the uncreated realities which are known with the mind (intelligible) they exceed, to a large extent, the creatures known with the

mind (intelligible). But both these two levels are amongst the existing realities, and that's why, the uncreated ones which are known with the mind as existing and as subordinated to The Uncreated One, they are above-mind¹¹¹⁴. From here, it is obvious that the highest seeing and contemplation of the mind, it is that one through which the mind rests within the One Who exceeds all realities, after the mind passed further from doing and it has reached the hidden of that ultimate top, which is placed above all realities; and therefore, the humblest seeing and contemplation of the mind is that one moving amongst the realities submitted to the senses, or better said, that one belonging to the doer man¹¹¹⁵.

So, by being the mind, by nature, lover of good (beauty), it must desire what is, in all regards, better (more beautiful), not only in order to have that, but in order to suffer the transfiguration in better, or above-mind, as it is due, for, as It was said, the change received by the mind is according to what the mind sees or it delights itself with. But, because the fickleness intertwined with the mind's nature, it won't leave the mind as long as it is the day today (Hebr. 3: 12) and, as they say, until the shadows keep moving (Song of Songs 2: 17), namely until we won't pass away from the present life, which it shows as in a mirror, in riddle and overshadowed, the truth, it is necessary, when we fall off the contemplation and the seeing of The Uncreated One, The One Who is above-mind, for force ourselves to stop at the uncreated realities which can be known with the mind, and which are the closest to Him, in order our turning back to The Uncreated and above-world One, to be

¹¹¹⁴ The uncreated intelligible realities, or the uncreated realities known with the mind, as there are the uncreated godlike energies and features, as there are: the kindness, the righteousness etc., they have in common with the intelligible ones, as for instance with the angels, or with the soul, the fact that they can be known with the mind (intelligible) and they can be experienced and, as such, they belong to the realities which can be reckoned as existing. As such, they too are subordinated to God as being, as One Who is threefold in Persons, and Who is above-existence, and as such He is above-mind, or above-understanding.

¹¹¹⁵ Here is mentioned also the mind's resting into The One Who is above-mind, and above-seeing, and above-contemplation, after in another place the author reckoned this resting as above seeing and contemplation. But the terms expressing the living on those spiritual heights, they always are insufficient. That's why one can use them in both situations. Everything depends on what these terms are understood like. The fact is, that the author admits the conscience of a resting within The One Who is threefold in Persons, without meaning through this that God's being can be understood or contemplated.

easier to us¹¹¹⁶. And if the thicker mist falls over the mind, darkening the mind's understanding and bringing the mind's contemplation to idleness, we must go back to prayers accompanied by the doing out of the humble heart, in order us to be delivered from darkness through the power of the prayer and through tears, and thus, us to build up again some foundation out of the creatures submitted to the senses¹¹¹⁷. On this way, by dwelling the understanding light within heart, through a spiritual work, with the spring of the Ghost's Hypostasis, and the mind skillfully taking the mastery upon the doing, the mind climbs as on a mountain peak and as to an observation height point, where the mind can contemplate from, the realities which remain to the many not only as unseen, but also as unsearched for and not-understood. This is because, without that, nobody will see either himself or God, not even passingly. Speaking now about this doing, it may not be totally besides our purpose.

33. Three are the inwards things which the soul must have in sight, on the stage of the doing: the power of the rationality, the anger, and the lust; and there are three things from outside too: the desire for glory, for pleasure, and for more. These two trinities are healed by the soul by looking at the Jesus Christ's living into body, through the four general virtues, namely through: wisdom, righteousness, temperance, and manhood – and with the grace of Lord Jesus¹¹¹⁸.

By this the mind is given the power to ascend in a non-darkened manner, and to look at the godlike realities and to contemplate God. When Lord Jesus was taken into wilderness by the Ghost, having to defeat the devil, He healed the lusting part of the soul, through fasting; and He healed the rational

¹¹¹⁶ The true aspiration of the mind, or of the human subject, it is that of reaching within the godlike Subject. Only in His love the mind can find its resting, like a relative resting can be found by the human subject only in the ambience of a loving person. Any of our preoccupations with impersonal goods and values, it is a falling into a state lacking the true satisfaction.

¹¹¹⁷ The doing doesn't consist only of actual good deeds, but also of everything that helps to our cleaning up: prayer, tears, fear of eternal punishments, restraint, patience, humbleness etc. But in all of these, there is also an attitude of differently understanding the things, of differently using the things, or better said, a detachment from considering the things as the ultimate reality.

¹¹¹⁸ Unlike the philosophical, natural morals, which reckon that the four cardinal virtues can be gained by the man by his powers, here they are placed in connection with Christ. Only by looking at Christ and by receiving the help from the grace, those virtues can be fully achieved.

part, through taking vigil and quiet prayer; and He healed the anger by resisting it in word; and He healed the love for pleasure, for glory, and for money, because, when getting hungry, He didn't ask, as the devil suggested Him, the stones to be transformed in breads, neither did He throw Himself off the temple roof, with the intention of being extolled by multitude that He wasn't harmed by falling, and neither He let Himself to be convinced to worship that one, after that one promised Him that He will be presented the richness of all kingdoms. But, by angrily, but wisely and rightfully and temperately and manly resisting satan, He rejected that one, teaching us too, how to defeat any devil's attack¹¹¹⁹.

One can see and he can know the same thing in the Savior's cross too. We see the Savior, when the time was coming closer, that He was praying, getting away from His disciples (Mt. 26: 26). This brings the healing to the rational part. He took vigil and He endured the sufferings of the cross. This heals the lusty part. He didn't answer back, He didn't quarrel, He didn't shout out, not even when He was rebuked, but He prayer for the ones who were tormenting Him. This is for it depend on the good use of the anger to topple the devil over, by resisting him with the word. But He answered the people who were tormenting Him - because of they being also tormented by satan - by keeping His silence, and with the long-suffering, and by praying for them. He was spit at, He was slapped on His face, and He endured mockery. This is for healing the love for glory. He was given to drink with vinegar, He was nourished with gall, He was crucified, and He was pierced with the lance. This is medicine for healing the love for pleasure. He was nailed on the cross, naked, He was sleeping outside, He didn't have a dwelling place, He was disregarded by everybody because of being poor and beggar. And this heals the love for money.

The Savior showed, therefore, twice, the medicine for healing the passions, inside and outside: when He started to show Himself to the world, with the body, and when He left the world. That's why, the one who looks at Him, and at His teaching and cross, and who becomes - as much as this is

¹¹¹⁹ The anger mustn't be totally abolished, but it must be used appropriately, through the four cardinal virtues, as Lord Jesus Christ did. By using the anger in this way, we can defeat diverse passions. Thus, we make out of anger too, a positive power, as God wanted it when endowing us with it, and we can abolish the passions' temptations, or even the passion themselves, from within us.

possible to the human being – Christ’s follower, wisely, and righteously, and with temperance, and manly, that human being will stop at his turn, as Christ did, the passions’ work directed towards evil, and by that, he will be able to stop all the other bad things. He will be able to use those virtues as it is due, and after that he will use all the things appropriately, and he will be a true doer man, and as ready as possible in order to look at God and to occupy himself with God, in focusing his understanding.

Thus, the mind, by starting with the many creatures submitted to the senses and by seeing their good composition, and by understanding then the creatures which can be known with the mind (intelligible) and by moving itself to the uncreated realities which can be known with the mind (intelligible), the mind has climbed, as on a ladder, all the four steps¹¹²⁰. And to these ones it follows the non-speaking, the silence, and the godlike awe, and, in short, the looking at and the contemplation of The One Who is above-world, and the above-understanding union. This is the crown of the silence, the highest and the most consummate good thing, as much as it is possible in this life, it is the end of the truth, it is the fruit of the faith, it is the shiny ray of the hoped glory, it is the foundation of the love, it is the balance of the mind, it is the steadfastness replacing the ceaseless mind’s movement¹¹²¹, the not-understood resting, the unitary state, the earnest of the future age, the source of a unimaginable joy, the chamber of the peace, the quenching of

¹¹²⁰ By looking at the seen things, without passion, we climb on the first step; by looking at the intelligible creatures (angels, soul, their value), we climb on the second step; by passing from these ones to experiencing the uncreated intelligible realities, namely the godlike uncreated energies and features, we climb on the third step; finally, by resting ourselves into God Who is the Maker of the realities from the first two steps and the spring of the realities from the third step, the mind has ascended on the fourth step.

¹¹²¹ The ascension towards The One it wasn’t only an intellectual ascension, but it was also one through doing, through praying, through strengthening our love for God as the Unique and All-Comprising Good. The state lived in union with God, it is, on one hand, a state of supreme focusing and quietude, and on the other hand, it is a state of endless joy. It is a state of supreme quietude for nothing attracts the soul towards something else, any longer, and the mind is in this state rejoicing of the limitless depth of the whole and of the endless love. But just because of being this Good endless, the soul never ends tasting Him and the soul never gets satisfied. This stability is, in the same time, therefore, a ceaseless movement. The idea of the stability while always be in movement, or of the eternally stable movement, formulated by Saint Gregory of Nyssa, it is opposite to the Origenistic idea about the boredom of the soul that has reached within God and the soul’s coming out from Him, of falling from Him, in order to have another adventure. “The mind’s balance” it is the equilibrium achieved by the mind out of knowing all things and the rejoicing of all things within The One.

the bodily cogitations, the turning back from the present age, the becoming addicted to the future age, the detachment from the passionate life, the inward growing up of the dispassion, the soul's gladness, the gathering together, the resting and the guarding of the soul's movements and powers and, saying all in one, the godlike knowledge and dispassion.

If the mind gets scattered again, due to our drowsiness, or due to some external circumstance, we must take care to bring the mind back again to its own good, namely to the contemplation, by rejecting the passion that constituted an impediment and that deviates the mind from its purpose. We must take heed how far the mind is from its highest good and why is that. We must see: is it the look directed towards the creatures submitted to the senses, or towards the creature known with the mind (intelligible), or towards the uncreated realities known with the mind (intelligible)? Or, is it the mind separated from The One Who is above-nature, the Only One Who is true and above any other one, because the mind having vain thoughts or a certain need? And, by knowing this, let's remove the impediment staying in the middle, in order the mind to turn back again, unitarily, as itself the order requires it, to the contemplation and to seeing The One Who is above-world. This is because, by being the mind outside The One Who is above-world, uncreated, and above-mind, the mind will linger in division and it will have not reached the actual good, even if the mind moves well. This is for the Good from the top is The One Who is above-mind and above-being, uncreated and simple. And That One is the highest end Whom the mind tends towards. One must search for The One Who is above-mind, one must contemplate The One Who is imageless, and one must reach at The One Who is non-comprised, in order to reach the unitary inheritance of The One, of the supreme God, with the grace of our Lord Jesus Christ and of the-life-maker Ghost Whom being us illuminated through, to be us found worthy of receiving the gift of the contemplation and us to become gods by work, and deified through the gift from God.

37. Once the mind elevated on the land of the godlike hidden, the mind naturally keeps it silence, for being united with the simplicity, and therefore being unitarily united with The One Who is above-understanding and illuminating for being imparted

with the Ghost¹¹²². This is for, what could the mind have to say, once it has reached above its understanding powers, and once being outside any meaning and totally emptied, as being above-understanding¹¹²³? This is for, the mind still needs the word in order to speak, and therefore it is obvious that the mind still understands. This is for any word comes consequently to a meaning. And if the mind still understands something, how could the mind be in the land of the hidden? For that isn't an actual hidden, and what isn't seen by any other organ, it still can be seen by the mind. For, thus, many realities would have been called as hidden, because very many of them, or, to say so, all the realities seen by the mind, the mind sees them by knowing them through the mediation of another organ that sees them. Consequently, the hidden realities could have been almost endless in number, and that is absurd. But only one is the actual hidden, which the mind ascends to, after crossing through all realities, as at The One Whom all the realities are form, either seen, or cogitated. So, the mind too, by ascending at Him as at The One Who is above all realities, either seen, or said, or cogitated, the mind gets out of understanding, out of seeing, and out of speaking. And we can even say that the mind hasn't ascended there yet, neither the mind has reached into the godlike hidden, as long as the mind still is able to speak. This is for the mind still is able to understand, as long as it speaks. But the hidden is impossible to understand, because of being above-word¹¹²⁴.

¹¹²² Once reached in the hidden intimacy of God's love, the mind keeps in silence. This is for, that simplicity, more than full of all the good things, it cannot be described by our words, because our words can only catch small pieces of it, and our words, regardless how much we would use, are insufficient to express this infinite fullness of the godlike simplicity. The infinite simplicity requires to be lived with our endless simplicity, in its impenetrable intensity, and by no means trying us to break in small pieces, which cannot either separately or together to express it in its fullness. This is because, who could describe the love lived while being held to the bosom of the beloved one.

¹¹²³ The mind is there as emptied of meanings, of notions, and not because it would have become totally depleted of those, but because the mind has exceeded all of them, or the mind is above all of them. All the meanings have become unseen through overwhelming. What the shards will be good at, if somebody has the unbroken vessel? But the vessel implies all the shards, but also it implies endlessly more than the sum of the shards: it comprises the shards' harmony, the shininess of this harmony when in sun rays, and the capacity of the vessel of holding a content.

¹¹²⁴ This is a logical demonstrating, to say so, of the fact that the godlike hidden isn't a hidden only to the sensitive sight, but it is so also to the mind's understanding. This is for, otherwise, the hidden no longer would have been one, but many. This is because many are the realities

38. While the words usually make the mind to thrive and to advance, they elevate the mind, in this advancing, where the word becomes insufficient, namely all the way up to the work that is being done in silence. And, if the mind always had used words and if the soul always had needed words, I wouldn't have been able to tell you what would have been the advancing of the mind by speaking. But the speaking isn't useful only for doing, but it is useful also for contemplation, for the mind ascends from the words about the realities which have an image, to The One Who is imageless, The One Who is simple and above word, unattached to anything, and actual, where any word appears to be meaningless, or, rightly speaking, the words are even an impediment¹¹²⁵.

This is because the words are used as long as it is done a passing from a meaning to another meaning. But The One Who is simple, detached from all realities (absolute), borderless, and imageless, The One Who is simple and pure and above-word, how could He need the word in order to be done the passing from Him to somewhere else?¹¹²⁶ Or, how could have been God

unseen by the sensitive eyes, but know with the mind. This is a proving of the apophatic theology. But this isn't only an intellectual renunciation to expressing what is above-understanding, but it is a positive experience of union with The One. This is for the mind is "illuminated by The One", or by the Holy Ghost, in this union. As such, the mind knows about this union, but the mind also knows that that union is above understanding. The mind knows the "that" of the union, but the mind doesn't know the "how" of that union.

¹¹²⁵ This is an argumentation by reducing to absurd. If the mind had always needed words, the mind wouldn't have actually needed the words, for, if that had been the case, the words wouldn't have helped the mind to advance beyond words, because of keeping the mind within their limited realm. A resembling example: if a plane hadn't tended during the whole flight to the landing strip, that plane wouldn't have ever flown. The words help the mind to ascend beyond words' realm. This is the use of the cataphatic or affirmative theology, for the apophatic theology, or of the silence.

¹¹²⁶ A word follows to another word, for we pass from a meaning to another. By stringing the words, it is shown the connection of a word with another word, or the dependence of an affirmed meaning, on another meaning that must be affirmed, and therefore it shows the dependence of the things on one another. But the mind that reached within God, where that mind would pass beyond Him, by using a word or many words? God doesn't need to be explained through other words, namely through other realities, for all realities are inferior to Him, so that they cannot explain Him. By using words, we only can show God as connected to other realities. But God is absolute, namely detached from all realities (απόλυτος, ασχετος). Of course, we can speak about God, when showing His descent amongst people, and His savior deeds done for us; or when the one who experienced Him, he wants to express something of that experience, to other people. Or, we can speak about God, even when we haven't reached to experience Him, an experience surpassing the meanings and the words, but we still speculate about Him by using our rationality. But the happiness of the man who has reached within God Himself, it cannot be described, and also that man doesn't need to describe to himself. One

encompassed? This is because, the words it usually encompasses something. But The One is non-comprised, because He is borderless and shapeless. And if the word isn't appropriate for The One Who is hidden and above-mind, because That One is non-comprised and shapeless, it will be obvious that the most appropriate is the silence. Therefore, the advanced ones, they must reach from speaking to silence, for they have advanced to the simple, imageless, and shapeless contemplation.

39. The words are used for the known things, while the hidden is unknown, so that the hidden is outside the word. And if the knowledge of the hidden is above-knowledge, and what is above-knowledge it doesn't need knowledge, the less it will need the word. So, the mind that has ascended to The One Who is hidden and simple, it keeps its silence naturally. And while the mind doesn't keep its silence naturally and without being forced to that¹¹²⁷, that mind still hasn't ascended to The One Who is hidden and more than simple.

40. As the people toiling with the quietude, by sometimes getting out of their monastic cell, they know by their own deed itself, the difference between staying inside and getting out, likewise the ones who, by being close to the glory of God, through contemplation, they experience the silence, but sometimes they start speaking again, so that they know themselves what state there are in, when the silence falls upon them by nature and not by will, and how they are when tending towards speaking. When the silence comes upon them, they desire that they wouldn't have ever been given the speaking, and they want to remain in that state. This is for, they are like some angels on earth, and united with the truth: unitarily, imageless, without bodily seeing, shapelessly, and simply, through mind's sights, which do not pass from a reality to another, they having within themselves only the overwhelming and the awe, without understanding anything, better said: looking, without bodily sight, at the godlike and without beginning illuminations. And

cannot speak about God in a fully adequate manner, also because God is "shapeless". The shape as defined in itself, it can be described to others, while the shapelessness cannot be described; if we tried to ascribe a shape to the imageless One, it would limit Him.

¹¹²⁷ The silence of the one who has reached the union with The One Who is endless, it isn't imposed by the will, it isn't intentional and aiming to make a good impression, but it is imposed naturally, non-forcedly, by itself the lived infinite of The One.

when the mind descends from there, as one that is changeable, they start speaking and they pass with their understanding from a reality to another, through many and diverse crossings. And in order the state of silence to come back to them, which is much higher than the state of the speaking, they embrace the quietude and they guard their senses against the realities submitted to the senses, and they use their whole skillfulness, in order to avoid not only the speaking, but even the understanding itself, in order they to be able to say, together with David: “I got muted and I got humbled and I kept my silence about the good things” (Ps. 38¹¹²⁸: 3). Therefore, speaking even the good things, it is inferior to the silence¹¹²⁹.

41. The godhead isn't unveiled, but the godhead isn't either totally hidden. For the godhead exists, the godhead is an unveiled fact, and even a very clear fact. But what is this “is”, it is a hidden aspect. And we must know that “what is”, it very much differs from “that is”. “That is” is shown out of work, but “what is” is shown out of being. The last aspect wasn't allowed to be known even to angels. This is for God is endlessly endless, and above all existing realities¹¹³⁰, and He is above all the mind and the understanding. So, when the mind occupies itself with the realities showing that God is, the mind has many to tell and it can philosophize very beautifully. The man can be name then as philosopher and theologian. But after the mind has ascended higher, due to the knowledge that God *is*, and the mind has been engulfed by the godlike hidden and crossed by the imprinting of the work of what the mind is, and the mind has become, by

¹¹²⁸ In KJB we have: Psalm 39: 2. (E. l. t.'s n.)

¹¹²⁹ In the Greek text: της μετα λόγου σιγης = the silence in word. The silence isn't the muteness of the total darkness, of the absence of the conscience and of all knowledge. It is a silence that speaks, that says more than the words could say, but one that can be manifested also through words. It is a silence that comprises the non-comprisable One, in words, namely, it is a silence comprising more than all words can comprise. The one seeing this non-comprisable reality, he keeps his silence, because of not being able to express the non-comprisable, but this silence irradiates out of him, for it irradiates out of him the living of the non-comprisable. This silence irradiates through words too.

¹¹³⁰ υπερ παν ειναι – God is above any existing reality, and He *is*, by and large. This is for, *is* it means noticeable by the realities rejoicing of existence, it means being in the context of the existing realities, it means depending on all realities, and, in the last analysis, it means depending on God Who all realities depend on. We fully are here in Areopagite's terminology. But the author of the present writing, he always brings a new interpretation, as we can see in his following affirmations. A German philosopher or theologian, he would translate the distinction between “that is” and “what is”, by using the terms “das Dass” and “das Was”.

grace, imageless, without the possibility to be touched¹¹³¹, and without eyes, so that any word that one can say about God, it ceases, and the unified mind remains motionless¹¹³², once the mind has entered The One Who is non-understood. Then the mind surrenders, wholly, to The One Who is beyond all realities, where there is no word, neither meaning, and where the diversity of the thinking can no longer advance from, but where there is the simplicity, the non-comprising, the silence, and the awe. There the mind sees The One Who is imageless, endless, and borderless, and the mind rejoices unusually and wonderfully of seeing The One Who is unseen. And by seeing the imageless image¹¹³³, the mind becomes, rightly so, at its turn, detached from all realities (absolute) and imageless¹¹³⁴. And to say it shortly, the mind is contaminated, like the realities contemplated by the mind in an unseen manner and looked at without bodily eyes, by the above-nature godlike beauty, and the mind extolls God, within itself, for God has created the mind thus.

42. God is named as The One, not only for He is simple, being above any composition, but also for He actually exists amongst all the realities said as existing, but which have their existence from Him. This is because what doesn't exist in an actual and simple sense, neither is that, as One in an actual and

¹¹³¹ The mind that has reached that mysterious experience, it is beyond any contact, and nothing can touch it (*ανεπαφος*), not even spiritually. This is for the mind lives the godlike reality that overwhelms the feeling of any touching coming from something else. The mind lives the reality of God not only above understanding, but also above any somehow thickened feeling, being noticed through a feeling above-feeling. It is a supreme experience of subtlety and finesse. The mind doesn't feel itself as touched even by things, and the persons experience in an accentuate manner, the mysterious transcendence of the mind. These descriptions are on the level of the ones belonging to Meister Eckart, but still not stained by any pantheistic shadow.

¹¹³² The mind's effort of understanding, it comes to an end, and, in this sense, the mind remains motionless, though the mind still is, otherwise, in a ceaseless movement of awe, towards the godlike infinity.

¹¹³³ To *ανείδεον* *εἶδος*. God is the actual One, imageless, without contour, but on the other hand, this limitless of His richness, of His power, and of His love, it still is an "image".

¹¹³⁴ The mind, by looking at the imageless image of God, it is imprinted, at its turn, by that imageless image, namely by the "image" of the limitlessness and of the infinity, in the joy and the richness received, by the mind, from God. By this, the mind becomes, at its turn, absolute and detached from all realities, as God Himself is. This is because the mind no longer feels anything of the created realities. The mind no longer feels either the relation with God, as a relation of dependency, for, by being filled up with God, the mind lives His sovereignty and absoluteness. On the other hand, even understanding God, while the mind is detached from any relation, as God is (in an absolute state), it belongs to the mind's nature.

simple sense¹¹³⁵. At so, He is called as One for He is the same everywhere, in a non-comprisable manner, and for He alone is unlike any other reality and for He is outside any reality; then, God is called so, for He is eternal, and without beginning, and ceaseless, and for He is equally sending to all realities, in an all-clean mode, the godlike ray of His Providence, even if not all the realities receive His Providence in the same manner. Finally, God is called like that, for He makes Himself know to everybody, without being Him submitted to the relation, and requiring a mind that isn't submitted to variety, an imageless mind, a shapeless mind, a colorless mind, a mind that has gone out from the touching with all existing realities, and simply, a mind detached from all realities, elevated to the infinity of the endlessness, above time, above place, and above nature, and above the natural realities, in order to make Himself somewhat seen by them, unitarily, and above the understanding union¹¹³⁶.

43. Because the spiritual union accomplished between God and mind, it is above understanding, it is said that the mind is above its nature, during those moments, by perceiving The One Who is hidden and above-nature, through an understanding feeling, in a manner detached from all realities (in an absolute manner). Despite all these, what the mind experiences it is appropriate to the mind's nature as cleaned up by grace¹¹³⁷. This is for, the understanding is not the mind what

¹¹³⁵ It is made here the connection between the fact that God is One in a simple mode, and the fact that God is the only one existing in an actual mode. In addition to that, God is the only One existing in a simple mode, for, when speaking about Him, we do not need to mention anything else, in order to determine His existence, as it is in the case of all the other realities.

¹¹³⁶ Because God exists in a simple mode, not needing, in order to exist, a relation with other realities, the mind must, at its turn, to reach such a state, in order to be able to understand God's existence.

¹¹³⁷ In a mode detached from all realities (in an absolute mode – *απολυτως*). In the feeling, which God is noticed through, on that spiritual height, it is not implied the feeling of anything else, and the mind is not determined by anything else. This is for the mind is elevated, then, above its nature, and the mind feels God not through its natural feeling, and the mind feels God not through its natural feeling, but through a godlike work which the mind is imparted with, as with a feeling. Although, what the mind feels out of God, it is somehow accommodated to the human mind. The feeling which the mind is imparted with, out of God, it has become a feeling appropriated to the man. Although the mind is extended beyond itself, it still isn't confounded to God. This is shown especially by the fact that the mind still remains aware of itself. Although the mind is extended beyond itself, it still sees itself that state of being extended beyond itself. This is explained by the author of the present writing, in the following rows, by using the example of the eyes seeing into darkness.

seeing is to the eye. Let's use an example: He who looks into darkness, on one hand he doesn't see anything, but on the other hand he sees that that darkness is one, and he also sees that he doesn't see; and this is because, if he covered his eyes, he still would reckon that there is light around him, or that there are some things around him, but thus, by seeing, he clearly sees that he doesn't see. In other words, the crossing through the darkness, of the seer power, and the seeing of the realities hidden into that darkness, it is above the eyes' nature, but not is such the fact of seeing that it doesn't see. Likewise, it is the mind: by being elevated into the godlike hidden, and by being elevated beyond understanding, the mind doesn't see anything. Because, how could the mind see something? But the mind sees that it doesn't see anything, and that it doesn't see The One Who is hidden like in a mist, The One Whom all existing realities come out of, either seen or thought, either part of the creation, or uncreated and eternal. If the mind hadn't seen this, it wouldn't have seen itself extended beyond itself. But, because of seeing this, the mind sees as clearly as possible that it doesn't see, and what the mind doesn't see is above-seeing¹¹³⁸, and impossible to be seen. Entering and seeing inside the one hidden, that one hidden that is above-mind, it exceeds the mind's nature. But looking at the godlike darkness of that hidden, that is, above-all, in an untold mystery, and seeing that it doesn't see in that darkness, it is characteristic to the clean mind that sees into Ghost.

This is because the mind doesn't have the understanding seeing locked up and unworking, when the mind sees that it doesn't see except in a simple mode the One Who is the Godlike One hidden into hiding. This would be the sign of the

¹¹³⁸ The mind sees that it doesn't see. But the mind sees not only that it doesn't see, but the mind still feels that The One Whom it doesn't see, That One is Somebody. The mind is aware of the existence of The One Whom the mind doesn't see, namely the mind is aware of God. And the mind is too, aware of not seeing Him. So, the mind doesn't see for it is above the act of seeing. Namely, by not seeing, the mind knows more than when seeing, and the mind knows more intensely The One Whom the mind doesn't see. And the mind is more aware of its helplessness of seeing Him, namely the mind is more aware of itself and of its limitations. In order to know about this non-seeing, the mind needs a conscience, or it needs a more intense sight than its own. This paradox comes from Socrates who said: "I know that I do not know anything". Saint Gregory of Nyssa introduced a dynamism in this paradox. He said (*The Life of Moses*): "To the extent that the mind ascends, it ascends in knowing that it doesn't know". The author of the present writing brought a new specification: "I see that I do not see The One Who is in darkness".

nescience¹¹³⁹. A contrary, when it sees more clearly, then it ascends above-mind and it contemplates (sees) its non-seeing, by looking into the hidden of the All-Simple One. This is for the mind sees limpidly that This Hidden One is The One Whom all the realities are coming from. But what This One is, the mind cannot see it¹¹⁴⁰.

And the reason why they say that the mind is in the realities which are above its nature, it is because the mind looks into the all-simple hiding of God. But this is something appropriate to the mind's nature when the mind reaches to be clean. This is for, one can say that it is appropriate to the mind's nature to ascend in what is above-nature, stepping without seeing, namely in a not-understood mode, in the unitary godlike hiding, that is above simplicity and mind. The mind doesn't have, then, any knowing perception, except the perception of The One Who is not outside Himself¹¹⁴¹. Reached there, the mind, through a movement characteristic to the mind, it reached a stopping and a resting. Not in a resting from contemplating – this is an insane passion – but in a stopping and in a resting from passing from a meaning to another meaning or view. This is because the mind, after it has been elevated up there, by falling into the depth of the endlessness or limitlessness, where the mind sinks into the understanding light of the non-comprised godlike hiding, and it becomes astonished, and it stops, to say so, by no longer experiencing anything else than the awe in that untold understanding brightness. And by no longer passing from a meaning to another, the mind still experiences the work of a

¹¹³⁹ Therefore, one cannot say that the mind, when elevated above understanding, it is totally unworking. Even the fact that the mind sees that it doesn't see anything else except The One Who is simple and hidden into darkness, it is a proof that the mind's working isn't totally suppressed. If that had been the case, it would have meant, simply, the nescience. But the experience the mind has about The One from the darkness, it isn't simply a nescience, but it is more than any pretended knowledge about Him.

¹¹⁴⁰ By looking in sight, in addition to the fact that the mind only sees that there is hidden The One, the mind it sees also that out of This One are coming all realities, though the mind cannot see what This One is.

¹¹⁴¹ It belongs to the mind's nature, the mind to ascend above its nature, namely to look at The One and at His hiding, without using any bodily sense. And this is the thinnest noticing of the All-Thin One. In that supreme thinness of God, there are the roots of all the more or less thick realities, as also in the ultimate thinness of the mind are the roots of all the thickened mind's works. Through its unique thinness, the mind notices The One in His supreme thinness Whom all the realities thicker than He is are comprised in.

understanding illumination¹¹⁴², by motionlessly looking in the above-being hiding, being the mind filled up with non-understanding, and being the mind beautified in a unique and unitary mode, by the unapproachable depth of that brightness that doesn't scatter¹¹⁴³.

If the mind stopped the contemplation, how could the mind experience the awe and the enlightenment? So, we say about the mind that it stops, in the meaning that, once reached there, the mind no longer passes from a reality to another, but it contemplates The One, for the mind is addicted to His shininess, the mind rejoicing itself and being filled up with brightness, and no longer moving from the stability it has reached at. Consequently, the mind doesn't lock up its joy of contemplation (of seeing). This is because, not contemplating at all and nothing, it is a passion one must avoid, and which isn't commendable by any means, but it is full with the darkness of the nescience. The mentioned stability of the mind, it is born and it is upheld through the unapproachable shininess of the light, and it is a contemplation that doesn't want any movement, but it wants resting and steadfastness. This is for, That One is above nature, hidden in His mystery and above being; He is endless and limitless to any mind; and He won't let the mind that contemplates Him, to look elsewhere, if that mind has been imparted with the cleanness appropriate to it, and with the godlike help. And the mind won't fall off this godlike contemplation and off this above-beauty-and-infinity shininess, except if it is attracted by a thing which the mind is addicted to, or by the natural fickleness which the mind suffers of¹¹⁴⁴.

¹¹⁴² The "understanding light", that is the translation of the Greek expression: νοερό φως, it doesn't mean a light understood by the mind, or which the mind understands through, but it simply is a spiritual light, one opposed to the sensitive luminous light.

¹¹⁴³ The mind experiences the work of a spiritual enlightenment, which the mind looks through, with a helplessness of understanding and with an endless awe, in the abyssal and infinitely rich inside of The One. The mind doesn't pass to something else, neither is the mind dead, but the mind is in a work received from God, a work meaning another kind of movement, but unmoved towards something else. The not-understanding, which end the mind never reaches despite the mind's unmeasurable capacity of understanding, it keeps the mind in a ceaseless relation of understanding increasingly more.

¹¹⁴⁴ This hints to the Origen's theory, according to which, the soul, by getting bored of the monotony of the life into God, it wants to get out from there, and so it falls in an earthly experience. The infinite beauty and richness, of The One Who the mind reached in, it won't ever cause such a saturation. A leaving from there, of the mind, or a desire of living from there, it is unimaginable. Outside God, there are only things, and feelings, and knowledge, which are infinitely inferior in beauty, and in the richness of meanings, and in the power of attraction.

44. It belongs to the mind's nature, to understand. And the understanding is done in motion and in movement¹¹⁴⁵. But, because the mind reached into God, it is above understanding and motion, rightly so, one could say that the mind ascends above its nature when contemplating God as detached from all realities¹¹⁴⁶. This is for any meaning is given by a thing. And where there isn't contemplated a thing, there isn't born and there isn't a meaning. So, not being possible by any means, to see God as a thing, God shows Himself to the mind, through the realities naturally being around Him, namely through the realities which He works through, works that unveil the power springing out of somebody who is powerful. For, so, the mind uses to contemplate, in all the other realities, the powers together with the realities having those powers¹¹⁴⁷, and therefore the mind searches, at God, for the same thing. But because the mind is unable to succeed in that, because God is above the nature of any created mind, the mind contemplates the realities from around God. And the mind represents God to itself, without seeing Him, namely through a simple, and lasting for a moment, intuition¹¹⁴⁸. But, by advancing in the sky of the quietude and gaining the godlike benevolence, and by working the Holy and extolled Ghost, within the mind, the mind will be increasingly often kidnapped from the work of understanding, towards the

¹¹⁴⁵ The understanding is done in the motion and in the movement from a meaning to another; in adding new understandings, which to bring a surplus of light in the realities the mind has known before, through: association, examples, and contrasts, or contradictions.

¹¹⁴⁶ We understand any thing in connection with other things. That's why our understanding increases by passing from something to something else, by finding out the connection of one thing with other things. But despite all this increasing, we still remain on the limited plan. The one who has reached into God, he no longer needs this passing from a meaning to another, for God is no longer understood in connection with other realities, but He is detached from all realities (He is absolute) and He has in Himself all the realities.

¹¹⁴⁷ We contemplate the powers together with the subjects, or with the sources those powers star from.

¹¹⁴⁸ The mind, in its striving for understanding, it always searches for the subject of the powers through which are accomplished, in the world, diverse effects. Only then, the mind reaches, somehow, a satisfactory end of its understanding. And only God is the consummate Subject suffering nothing from the world, but all the realities from within the world depend on Him. In order to find God, the mind must exceed all the realities from within the world, and the mind must contemplate the powers from around God, the powers which God has created and upholds the world through, and the mind sees that the world couldn't have been created and upheld by the human subjects. By contemplating the powers from around God, or His works, the mind sees in them, through a simple and simultaneous intuition, their Subject; it is an eyeless sight. But also logically, the mind presupposes a Subject as ground of any manifestation.

imageless, without quality, and simple state, by quickly penetrating within the heart, through the above-nature power of the Ghost¹¹⁴⁹.

By stopping itself here, in the feeling of the godlike presence, and by not understanding anything, the mind is above-understanding. And by the fact that form understanding the realities from around God, the mind has ascended at feeling the godlike presence, the mind has become, as I said, simple. And, for the mind is above-understanding, we say that it lives above its nature.

45. All the realities which are called as hidden, they necessarily have something shown outside, out of which one can intuit that hiding. Because, otherwise, they rather would be reckoned as inexistent. This is because, a reality that doesn't give any kind of knowledge showing its existence, it could be reckoned as equal to what doesn't exist at all. So, without any doubt, the hidden of God too, it is accompanied by some showings.

BY stepping of the tracks of these showings, the mind receives a feeling of the godlike hiding, and the mind ascends from the comprised realities belonging to God, to something that is non-comprisable. And by being elevated up from there, the mind knows with certitude that there is something escaping its natural comprising capacity, namely something being above any possibility of comprising with the understanding, either be it that understanding even angelic, or above-nature. Also, the mind know that that something is hidden also in the beginning and in the end of this nature and being (created) of all existing realities, endlessly above the whole existence; the mind know that that something is uncreated, without a beginning, borderless, and non-comprised either by nature, or by space and time. This Something is The One Who is hidden and above-mind. From Him it naturally starts the diverse godlike understanding¹¹⁵⁰, one that elevates us again, and that turns us

¹¹⁴⁹ The "sky of the quietude" is the ambience which lives in, the man who is spiritually advanced. Only in this state the kidnapping will take place. This is for the quietude is too, an undisturbed focusing of the mind towards God Who is endless in His beauty. But this is done through the work of the Ghost and in the same time with the mind's penetration within the heart, in the deep of the own being, after steadfastly leaving the scattering.

¹¹⁵⁰ If we understand God in any way, it is for Himself understands Himself. He shares this understanding of Himself, to us too. He makes Himself, His understanding towards us.

back through advices and understanding elevations, towards The One Who is hidden and above-nature and the beginning of all the realities.

And the mind unites so much with Him, that the mind understands that He is One; and the mind also know that He is impossible to be understood, in all aspect, regarding to what this One is. And about what is above mind and it escaped the understanding, what the word could say more? So, by the fact that the word cannot say anything more about This One, the mind will look at Him, speechlessly, and without words, in total silence, and unitarily, and above understanding, as to something hidden, and the mind will rejoice as of the Creator and of the Giver of all the realities. Also, the mind will wonder of Him as of The One Who is much more luminous, and much more kind, much more wise, much more powerful, and the mind will feel a godlike joy, by the fact that the realities which The hidden One - and Who is above-being - shows Himself through, are endless and borderless, and especially by the fact that He makes Himself known to the rational nature. But, by being the mind in ones like these, the mind won't reckon as appropriate to us and to string up words, by passing from one to another.

So, the one who doesn't use the silence, but he uses the speech, he isn't in the highest state of the mind. This is because the highest state of the mind, as the ones who value nothing more than they value the truth, they will affirm too, it is that of being the mind on the highest level of its work. And the highest level of the mind is that of looking at what is the highest, a looking which we say about that is done without sight (eyes), so that, even more so, without the possibility of being described in words.

46. The mind, by entering the all-godlike and unique hiding and without beginning and from on the highest top, without using the bodily sight, the mind receives there some kind of unseen, unique, and unitary, and full of a more than beautiful shininess, and more than luminous and untold, a wave that calls the mind, silently, in a depth of the wondering and of the awe and it fills the heart up with a spiritual work and with a sweet joy. This wave becomes to the mind as understanding

Especially His above-nature understanding it exclusively belongs to Him. 'Into Your light, I shall see light'.

luminous light, shininess, and godlike love, on the mind's measure, as also gladness spread in rays. It has its departure point into God, where all the good gifts are coming from (Jas. 1: 17), being us imparted with it, through the mind's cleanness, and having its content, as somebody would say, in the godlike unveilings of the Scriptures and in the creatures contemplated wisely and rightly, in quietude and in prayer. This is for the godhead's hidden and most-inward and above-understanding unity, it cannot be seen anyhow, but only in the unitary ray starting from there and that fills up, overwhelmingly, the understanding sight and contemplation. Not experiencing this, the one who ascends from outside and in rational manner, and through natural knowledge, towards the One Who is above-understanding and hidden and simple, that one won't receive the godlike work within his heart and he won't be enlightened in an understanding mode¹¹⁵¹.

47. The all-transparent, unique, and unitary sight of the mind that has reached into God, by penetrating into the one godlike hiding, and by receiving in a lightning of shininess, a godlike ray out of the without beginning and endless spring of luminous light, it doesn't ask only for the mouth's silence, but it also asks for the mind's silence. This is because of not being possible, even when the mouth keeps its silence, the mind to move inwardly towards something, and to move from a thought and from a meaning, to another, and to occupy itself with diverse things. These ones are the so-called inward word, which the mind that has been elevated at the shapeless and all-simple hiding of the godlike unity, it is far away from it. This is for, something else is the contemplation of the mind, and something else is, its inward movement towards, and its cogitation about something, which is one with the inward word¹¹⁵². By being the mind in the created and composed realities, or which are diverse in other aspects, the mind firstly looks at them, and then it

¹¹⁵¹ The one who wants to reach the godlike One through rationality and by using the natural knowledge, and by stepping not on an inward path, but through reasonings upon the external things, he won't receive the godlike work within his heart, neither he receives the light of the above-nature "understanding" (non-sensitive). This is the rational "theology", one not reaching to experience God, but one that speaks about Him as about an external thing. The Byzantine Fathers and writers, they don't even call this as theology.

¹¹⁵² The inwards word or work, it is the cogitation's movement from a thing to another. By this, the cogitation won't reach into God, even if it occupies itself with God.

cogitates, by alternating its work. This is for the mind often finds out, in a single thing, not a few meanings¹¹⁵³. But in that godlike and all-inward hiding, unique and unitary, the mind raises and widens its seer (contemplative) eye, and it is illuminated by the simplicity of the godlike luminous light, but the mind doesn't move itself in a cogitation work. This is for, that unitary simplicity, it escapes the cogitation that passes from a reality to another, or it escapes the pleasure for variety; and the hiding doesn't allow to be said about itself, with the mouth, things the mind would think out of pleasure. Due to these reasons, the man, after he has been understandingly elevated into the godlike extolled and unique hiding, he naturally keeps his silence, both with his mouth and with his mind.

48. When the mind, by turning, it wholly tends towards God, and when the mind's seer work it sinks in the all-shiny rays of the godlike beauty, and it ascends, without imagining, at the simplicity and the limitlessness of The One Who is hidden and imageless, and when the mind is made one with itself by its stretching towards and its looking at The One, under the breeze of the Ghost, the mind reaches in the manifest state of the little child, and the mind tastes the untold and above-nature Kingdom of God, according to the Lord's word: "If you do not turn yourselves and if you do not become like the children, you won't enter the Kingdom of Heavens" (Mt. 18: 3). This is for, then, the mind exits any connection and relation with any reality, being the mind elevated above the borders of the whole knowledge, or any kind of understanding, above any composition and diversity, and the mind is stretching itself towards The One Who is untold, and above-mind, and unknown¹¹⁵⁴. That's why, the mind

¹¹⁵³ When the mind occupies itself with the created and composed realities, the mind firstly looks at them globally, and then the mind cogitates at them, by analyzing them. Usually, the mind, by looking at something, it embraces that something in its wholeness. Then the cogitation analyzes the elements and the composing aspects of that something, and so the mind is filled up with a variety of meanings by what is being singled out by its own knowledge, or by the self-knowledge, and it successively take the image of the meaning cogitated by the mind, one at the time.

¹¹⁵⁴ The little child doesn't know about the implacable character of the natural laws, which impede him doing a thing or another. The little child lives his full freedom, by only knowing about his love for his mother. Likewise, the spiritualized mind knows only about its love for God. While sunk in the love that shines of the luminous light of the love coming from God, the mind has forgotten about itself, it has been elevated above itself, but in the same time, it has been made one with itself, and thus the mind has exited the self-forgetfulness, which the mind

naturally keeps its silence, due to its present state, a state that isn't only above-world, but it is also above the understanding work, a state which the mind is having in, The One Who is hidden and above-nature and imageless, together with His joy and sweetness, through an understanding impartation¹¹⁵⁵.

49. The seers contemplate God in an imageless image, and in an above-light beauty, one immaterial and non-composed, in His all-simple face¹¹⁵⁶; the see The One as unitary, crown with countless good things, and adorned with countless splendors, and enlightening the whole mind with the rays of a shiny beauty; the mind contemplates the untold and impossible to tell happiness, the spring of the good things and of the beauties, the inexhaustible and always gushing up abundance, the above-fullness treasury, inexhaustible, and non-emptied, of the glory, which fills up, the eyeless minds, with a great delectation. This is for, out of that spiritual and above-nature unity, placed above all the realities in that impenetrable hiding, it springs out, mysteriously, joy, content, and clean gladness, in an always flowing river. Out of it, it is outpoured an unpassable and non-comprisable torrent of untold kindness, of unexplainable love, and of non-understood care, through a borderless power and through an untold wisdom. This is because these realities, as realities which are above-mind, they remain non-understood even by angels and seraphs. This is for, even the realities born within us, during the present time, in an untold mode, and which will be plainly shown in the future age, as through some kind of birth, and which will be done, they kidnap even the cherubs mind, though the cherubs mind only understand those realities in an overshadowed manner. O, the

is lost in, when caught up with all sorts of worries. The mind needed to come back to itself, in order its transparency to be penetrated by the luminous light of the godlike love.

¹¹⁵⁵ The mind sunk in the luminous light of the parental love of God, it is above the understanding work, like the little child lives, in the bosom of his mother, his and her love, beyond any effort of understanding. The understanding has here the meaning of our usual understanding. But the author, by saying, immediately after, that the seers rejoice of the sweetness they are tasting it in the union with God, in an understanding mode, the understanding receives in the vision of our author, another meaning too: it is the simple understanding, one that doesn't try to understand more, because of being aware of the limitation of the present understanding. The "understanding impartation" it means here, also a non-sensitive impartation. It is a contact, an unmediated encounter with God, a receiving of Him within the soul, but not as a reality submitted to the bodily senses.

¹¹⁵⁶

kindness, the counsel, the love, the mercy, the power, the wisdom, and the taking care from God! Truly “blessed are they, whose lawlessness has been forgiven, and whose sins have been covered” (Ps. 31¹¹⁵⁷: 1). And: “blessed is the man whom God will guide, and out of His law and out of the law of the Ghost will teach him” (Ps. 93¹¹⁵⁸: 12).

50. The realities unseen by the people living in the world, for they cannot receive the Holy Ghost (Jn. 14: 17), as the Lord said, are unveiled to the ones who love to withdraw themselves and to sit far from the world and from the things from the world. To those ones, it shined, through the godlike grace, the light of the understanding and: “the sunrise from the height” of the spiritual Sun (Lk. 1: 78) had opened the eyes of their heart and they have received help from God, in order to “put ascensions in their hearts” (Ps. 83¹¹⁵⁹: 6) and to be lighted by the rays which they see God through. Consequently, they are shown very clearly other many godlike and spiritual mysteries, worthy of the spiritual time. In addition to these, to the ones who live in a pious mode, it is unveiled their future state, worthy and without blemish, one that won’t only be above senses, but it will also be above mind. This is for, then, they will be entirely changed, by reaching an above-mind state and an above-understanding delectation. They will delight and rejoice themselves, as some gods through work, before God Who is God by nature, of the above-nature good things. This is for, they will stay in a circle around Him and they will feast, in an all-holy and all-clean manner, the godlike and above-mind holyday, composing, together with all the well-ordered angelic groups, the celebratory and more than happy assembly, one full of that famous delectation and of good gladness.

Great and non-comprised is the flowing river of the clean gladness of the above-beauty gifts! This is because, if the seen beauty, that one made known to the mind through senses, it is limited and submitted to the division and that isn’t either simple, nor uncreated, but still uses to produce, to the soul, a

¹¹⁵⁷ In KJB we have: Psalm 32: 1. (E. l. t.’s n.)

¹¹⁵⁸ In KJB we have: Psalm 94: 12. (E. l. t.’s n.)

¹¹⁵⁹ In KJB we have: Psalm 84: 5: “Blessed is the man whose strength is in thee; in whose heart are the ways of them.; in ROB we have: Psalm 83: 6: “Blessed in the man whose help is at You, Lord; he has put ascensions in his heart”. (E. l. t.’s n.)

non-charmless delectation, it won't be difficult to the ones who have mind, and who take heed to the difference of plans, to know, and to understand, what they felt, if they would be in front of the beauties thought with the mind, but in the same time being above-mind, borderless, and imperishable, which spring out of God, out of Whom are all the good and beautiful realities, and which aren't either created or conceived – and this towards their joy and gladness, through the impartation with the godlike life and with that age's state.

51. The mind, by rejoicing of getting out from the lengths of the distances of space and time, and of getting out of their features which set borders, it truly empties itself, through the unitary simplicity and through the non-masterly and imageless life, which the mind is elevated at. And the mind steps above-being, without any cover and without any impediment, through non-understanding and non-speaking, in the land of the lack of beginning, of non-comprising, of limitlessness, and of infinity, spiritually moved by the godlike power and illumination from within heart, a power leading the mind towards limitlessness, a power extending together with the mind's seeing¹¹⁶⁰. Then rises in the soul the God's peace and the untold joy of the Ghost; and an impossible to describe gladness it is poured within the soul

¹¹⁶⁰ All over the present writing, the author thoroughly explains the processes taking place within heart, when the mind, by entering the heart and by living within heart, through ceaseless prayer, it sees the endless light of God, and it is kidnapped by that light from all the worldly realities. All the authors' descriptions serve explaining the hesychast teaching and practice. We have here an original joining of Areopagite's influence and of hesychast preoccupation, or, in other words, the Areopagite's intellectual vision is being warmed up by a fiery feeling in hesychastic ghost. Only in the mind emptied of the ideas and of the images of the things, the godlike light can find a place to dwell. Only such a mind has become transparent to that godlike light, and able, through the regained limitlessness, to contain the godlike limitlessness. In order to achieve that, the mind must get out not only from the limited images of the things, but also out of the limitation of the distances of time and space, connected to the things' images. Thus, the mind liberated from all images, ideas, and spatial and temporal limited dimensions, it is not only empties, and so come back to its limitless depth and to its limitless width, but the mind is too, disrobed of the covers of those images, ideas, dimension, and addictions, which have been keeping the mind until now, inside some borders and impediments; and, but this, the mind has become transparent. The expression: "empty mind" has both the meanings: emptied and disrobed. In this sense, the mind shows itself to God, as emptied of any other content and non-covered, or transparent and open, in order to receive Him; the mind better stretches towards God, through the unique preoccupation with Him, manifested in the ceaseless prayer addressed to Jesus. And this prayer is done, by the mind, in the heart's ambience of feeling.

and an awe higher than the knowledge¹¹⁶¹ engulfs the soul, making the soul to sin, together with the Psalmist: not that “He will show Himself”, but that “the God of the gods shows Himself in Sion” (Ps. 83¹¹⁶²: 8), namely in that mind that travels on the peaks and that watches from height. “Lord, God of the Powers, blessed in the man that hope in You” (Ps. 83¹¹⁶³: 13).

52. When the mind lingers in awe, enlightened by an indescribable and non-understandable presence, by seeing itself between God and the godlike realities¹¹⁶⁴, the mind eats, if I could say so, the true fruits of the spiritual knowledge, and the mind stays under the deifying work, and it rejoices and it increases in love, by not saying and by not working anything, either inside or outside, and not even thinking, but looking with understanding¹¹⁶⁵ and unitarily, in the light of the truth and of the Ghost and making out of the seen realities, an occasion for delectation, without passing from a thing to another.

53. When the mind’s face, by bowing down inside the heart, it sees the light to the Ghost as springing out of the heart, in an eternal gushing up, then will be the time for mind’s silence¹¹⁶⁶.

¹¹⁶¹ The awe is higher than the knowledge, than the understanding. The awe sees more out of the God’s reality than the knowledge or the understanding, because these last ones limit the perception of God, to their limited capacity of comprising.

¹¹⁶² In KJB we have: Psalm 84: 7. (E. l. t.’s n.)

¹¹⁶³ In KJB we have: Psalm 84 ending with the verse no. 11; the verse mentioned in the writing isn’t present in KJB; the verse no. 11 (the last verse of the Psalm 84) in KJB has the following content: “For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.” (E. l. t.’s n.)

¹¹⁶⁴ The mind “sees itself between God and the godlike realities”, namely between the Giver and the gifts, here looking at Him, there looking at them, or looking, in the same time, at God and at them, as lacking their personal support. They have the whole value only by being gifts given by the godlike Person.

¹¹⁶⁵ In that state, the mind doesn’t speak and it doesn’t carry on a discursive cogitation, but the mind still looks with understanding. That is an understanding above the natural cogitation and understanding.

¹¹⁶⁶ The light of the godlike love, it is communicated to the mind as to an organ that knows through the heart, for the heart is the spiritual organ of the feeling. The heart loves, the heart received the God’s love. But only a heart having within, the mind’s understanding. A darkened, blind heart is carried away by the vehemence of some disordered feelings. But the love of God is luminous light. The mind’s face, bowed down towards the heart, it is the mind’s sight. Through this, the mind sees the God’s love as a full of meaning light.

54. When the entire understanding face (of the mind) sees God, or, better said, when the entire mind reaches inside God, or, to say so, when God comes within the whole mind, then is the appropriate time to be silent¹¹⁶⁷.

55. When the mind shows itself to God, by looking at Him with the whole of its understanding, for the mind is imparted with the Ghost, and when the mind rejoices of God's glory and of His face shininess, as much as the mind it is allowed to, it is due and it is very appropriate the mind to watch in silence and without disturbance. And if any sort of darkness cloud interposes between mind and God, you throw in that cloud, as a dreadful fire, a luminous and burning fire, a short word, but out of the godlike unveiling. Thus, by quickly banishing away, the darkness with the light, and the mist with the warmth, and by enlightening the whole mind and by warming it with that word, the mind will succeed in being again together with God, as before, and to look at God's beauty and to rejoice, as it is due, of Him, and to beautify itself with God's beauty and to experience, to say it briefly, the realities coming from God, through the understanding sight, in the same time with receiving the-life-maker Ghost. In the same time, the mind will succeed in becoming simple, and in detaching itself, into Ghost and truth, namely into God, from all realities, even from those around God¹¹⁶⁸.

These things happen, as it is due, to the seer. But the one who is attached only to the doing, he needs many things in order to reach this state, because of not being united with himself yet, and, through himself, with God. So, it is no wonder that, this one, he sings and he speaks in all ways, much and

¹¹⁶⁷ Then they meet one another, or, then dwell one into another, the two faces, or sights, or loving intentions. Then the mind feels, with a supreme intensity, the look or the loving intention of God, or it feels the whole pulsation of endless love, from God, we would say of God's heart. Then is the time to be silent, in order not to scatter this untold charm.

¹¹⁶⁸ The author of the present writing constantly highlights the fact that the seer is elevated up to intuit God as Person, so that the seer doesn't stop at contemplating God's features as good things and values in themselves. If that was the case, this would be philosophy and not theology. Of course, God as Person doesn't lack His features and His uncreated energies. God is seen as their subject, or He is seen through them. But Himself is seen in them, and they aren't contemplated alone. And seeing God, it determines the mind to forget about them. When you see the beloved person, you see also that person's kindness, but you forget about kindness when looking at that person. The kindness is absorbed into person. In this sense, the mind must detach itself even from contemplating the realities from around God.

often, out of the godlike realities, frightening and banishing away, as through some ceaseless arrows, the one who hates us much and who angrily wages war to us. But the time of that one will also come, if the doer has patience, through the wave of the Ghost. Namely, when the shininess of the many hymns, songs, and godlike words, they will join in a great blaze¹¹⁶⁹. Then the one who prays will defeat the enemy more easily, by mortally wounding the enemy, namely by burning up and by tearing apart, and especially banishing away the enemy's darkness, and the one who prays will enlighten himself and he will warm himself up by this fire, which will move him towards the godlike love. In the same time with this, he will raise towards God, silently, a hymn of his heart and the whole his awe, he showing to himself the above-nature wonders of many mysteries. This is for, not unjustly, the one who suffer, they are blessed by the Lord. Actually, with the passing of the time, they will inherit, as ones who will become gentle, the spiritual land of the promise (Mt. 5: 5) into Christ our Lord.

56. When the mind, by being envelopes by all the luminous light outpouring of the Ghost, it gets dizzy and it no longer know what to do, and it sees itself extending and being transformed according to the One Who is endless and borderless, then it is the to be silent.

57. And when the mind feels tired because of the all-luminous views and the mind wants to express those in words, as weakening the strength of the experience, to find a little resting, it is the due time to speak (Eccl. 3: 7), of course, short words, and appropriate to the godlike illumination.

58. When, by running away through the middle of the waters, from that pharaoh, thought with the mind, the mind

¹¹⁶⁹ The deeds of the ones who are on the level of the doing, those deeds were reckoned in the hesychastic movement, starting with Gregory of Sinai, especially the singing and the reading of the holy books, unlike the ceaseless prayer of the mind within the heart, one reckoned as characteristic to the seers, of to the contemplatives. This was due to the fact that the doers were monks too, namely withdrawn from the world. Of course, the Christians living in the world, they are called also to do the good deeds of the patience, of serving and loving the people. The monks banish away the temptations brought by the enemy, especially through singings and readings. But the song and read words must be uttered with so much warmth of the faith, so that the hot and luminous sparks out of each of them, to grow up and unite in a ceaseless blaze of the love for God.

crosses through its night in a light of fire and its day under a cloud cover (Exod. 13: 21)¹¹⁷⁰, then it is time for blessed silence and for quietude. This is for, then it truly starts the cleaning up of the soul. And when the thought with the mind grizzly Amalec, and the kinships following to that, they come against the monk, impeding the monk's crossing towards the Promise Land, then the time is right for speaking; but the mind must be upheld, in the mind's focusing towards God, by the understanding doing and by the due contemplation, as were yore the hands of Moses upheld by Aaron and Orr (Exod. 17: 12).

59. When is gushes up within heart, out of the endless depth of the godlike spring and out of the understanding sight, the spiritual power, that is due time for being silent. This is for, it is being done, in an untold mode, the holy religious service and the mind's worshipping towards God in Ghost and truth. And this takes place in a true understanding feeling¹¹⁷¹.

60. When, through the understanding looking towards God, the rational part of the soul is being filled up with a godlike awe, and the understanding power is being filled up with sight, and the soul is wholly filled up with joy, then is time to be silent. This is for the mind sees then, with good-feeling, the truth, in a concentrated manner, and the mind extolls, by worshipping - while being bewildered - God Who shines within the mind¹¹⁷².

¹¹⁷⁰ At night, the monk gets rid of the unsee enemy through the water of the tears and he is being led towards the Promise Land of the union with God, through the fire of the prayer, and during the day, the monk is covered with the grace of the humbleness, in order him not to be defeated by the vain glory.

¹¹⁷¹ To the seen religious service and worshipping, brought to God, there must correspond also an unseen and wordless religious service (*λατρεία*) and worshipping. But in any religious service brought to God, the man encounters God. So, also in the inner religious service brought by the mind into the heart, it takes place this encounter. This is for, through the heart's altar, which the heart liturgizes at, the spiritual power gushes up out of the godlike abyss. Tis power catches the mind's worshipping and it offers that worshipping to God. What is being committed, it is so overwhelming, that the mind feels the need for being silent. This is a religious service offered by the mind, with an intense understanding feeling, like the seen religious service is perceived by the bodily senses. By committing the prayer within the heart, the mind is living, through understanding, a state of ceaseless worshipping. The mind is upheld by the "seeing" of God and by feeling God, namely by perceiving God through mind, which is different from perceiving the material things with the senses, but it is equally manifest like that one too.

¹¹⁷² The rationality, by no longer being able to function, it falls in awe, and the understanding becomes "seeing". The rationality is accompanied by awe in its judgments too, through which

61. The one who worship God in a due manner, in Ghost and in truth, and who serve Him as it is due, they not only don't worship and serve in a certain place, but not even with uttered words. This is for, as the understanding feeling, by raising righteously, it no longer wants to worship the One Who is non-circumscribed, in a certain place, likewise, by attaching itself to what is required in order to remain in truth, it naturally no longer suffers to worship and to serve - The One Who is endless, borderless, without a beginning, imageless, consummately simple and, generally speaking, above-mind - by using diverse words and limited utterings. When, namely, the time has come for the mind to unitarily shine the knowledge of the godlike truth out of the breeze and the breath of the Ghost, while the mind generally detaches itself from all the realities and it goes out above itself, the mind no longer sinks only into speechlessness, but also in a blessed understanding, as one that occupies itself, joyfully and with awe, with the realities which are above-word and above-mind, which the mind contemplates in the understanding light, motionlessly and unchangeably, in an eyeless gazing, as one that has reached - through union - above itself.

62. The mind, by taking heed at itself, it must carefully guide its understanding state, thoughtfully, wisely, and with right-judgment. And when the mind feels itself as contemplating the simple and imageless mysteries of the knowledge of God, the mind will immediately have to stop, in quietude and in silence and in awe, but not far from its heart worked and illuminated by the Ghost. This is for, then it is the time not only for appeasing all the feelings coming from the realities usually submitted to the senses, but nevertheless will be the time for being silent of any undertaken speech. And, even more that that, then will be the time, for the ones who are on the level of the knowledge¹¹⁷³, to indulge with occupying itself with the quietude and with the

it discovers new sides of the reality. All the more the rationality is being filled up with awe when knowing the whole concentrated truth. This is for the rationality sees in that truth, in the same time, all the sides, which the rationality would have seen them one at a time and separately. The mind has a sight too, as the body had. It is continuously affirmed the mind's contact with God, and not the rationally deducing Him from distance. This feeling has not only the meaning of perceiving, but also of sentiment, as the body's feeling has it too.

¹¹⁷³ The knowledge's level is one and the same with the contemplation's level.

understanding not-looking¹¹⁷⁴. This is because of needing a total motionlessness into senses, in words, and in understandings, in order the mind to attach itself to The One and Only, but Threefold God, freely and in a direct impulse, by unitarily and uniquely looking at God. By this, the mind will see, as much as it is allowed to, the endless, the without-beginning, the non-comprised, and, to say it briefly, all the other godlike features, unchangeable and absolute (detached from all realities), and the mind will be united with God, transformed through contemplation, and simplified, and wholly become in the godlike image, with the help of the grace and full of joy and awe. And for the mind would want to tarry in this state, if it was possible, but it cannot, because of being changing and because of living together with the changing realities, and because of being connected with the body and with the surrounding things, when falling, the mind must know and not to get too far from the unitarily seeing and not to speak too much, but to say only a few things and those to be about the godlike lights, so that, thus, the mind not only to be able to return again, easily, to the above-mind union with God, but to feel, even more manifestly and more steadfastly, the union with God. This is for, the more the mind will guard the gathering in itself and the non-spreading, the more the nourishing out of God it will bring the mind more quickly towards the godlike union, and the mind will be united with even more manifest and more fruitful glows, by ceaselessly habituating to the godlike realities¹¹⁷⁵.

63. Once the mind has been changed, by experiencing the godlike showing through the understanding sight, and once the mind is overshadowed by the light of The unknown One Who is beyond all knowledge, the mind becomes undivided, simple, and borderless, by being unitarily enlightened like in a

¹¹⁷⁴ There is an understanding quietude, unlike the sensitive, exterior, one. But there is too, an understanding sight, unlike the sensitive sight. But both that quietude and that non-seeing, they have a positive meaning too. They are a quietude and a non-seeing which understand more than the inward disturbance and more than the rational sight, or, above all, the spiritual sight. This is because that unmatching is caused by an overwhelming light. And through non-seeing one can feel the intensity of that luminous light.

¹¹⁷⁵ The mind cannot stay continuously in the ecstasy of looking at God. But when the mind falls off that ecstasy, then the mind must occupy itself with singings and with godlike words, in order the mind to be able to come again, easily, to that ecstasy state.

darkness¹¹⁷⁶. Then the mind contemplated the borderless beauty due to the overwhelming simplicity, that one imageless in order to exceed any image, that one without beginning and above any beginning, non-comprised, but comprising in itself the borders of all realities and everything that is bordered, and filling up all the realities as one that is above-fulness and it is endless¹¹⁷⁷. Shortly speaking, when the mind, by looking from above, it sees, by looking at The One, all the realities, on the untold ground of a understanding power that is above-understanding, it is the time for keeping its silence, and for being mysteriously and in a above-world manner - or, to say so, both without seeing and speechlessly – delighted with the impartation with the truth, through a godlike penetration into the truth. And when the mentioned aspects lack from within mind, and when the mind sees division around itself, then is the time for speaking, namely for speaking the word appropriate for leading to silence. This is for the above-word silence is better than any word, namely that silence very appropriately called as “the silence at its time”, as Solomon said too, when placing this silence in the first place: “The time is to be silent” and then “The time is to speak” (Eccl. 3: 7). Actually, the best thing, and first to be honored, it is that of keeping the mind its silence at due time. And if this isn’t present yet, and the mind still isn’t unitarily in the above-world realities, let there be at least the second thing, namely the speaking at due time, for in his way, the speaking to be kindred with the silence and nigh to it. Thus, as the silence, likewise the

¹¹⁷⁶ The seemingly paradox of the “illuminating into darkness” it can be solved, if we take in account that this is the darkness of a too intense light, or the “supra-luminous darkness”, as it was called by Dionysus the Areopagite. This darkness means too, the state of non-specifying into shapes, namely contemplating, in an undifferentiated manner, all the realities. That’s why the mind can be plenary enlightened into that “darkness”, for this darkness comprises all the meanings, or the meanings of all realities, and it comprises infinitely more than all the realities together. But the concentratedly comprised realities aren’t differentiated in God Himself, through the understanding of an evolution, in the sense of that one thought by Jacob Böhme. They are differentiated only a created world, when God wants to created the it. In God there is another differentiation, actualized from ever: that of the Persons’ Trinity.

¹¹⁷⁷ We always are here in full Areopagite’s terminology. Only in what is composed, there are limits of the component parts. Within the absolutely simple One, there isn’t any limit. God is imageless, not because of being uniform or chaotic, but for He virtually comprises in Himself all the shapes, in such a consummate harmony, that they for an all-simple unit. In The non-comprised and borderless One, are comprised and are overwhelmed the borders of all realities. God isn’t incapable of giving border to the realities He creates. If that had been the case, God couldn’t have actually created the realities, but to His chaos it would have been corresponded the emanations’ chaos.

speaking, let them be at due time, and let the speaking to strive to come back to silence. And this happens to the one who ceaselessly speaks and cogitated at the godlike realities, and who sees the creation as mirroring the Creator and as talking about Him. This means speaking at due time. But about these aspects, we must speak more detailed.

64. When the mind, by naturally crossing above all the realities from here, it embraces the silence, it is the time for delighting with the above-world and untold realities. This is for, it is the time form the illumination and for the understanding light, for the union between mind and sight, for the limitlessness, for the above-nature knowledge and, in short, it is the time for receiving the godlike wisdom and for being imparted with the godlike wisdom, which the mind is consummated through, in resting and in silence from all realities, by achieving the untold joy in awe¹¹⁷⁸.

65. When the soul, by getting drunk with feeling the truth, as out of a too strong goblet of the grace, it feels himself as he would have left his mind, let the soul know that is the time for being silent.

66. When the inward man's mood feel that it must shout out: "Lord, how much got multiplied the ones who trouble me! Many are rising up against me" (Ps. 3: 1), then it is the time for speaking; it is the time for speaking in words as it is due, not vain things, but pondered words, against the enemies, as it should¹¹⁷⁹.

67. When the light of the Lord's face it has been shed upon the soul, so that the soul is getting beautified and it is

¹¹⁷⁸ The awe is the above-understanding state of understanding, it is impartation above-word, in silence. As such, the awe doesn't mean the mind's paralysis, but it is a state of fulness, or of supra-fulness; it means experiencing the realities which cannot be known only with the natural mind, despite making efforts for knowing and understanding.

¹¹⁷⁹ A too strong goblet means here a too strong wine. It is the too strong wine of the overwhelming truth. It is called the wine of the grace, for the truth is given to the mind united with God not by the mind's own power, but by grace, or as a gift. The mind is getting drunk of this overwhelming truth, by being filled up with enthusiasm. This truth isn't known simply intellectually, but it is intensely felt, for the mind baths in God's light, a light that is, in the same time, the God's love.

filled up with shininess, and the chrism of the gladness flows on the soul, it is the time for being silent.

68. When the soul sees rising up unjust witnesses against himself, asking him about the things he doesn't know and disturbing him, it is the time for speaking, namely, it is the time for answering back against.

69. The highest good and, to say so, the good that is on top of all existing and thought realities, it is God. And in all the sees realities, the highest and the unmatched and the best according to the nature, it is the man. And by grace, the man is even above the angels. So, the seer's mind, by getting closer through the very many realities existing between God and people, to the One Who is above-understanding, the man will be filled up with fear, if he hasn't had plentifully the experience of the illuminator grace¹¹⁸⁰. But if the man has tasted, as one could say, out of the spiritual power that is working within heart, the man will be elevated at the highest good, at God, and the man enters God, through an even more godlike gift, and the man looks at God, unitarily, and the man is filled by awe, while silently dwelling in the above-mind depth. And this is, like one would say, truly the warranty of the first resting, one that has as role model the God's resting after creation (Gen. 2: 2-3)¹¹⁸¹. And about the second resting, a higher and more enlightened one, having as image the resting ordered on behalf of the people of God (Hebr. 4: 9), the mind rejoices by turning back to itself, from God, and by knowing itself as image of the prototype (role model) and all the realities existing between God and man, as they are. This is for, then the mind not only reached the above-mind and the above – understanding realities, in a corresponding manner and in a wonderful awe, but it is filled up with joy, too, and not with any kind of joy, but with the spiritual joy, and the mind silently rejoices of the rays which show God, and the mind rejoices of the deifying works coming upon itself, and is being

¹¹⁸⁰ Between God and people, there are very numerous realities: the seen realities, the angels, the uncreated energies, and the features of God. Across all of those, and by getting through all of those, the man gets closer to God.

¹¹⁸¹ In the Greek text, this resting is called as "Sabbath-ism" (Sabbatismos), for the seventh day, which God rested Himself on, in Hebrew is called Sabbath.

united with the above-nature Unity of the godhead, into Christ Jesus¹¹⁸².

70. When the mind reckons that it has removed all the created realities, as they wouldn't existed, then the mind intuit, in an untold mode, the One Who truly exists, contemplating Him above any word and understanding union, into ghost and truth, through the endless raising above the godlike realities which are in connection with the existing realities¹¹⁸³. Then the mind becomes unitary, or one, to say so, and through this light, the mind passes under the mastery of the silence, in an untold mode. Also, the mind is filled up with love and with joy, and that isn't only a simple joy, but it is the delectation with the effects of the Ghost's work, one which the angels too, are partakers to.

71. As You are, Lord, non-comprised according to Your being, by anybody, and by any rational and understanding nature, or by any created knowledge, not even by that one of the cherubs, but You are outside and above, endlessly endless, to any knowledge, likewise, Master, are endless and borderless the realities from round You. That's why, through Your immeasurable taking care of us, You have commanded Moses, the lawmaker of the Old Testament, to herald You as The One Who Are and like The One Who called Himself as such. And again, You, the all-true One and the only Supreme Truth, You said about some people of Yours that You showed Yourself to them, but You didn't unveil them Your name. This is because You name is unparalleled and above any name (Philip. 2: 9), not

¹¹⁸² The man, by crossing through all realities, and by reaching at God, it finds the first resting. This first resting is the sinking in the God's depth, as into the consummate and endless Good. This first resting it has a model the God's resting after He created the world, or His turning back into His endless depth from the exist into the creation's deed. The second resting is the turning back of the mind to itself, but without exiting God. This is the second act of the resting. If the mind doesn't become aware of itself, the mind won't be able to fully rejoice of the resting into God. It is being highlighted here the preservation of the human person in his union with God. That's why, only know the mind fully rejoices of the union with God, by surrendering itself to this union while having the clearest self-awareness.

¹¹⁸³ Between God and people, there are very many realities: the seen realities, the angels, the uncreated energies, and the features of God. Through all of those, and by crossing through all of them, the man gets closer to God. The mind makes a hypothetical abstraction not only of all the created realities, but the mind even exceeds the thinking at the godlike features and energies related to the created realities, so that the mind focuses on their divine Subject itself. And this isn't an intellectual act of the man, but it is a sight into the Ghost and truth, and above any work and above any union with the godlike features and works.

only above any name on earth, but also in heavens. This is for the ones who are full with Your light, they describe You as a being, but without being them able to tell anything about Your being's content. So, they show You as above-being and as a support (subject) that cannot be understood. And You make Yourself known, manifestly, above-understanding and endlessly unknown, to all the ones who have the power of knowing You; and above them.

You sometimes show Yourself as consummately above time, without beginning, as being the limitless life itself, and as escaping any spatial understanding, and You are present everywhere in the same time, above all realities, as The One Who made all realities by Yourself. But You are the content of the understanding natures, and You are their impassable place¹¹⁸⁴. And You exceed the mind's quickness and thought, as The One Who is above all realities and the hand all-upholding all the realities, in a non-understood mode. You aren't submitted to the nature's borders, for You are borderless. This is for You are, in an above-nature mode, non-comprised not only according to Your nature, but also in the natural realities which are around You, as One Who are wisdom above wisdom, power above power, and love and kindness above the whole meaning of the love and of the kindness.

What somebody could name You like? Unapproachable light? But you are above light. Judge Who knows everything from before being done? But You are all-above any judge. Have we call You as Maker? But what kind of Maker are You, for You create through a simple inclination of Your will, the many and diverse material existences? But what could we say about the immaterial realities? O, what a depth exceeding everything! Through a simple inclination of Your Ghost, are produced all the spiritual realities, which are of one nature, but which are very numerous according to their dispositions, and, if you want, also

¹¹⁸⁴ "God is the content (περιοχή) of the rational natures and their impassable place", or unexplored. The spiritual beings aren't on a given place, and all the less is God. Although, God is the "garden" receiving all of them and the unexplored "place", which they are their steadfastness in, despite the fact that this "garden" and this "place" are infinite. Otherwise, who would have kept all of them together? They would have scattered and they would have been abolished if it hadn't been so. God is infinite, but He still constituted for them a "place" and a "land" keeping all of them in connection and giving them a "house". The God's infinity isn't a chaos, but it is a very well composed and steadfast and springing out the whole good composition, or of all structures.

according to their persons. And this is what is most wonderful, and what escapes, because of overwhelming any understanding, of whosoever cogitates. I wonder, are these ones characteristic to the Maker? Not at all. Should we call You as Builder and Craftsman? But what builder builds without a foundation, even the tiniest thing, as You did, Master, the so large earth, with so many mountains and rocks and other materials, and by founding it on nothing (Job 26: 7), and being the earth such a steadfast one? Or, what craftsman brings to existence the inexistent realities, and even in a moment and only with the word and so many and great things, as You have brought them to existence? So, by somebody saying that your things are those of a builder and of a craftsman, will him say what is due? By no means. For You are endlessly above a builder and a craftsman, o, God!

Then, who have seen, heard, or done, such a love as the all-illuminated one which, into Your kindness, You have shown it to us, by taking our nature with all the awful suffering You endured for us, above all hopes? The one who contemplated this fact, as much as it can be contemplated through the grace, they enter the widely open torrent of the love and of the wonderful taking care, and they reach totally outside themselves (in ecstasy), comprised, at their turn, by an overwhelming love for You. And they do not know what to truly and appropriately call like, the aspects of this oikonomia. This is for the aspects belonging to Your embodiment, they abundantly overwhelm the mind and the word and all the hearing and understanding, You the All-Good God. Are You and are You called as Father of all realities? But You exceed in parenthood, in untold mode, any mind, according to cause, to mastery, and to taking care, to advising, to long-suffering, and to lenience. Are you called as Emperor? Yes, and You equally are so, and not less for the present time and not more for the time to come, or for the time past. And how? Wonderfully, totally freely and simply. This is for Your Kingdom is the Kingdom of all ages together, of the present time, of the past time and of the future time, and Your mastery is from generation to generation (Ps. 144¹¹⁸⁵: 13).

Thus, in all realities and in all modes, You are placed infinitely above all realities, being You simply and freely beyond any imagination, and exceeding, to say it shortly, in any aspect,

¹¹⁸⁵ In KJB we have: Psalm 145: 13. (E. l. t.'s n.)

all the realities, both You, non-comprised Lord, and the realities from around You. The mind, by imagining these realities from around You, the mind has them as the soul's guide, towards seeing (contemplating) of You. And, by entirely receiving the instillation of the Ghost, the mind enters like a mysterious darkness, not being the mind able to see consummately You, because of the limitless and unapproachable Your glory. And for this reason, You rest them with an above-world resting, in an untold manner, on the ones who contemplate You and who love You, they wondering – but they not totally being outside seeing You – what is the reason why, You are resting them for¹¹⁸⁶, You the untold One, You the non-understood One, You the limitless One, You the non-comprised One, and, in short, You the All-Unknown One, both according to Your being and to Your work. Amen.

72. When the mind moved away from the multitude of thought, by shaking off their diverse and much divided meanings, and thus the mind raises above the scattered cogitation, through the breeze of and the impartation with the Holy Ghost Who unifies the mind and Who ceaselessly blows in an continuous springing out (αειβλυστα) upon heart; when the mind enters the godlike places¹¹⁸⁷ and it is crossed through and imprinted by the thoughts about God, and, through a understanding focusing, unitarily and in the same time, and with love, the mind mirrors all the realities existing around God, and then the mind achieves, manifestly, the godlike resting, by rejoicing of a deep and godlike peace, and of an endless and serene resting of the heart into Christ Jesus, our Lord¹¹⁸⁸.

¹¹⁸⁶ God rests the one who have reached into Him also for they do not see Him consummately, for they do not try to get out of Him in order to have a new experience, because of being bored after finishing to know Him; but also, for they aren't totally outside seeing Him, a fact that would determine them to make other efforts in order to reach to see Him.

¹¹⁸⁷ The "godlike places". Each godlike meaning is a place, which the mind can deepen itself in, and it can be stabilized in. But, in the same time, each godlike meaning has diverse layers, or it can be seen together with other meanings, which can be reckoned as several "places" and a only one godlike 'place'. But these places are also the diverse densities of the godlike energies, or of the God's presence through those energies, which the spiritual man reaches onto, by experience. Thus, it can be reconciled the affirmation from this paragraph, that the mind must enter "the godlike places", with the affirmation that the mind must be unified, by contemplating, in the same time, all the realities from around God.

¹¹⁸⁸ The peace, or the resting, or the quietude, it has two reasons: the appeasing of the thoughts regarding the life within the world, which are equally numerous worries (Heidegger), and the

73. When the mind speaks to God and it prays, as a son prays his all-loving Father, and, by seeing the light of Jesus, the mind gladdens itself, overwhelmed and amazed by the godlike and above-nature love, and for it limpidly feels the work of the Holy Ghost within the heart; when the mind wants to fly mysteriously and in an above-world manner, above the godlike unveilings and consummation, then the mind truly stops itself from all its things, being elevated above understanding, after the mind has understood, and it is wonderfully sweetened, with the truly resting in the peace of the-life-maker Ghost of Christ¹¹⁸⁹.

74. "God rested of all the things He started doing" (Gen. 2: 3); but only after the fulfillment (unfolding) of all the things done through Word and Ghost. Likewise, the mind in the image of God, it rests from all its things, which it started doing towards the completion of the thought (intelligible) world of the virtue; but only after the mind searched and steadfastly consummate in the Word of God and in the of-life-maker Ghost, the whole world and the meanings (the intelligible) from within the world, and after the mind ascended again from these ones, in the Word and in the Ghost, to the ones called by some people as natural, and after the mind has ascended to the mysterious, simple, and detached from all realities views, of the knowledge of God (of the theology)¹¹⁹⁰. This is for, by reaching the resting then, the soul

overpouring within heart of the comforting from the Holy Ghost, of His fullness of love, one that overwhelms those worries, by consummately giving the soul everything the soul needs. The soul no longer feels the need for searching for something else, in order to comfort himself. This isn't a sentiment of emptiness and of tiredness, but of fullness.

¹¹⁸⁹ It is being described here what happens within the hesychasts' mind, when, through the Prayer to Jesus, they see His light within their heart. The hesychasts didn't describe in a more detailed manner, this experience of theirs. Not even Saint Gregory Palamas, their defender, did it. Our author affirms here too, that, then they enter a quietude, a resting, a peace above any understanding. But he highlights here too, that this resting, or peace, or quietude, it is not given except when exceeding the contemplation of the God's features and energies, which He shows Himself through; that peace isn't given except when surpassing those realities and encountering God as the Subject of those features and energies. The author constantly highlights that the human person cannot find his resting except by encountering God as Person.

¹¹⁹⁰ Here is being affirmed again that the mind doesn't rest in contemplating the natural features of God (infinity, kindness, righteousness etc.), as looked in themselves. These ones, as values in themselves, they have been called by some people as metaphysical (Aristotle). The mind doesn't rest except after ascending above these, in their godlike Subject, in the love of God as Person. Until the mind occupies itself with those natural features of God, the mind is being consummated through deeds in the virtues which the mind imitates those godlike

tastes much resting and peace, by knowing the truth of the understanding¹¹⁹¹, and it is deified through the light of the knowledge and through the impartation with the-life-maker Ghost into Christ Jesus, our Lord.

75. When God was resting, He didn't rest from all things, but only from those things which He started doing. From the without beginning and uncreated and characteristic to Him by nature, He didn't rest. Likewise, the mind, by imitating God, after the mind searched into godlike Word and into the Ghost, and after the mind has crossed through the seen creation, it doesn't rest from the things characteristic to its nature, things having no beginning and no end, but the mind rests from the seen things, which begin and end. That's why, resting the body into motionless, a resting accompanying the one who has appeased himself, it is an opposite state to that of mind. This is for, if the mind hadn't entered, in a continuous motion, through a ceaseless breeze of the Ghost, in the contemplation of the seen things, the mind wouldn't have known if there is an understanding resting, one that turns in a ceaseless motion, and unitarily, only around God, a resting that deifies the one who is partaker to it, in an untold resting into Christ¹¹⁹².

features through. But the resting comes to the soul after the mind ascends beyond this endeavor of the doing that has as purpose the achieving of the virtues. Until the mind still has something to do, the mind won't rest. The resting comes after the soul has finished everything it has had to do, as a gift from the Word and from the Holy Ghost. Better said, in the Word and in the Ghost the mind worked in order to achieve consummation in virtues, and also in the Word and in the Ghost the soul finds the resting of this endeavor. This is for, in the Word and in the Ghost, there are the mysteries of the endless love of God, the simple mysteries, the mysteries detached from all realities, the mysteries of the true knowledge about God as Subject. This is for, what is simpler, what is more detached from anything, than experiencing the love from a person, especially when that Person is God, or than experiencing the supreme communion with persons.

On this way, one can say that the resting of God it coincides to the resting of each soul and, by and large, it coincides to the resting of all human beings who will be saved, at the general resurrection, and at the final judgment. This is because, until the souls are working in order to achieve this resting, God works too, within the souls. "Jésus sera en agonie jusqu'à la fin du monde" (Pascal). Besides, even the author here, he tells it in the next chapter.

¹¹⁹¹ The fully real truth isn't an object, but it is a subject. The object doesn't exist for itself, but for subject. Through subject, the object is lightened. And the supreme Subject is God.

¹¹⁹² The mind firstly searches and crosses through the creation into the hypostatical Word and into the godlike Ghost as Person, the mind understanding the creation in the supreme Rationality and Life, as its cause. But after this, the mind doesn't rest, but enter the accomplishing of the things regarding the mind's consummation, namely the things "characteristic to the mind's nature". These things are, in the same time, the works of God

76. “Do not hurry, says Solomon, to say something before the face of God; because God is in heavens, and you are on earth, down” (Eccl. 5: 1). By saying this, he very wisely and directly clarifies which is the time for being silent. Because he says: because you, despite you being down on earth, you are before the face of God Who is in heavens, and Who made you worthy of so much grace, so that you, the one from below, you can cogitate at and you can see the things from above, and, by entering them in an understanding mode, to stay in front of God - so, do not hurry to say a word; for that is the time to be silent. Aspire to be in an understanding mode¹¹⁹³ under the work of the truth, unitarily and in a godlike mode. This is for, this means being in front of God, while the mind is contemplating, unitarily and in a simple and unique seeing into God, the many realities from around God¹¹⁹⁴. So, by experiencing this, and by standing in front of God, do not hurry to say something, unless you want, willingly and in an unskillful manner, to descend from there¹¹⁹⁵.

But one can tell also the following thing, to the ones who try to explain the meaning of this word: There was a time when the human nature was intact, and, that’s why, rightly so, the human nature was far from all bad things, and it was close to

within the mind, which neither begin nor end. By this, the mind enters the contemplation of the things from within the world, namely the seeing of those things into God, or of seeing God into those things. Then the body rests. But the mind doesn’t rest. The body’s resting, equal to motionlessness, it accompanies the one who has been rested of the world’s things. But the mind’s resting equals a ceaseless motion, namely the mind doesn’t consist of motionlessness, as the body’s resting does. So, the motionless resting of the body it is contrary to the mobile resting of the mind. The ceaseless motion of the mind around God, it itself is a proof of the mind’s resting into God.

¹¹⁹³ “Experiencing in an understanding mode”, “you to be in an understanding mode”, namely not bodily. It is not here about understanding that state, though that state doesn’t lack a certain understanding.

¹¹⁹⁴ Here the author is explaining what the “face of God” is, which he spoke about in the head no. 55 too. This face is the presence of God as Person, intuited by mind through His works and features. The mind doesn’t stop at these ones, as in case of reckoning them as standing by themselves. But the mind sees in them, in a spiritual (understanding) mode, or the mind feels God as Person through them, as looked at in His unity and simplicity, unlike the variety of His works and features. Even when living, through all the manifestations of a human person, their subject, you live their subject as a unitary and simple reality, though when starting describing him, the words are insufficient.

¹¹⁹⁵ If you start describing the way you are experiencing the godlike Subject in, you will come down from that experience, to the speaking about His features. A resembling thing takes place when you start describing the subject of your fellow human. Immediately you have started that, you will exit the direct and intense intuition of him.

God, contemplating God and being delighted with gladness and with awe, by the glory of the beauty of His face, in our ancestor Adam, in an immaterial, understanding, heavenly, and incorruptible delectation. This is for much grace was overpoured within the soul of the first man and his mind, that was in a godlike manner, it was full, over the top, with many knower views and elevations towards God, rejoicing, in the seen Paradise, of the unseen (intelligible) Paradise, or, to say so, rejoicing of the happy life, for Adam's mind was united with itself and with God and it was tarrying into itself and into God, as it is due. Adam's mind was, namely, in a unified and resembling to God state, and it was totally deified. And thus, rightly so, since it has been created in the image of God. Behold, in short, the goods we have from God.

But the cursed devil couldn't stand that, because of being wounded with envy, and because of being the enemy of our lock and glory. And that's why, the perdition-monger, he was making all efforts to delude us and to deprive us of what we hoped for, by giving us so-called good advises, and by igniting our lust for a deification higher than the one we had, by slandering - the beginner of the evilness - the justness of the God's commandment. Out of that deceiving has come to us our pitiful perdition and we have been removed from God and from the godlike delectation; because of that we have fallen, miserably, from the spiritual living and from the unified mind and, so, from contemplating the face of God, and from being glorified and transformed through the ray of the spiritual beauty. And this has brought us to preaching many separated gods, instead of a threefold hypostatical godhead, namely we have fallen to worship the ones who aren't really gods, but they are deceitful demons, and perdition-mongers, and envious. So, we have lost The Actual One and the unitary life and order, and we have been broken in many and diverse parts; and our understanding power, as also its power of focusing, or, better said, its strength, they vanished, and not without reason; and we have fallen in the depth of an immeasurable evilness, and we have chosen, we who are the images of God and worthy of living above and heavenly, to recklessly thinking (Col. 3: 2).

But, given the fact that we aren't unchangeable and impossible to be budged, we can, happily so, as we have rolled down from the much glory to the lowest dishonor, to turn ourselves back again and to look upwards and to see the all-

worshipped face of God. We no longer see His face as close as before Adam's falling, but we see it now from far away, but we still can see it and we still can experience the brightness of God's beauty.

So, the godlike Moses, and the entire group of the Prophets and the ones from before them, namely Abraham and the ones like him, they saw, as much as it was possible to them, very clearly, this beauty, and they were delighted, satisfactorily, with its shininess. But, because of being overwhelmed by God's unapproachable glory, some of them were crying for their unworthiness (Isa. 6: 5), others reckoned themselves and called themselves as dust and dirt (Gen. 18: 27); others, again, they weren't even capable of speaking because of the overwhelming greatness of the glory of the seen One, and they were rebuking their weakness and their cumbersome speaking (Exod. 4: 10). And many other blessed states they experienced in a worthy of being praised mode. That's why the godlike David, in love with the shininess of the beauty of the Lord's face, it shouts out towards God: "When will I come and show myself to the face of my God?" (Ps. 41¹¹⁹⁶: 2). And by wanting to show the state of his soul when seeing the face of the Lord, he says: "The righteous will dwell together with Your face" (Ps. 139¹¹⁹⁷: 13). And in order to wisely present the strength which the soul is given to, by the seen face of God, he says: "You turned Your face away from me, and I got troubled" (Ps. 29¹¹⁹⁸: 7). And if the turning away of God's face, it brings fear, it will follow that its showing, to the soul, and the soul's looking at it, it brings spiritual peace to the soul.

And this is an all the greater gift, as after the godlike love and joy, there are shown the charismas of the Ghost, or His fruits, which present the ones who live in holiness and awe, as walking in the Lord's light. That's why he says: "Lord, into the light of Your face they will walk and into Your name they will rejoice all day" (Ps. 88¹¹⁹⁹: 16) – of course, here is about the spiritual gladness, given that the understanding and untold Sun sends within the inwards man, unstained and of-life-maker His

¹¹⁹⁶ In KJB we have: Psalm 42: 2. (E. l. t.'s n.)

¹¹⁹⁷ In KJB we have: Psalm 140: 13. (E. l. t.'s n.)

¹¹⁹⁸ In KJB we have: Psalm 30: 7. (E. l. t.'s n.)

¹¹⁹⁹ In KJB we have: Psalm 89: 15. (E. l. t.'s n.)

rays, and through this there start shining within mind, the realities from above world¹²⁰⁰.

Meanwhile, the whole soul's memory is elevated from on earth and it is moved to heavens¹²⁰¹. And the man rejoices and jumps up and, by singing hymns, the man stops and gladdens in so much joy, delectation, and satisfaction, as one cannot tell, and the man happily spread out of him, the shininess of the Lord's face. That's why the man prays, on one hand, to God, by saying: "Do not turn Your face away from me, in order I not to resemble to the ones who descend into grave" (Ps. 142¹²⁰²: 7). This is because the turning away, of the Lord's face, from the man, it is cause for darkness, and the turning towards the man, of the Lord's face, it is cause of all the understanding light, and, rightly so, also of the spiritual joy. That's why he says about himself too: "It has been marked, upon me, the light of Your face", and he adds: "You have given gladness into my heart" (Ps. 4: 6-7).

And again, by confessing that the spiritual gift of the godlike grace has come to him out of the light of the Lord's face, and by asking himself: who are the ones staying before the Lord's face and worshipping Him, he answers: "The rich in understanding, of the people of God" (Ps. 44¹²⁰³: 14), namely the saints and the people of God, who are many, but not all of them. This is because of not being all of them able to see the face of God and to live the angelic life, until they still are living on earth. This is for they still need more, in order to reach that. To this are partakers only the ones who reckon that it is due to serve God with godlike wisdom and with knowledge, and that it must be brought Him worshipping into Ghost and truth. Only thus could be called, appropriately, as "the rich ones of the people of God", as ones who are illuminated by the mysteries of many views and they have, as richness, the depths of the much-wisdom and of the godlike and spiritual knowledge, which, according to Paul, it

¹²⁰⁰ The Holy Fathers speak, by and large, about a "mind's feeling", or about "the understanding feeling". As we have often said, it means that the understanding or the mind, it doesn't relate, from distance, to the godlike realities, but it lives in their ambience, and it experiences them. This thing is said here, for it is affirmed that feeling God, by the mind, it is set in working by God's rays, or energies, which come within our mind or soul.

¹²⁰¹ The mind no longer remembers about the earthly realities. The mind's memory has been moved to the heavenly realities. The mind remembers all the previous experiences it had with God.

¹²⁰² In KJB we have: Psalm 143: 7. (E. l. t.'s n.)

¹²⁰³ In KJB we have: Psalm 45: 12. (E. l. t.'s n.)

is not had by many (1 Cor. 8: 7). That's why, the wonderful David says towards God: "And Your face will be worshipped by the rich ones of the people".

Solomon, by knowing this better than everybody, for he was full of wisdom more than everybody (3¹²⁰⁴ Kings 3: 12), and who has a special gift in teaching us, he says: "Do not hurry to speak before God, for God is in heavens and you are on earth" (Eccl. 5: 1). Namely, when you reach, by the godlike gift, in front of God, and when you are partaker to a godlike and unitary view, namely when the mind's sight raises up to there, it is time to be silent. So, do not hurry then to say not even one word, by vainly following your habit of speaking, because then it isn't the time for speaking. This is for, then, you too are being made god, while you still being on earth, for you are looking, like the angels, at the face of The God from Heavens.

Actually, the angels too, as the Savior said: "they always see the face of the Father Who is in heavens" (Mt. 18: 10). That's why, when you hear Solomon saying in another place: "To the righteous one it always springs out light from the face of the Lord" (Proverbs 13: 9), you think at the fact that they too experience this, like the angels do, by the godlike grace, by always looking at the face of the Lord, out of which it springs the light like from a spring. This is for the man can become and he can be an angel on earth, not to say another god, and he turns back to the gift of being in the image of God, by the grace of the Lord. Thus, you, by becoming down on earth what God is in heavens, namely god, do not tear apart this wonderful thing by uttering words, neither you pass from a meaning to another, by moving you cogitation, through a division of the understanding, but get yourself close, unitarily, and watch, like God does, eyeless and motionless, through a simple and unified sight, delighting yourself with the unapproachable and all-luminous shininess that springs out of the face of the Lord.

This is the highest state and the most craved for state, of the mind of the ones keeping their mind wisely directed towards God, or, as one could say, the flower of the mind's cleanness. This is the desired unit of the faith done in the communion of the Ghost; the extolled fruit of the deifying wisdom; the foundation of the spiritual peace; the chamber of the unimaginable joy; the gate of the love from God; the offspring of

¹²⁰⁴ In KJB we have: 1 Kings 3: 12. (E. l. t.'s n.)

the illumination; the cause for springing out of heart the inexhaustible waters of the Ghost; the true food of the fore-imagined manna; the delectation, the transformation, and the growing up of the soul; the beginning of the mysteries and of the godlike untold unveilings; the end of the unique and first truth; the raising of any kind of thoughts; the guarding of all cogitations; the elevation above understanding; the occasion of the awe; the above-mind transformation and transfiguration of the mind, in simple, borderless, endless, non-comprised, in a imageless and shapeless state, without quality, non-diverse, without quantity, untouched and above-world; the mind's total restoration in the godlike image.

So, you, by reaching this state and by being under such a deifying work of the loving-of-people grace, do not hurry to utter, because of your lack of skillfulness, some word, before the face of the Lord. For His will be the unique and simple glory forever and ever¹²⁰⁵.

77. While the mind wants to contemplate the realities of the understanding (intelligible) from above itself, if the mind doesn't have together-working for that, by grace, also its heart, the mind will only see feeble, non-enlightened, and muddy things. That's why, the mind will miss also its main pleasure, even if, because of the mind's nescience, it will seem to the mind that is sweetened, because of the fact that the mind hasn't tasted yet the sweetening and the mind doesn't know what that sweetening is¹²⁰⁶.

¹²⁰⁵ It is about the same very convincing argument regarding the necessity of being silent when the mind feels an unmediated relation with God as Person. The simple unity, alive and impossible to define how rich, or any person, it hides when the man gets out of the spell of directly experiencing that person, and experience that is upheld by the reciprocal attention of the two persons. The word scatters the spell, it scatters the most essential reality, or the living into that reality, as in the fairy tales where the will of communication in words the mystery of the beloved person it makes that person leaving forever. But then the question is: what the importance of the words still consists of? The uttered word in an introduction to the Word-Person. One can speak until he reaches the unmediated experiencing of the person, namely the direct communication with the person. Once reached there, we must keep our silence. We must experience the word-person in its fullness through the silence which our persons catch with, as an all-comprising word, another person. The multitude of words keeps us in a world of lifeless peels, in an apparent reality. The essential reality is the person. But we live in our person only the image, the most essential image of the plenary and ultimate reality that is the godlike Person, better said the Trinitarian communion of Persons.

¹²⁰⁶ If the mind isn't accompanied by the heart, it won't have the experience of God as Person, for the mind always tends towards discerning, in order to understand, or the mind is carried

79. The mind, guide by grace towards contemplation, it is always being truly nourished with spiritual manna. This is for the felt manna too, that one eaten by Israel during their exodus in desert, it has a worthy of being cherished power, as one that was feeding and sweetening the body; by what was that manna according to its being, they didn't know. That's why too, it was called as manna, a word showing its unknow nature. This is for, the word manna means: "What is this?". And this was for, while eating what they were seeing, and because of not knowing the nature of that thing, the Jews asked in their bewilderment: "What is this?". Likewise, the seer too, by getting out of himself towards himself, with his mind, he always asks himself: "What is this? – for it gladdens when looked at, and it fattens the mind when it is spiritually eaten, but it exceeds the possibility of being understood in itself, because of being godlike and above-nature, and it nourishes and it waters the mind in a wonderful mode, but it escapes any understanding of the mind, not only because of being non-comprised, according to its being, but also for being endless and borderless¹²⁰⁷.

80. Also I would say, rightly so, that three are the things bearing witness to the truth: the creation, the Scripture, and the Ghost. This is for through Scripture and creation, when looked at spiritually, it is being contemplated the One and simple truth, as a truth coming out of Him. And through these three witnesses, the mind reaching and stopping into the two truths¹²⁰⁸, the mind has found, by the grace of God, its way. This is for, through the simple truth, the mind has found the height and the depths thought with the mind (intelligible), as also its endless width, which, by placing the mind in a state of awe, it

away, by the tendency of finding out some self-standing things, in order the mind to be able to fully comprise them with the understanding. But my heart makes me to experience that all of these are some feeble and inconsistent realities. Only the heart, as the most total and as the most intense organ of the person, it experiences the Person of God. And the mind sees the light only through the heart, or it experiences the love from the Person. But the encounter with another person comes only out of that person's will, namely out of that person's grace.

¹²⁰⁷ As the manna too, that was nourishing the body into wilderness, likewise God Who nourishes the mind, He cannot be understood in Himself. The mind, by being nourished with Him, it asks: what is This? The mind feels the impulse of asking, for, by getting out of the divide and estranged self, it gets out towards the true self, and through that into God Who is above understanding.

¹²⁰⁸ The two truths are: the simple truth, or The One, or God; and the multiple truth, composed, created by the first one.

makes the mind to fearfully extoll God. And through the composed truth, the mind has found, in addition to the mentioned things, also the heart's peace, the love, and the joy, which make the mind singing with love, overwhelmed with wonder. But the man needs a long time and much toiling and much patience, in order to, by somehow rejecting the senses and by removing from within mind the things submitted to the senses, the mind to be elevated to the realities thought with the mind (intelligible), consequently to which, it shines to the soul the seeing of the truth.

I haven't said that the truths need, in order to be found, some like these, as there are the time intervals, or the toiling, or the patience, in order to be comprised, but I've said that the man needs them. And this is, for the truth is one and simple, despite it appears to the contemplation (to the view) in a twofold mode, and not only that it almost shouts out from all quarters, confessing itself to the ones who want to see the truth. But the man, because of being composes and intertwined with the senses, and also submitted to transformations and to changing, he sometimes deviates from himself and he becomes his own enemy, without knowing it, deceiving on himself due to his self-appreciation and getting ill of faithlessness. And by these three, namely through self-appreciation, through cunningness, and through faithlessness, he miserably falls off the truth confesses by the three realities previously mentioned: the Scripture, the creation, and the Ghost. That's why, in order to reject the awful self-appreciation and the others, the man needs the three ones which I've been speaking about, saying that he needs them¹²⁰⁹.

¹²⁰⁹ Through the simple truth, the author understands God in Himself; and through the composed truth, the author understands the composed truth, namely the creation. Through this we can understand the affirmation that the first truth makes the mind to fearfully extoll God; and the second truth makes the mind to extoll God with love, due to the mind's gratitude for the gift of the world, given to the man, by God. But the composed truth can also mean the fact that we cannot know God without knowing on ourselves too, namely without Him entering the relation with us. In this sense, one can understand the expression that the truth is simple in itself, but when contemplated by us it appears to be twofold. But the two truths, being in connection, they actually are one truth. And this truth confesses to us from all quarters. That's why the truth is not difficult to be found out. On the other hand, though, because of depending on us to recognize the truth, namely to be found out, or recognized, if we do not know on ourselves, we won't be able to know that truth either. This is for we are part of the creation and only together with the creation we are in connection with God, namely only by knowing on ourselves, as such, we know Him.

This is for, the mind, by getting humble, to believe with simplicity and thus to immediately know limpidly, out of Scripture, and out of creation, into the Ghost, not only the all-simple truth, but also the composed truth coming out of the all-simple truth, and even what have been impeding the mind from seeing the truth and it has been parting the mind from the joy of having the truth.

So, the first truth is One and the only simple by nature. After the first truths there comes the composed truth coming out of the first truth for us, the composed ones¹²¹⁰. And the ultimate and the best end of our mind, which the whole living and asceticism strive towards, of the ones who are guided according to the Ghost's target, it is that the empty mind to see and to rejoice of the shininess sprung out of the prime and unique truth and out of the composed truth wonderfully coming out of the simple truth. And this thing couldn't be achieved otherwise, except through humbleness and simplicity in faith, on the ground of the Scripture's witness and of the creation's witness into the Ghost¹²¹¹.

And when the mind will mirror with the three powers it has, the truth, out of the three witnesses mentioned above, by somehow bending towards itself, it becomes much more humble and steadfastly faithful. From here it ascends, step by step, gladly, towards contemplating (seeing) the truth, whose rays are more limpidly illuminated. Due to these ones, by turning back again towards itself, for the greatness of the glory saw by it, the mind descends to an even humbler and simpler state, and it is overwhelmed with awe, under the power of the fate. And thus, by constantly repeating and crossing some kind of godlike circle, the mind ascends through faith, humbleness, and simplicity, to seeing the truth and the shininess of the truth makes the mind to descend to even more humbleness and to become even

¹²¹⁰ For us, the ones composed out of soul and body, the simple God has composed Himself with the body.

¹²¹¹ Maybe the author hints towards 1 John 5: 7-8: "Three are confessing into heavens: the Father, the Word, and the Ghost. And these Three are One. And there are three confessing on earth: the ghost, the water, and the blood". But our author placed instead of the last trinity: the creation, the Scripture, and the Ghost. Couldn't we understand through water the creation, through blood the Scripture, which bear witness to the embodied Christ? Anyway, the creation, the Scripture, and the Ghost compose a unity too. This is because the Scripture cannot be separated from the creation, which it confesses about that it is a gift from God, neither it can the creation be separated from the Scripture which it finds its meaning and purpose into. And both of them cannot be understood and received as witnesses of God, except into the Ghost.

simpler in faith¹²¹². Ad the mind doesn't cease from waling this road "until there still is said today" (Hebr. 3: 13), contemplating with humbleness, with simplicity, and with faith, through the witness of the creation and of the Scripture, the truth into Ghost, and turning back again from where it has started. Thus, by being day by day deified through grace, and by being illuminated by the above-mind realities, and by living a life full of the joy into Christ, our Lord, the man tastes as an earnest, the rejoicing of the eternal and future good things.

81. The contemplative life is upheld without shortcoming and unstained, through these three: through faith, through the manifest impartation with the holy Ghost, and through the wisdom of the good science¹²¹³. This is for the contemplation is, to say it through a definition, the knowledge about the realities to be understood with the mind in the things submitted to the senses (or the intelligible ones in the sensitive ones), and sometimes also of the intelligible ones (known with the mind) simple, separate from senses; this takes place to the advanced hesychasts. That's why, one needs faith¹²¹⁴. "This is because, if you don't believe, you won't understand" (Isa. 7: 9). Also, the Ghost is necessary for "the Ghost searches all things, even the depths of God" (1 Cor. 2: 10). That's why, the godlike Job said: "The breaths of the All-Upholder is that teaches me" (Job 33: 4).

The godlike and living work of the Ghost, by igniting the flaming fire within heart, to say so, and by invigorating the heart in an above-world manner, it focuses and in gathers the mind at Himself, and it impedes the mind from any scattering, by giving

¹²¹² Through humbleness, the soul ascends in the godlike light, because the humble one, by no longer seeing himself, he sees God. But the godlike light makes the mind to become even humbler, in order by this to see even more light. It is a continuous turning into a circle, but in an increasingly higher circle, in a spiral. The humbleness is ever-deeper and the elevation is ever-higher. Or, from the ever-higher ascension it doesn't lack the ever-deeper humbleness, and from the ever-deeper humbleness it doesn't lack the ever-higher ascension. The depth and the height coincide increasingly more, in an increasingly necessary interiority, united with the godlike life.

¹²¹³ Here we have a new trinity. The creation and the Scripture are concentrated in one: in science. And the Ghost is presented as ramified in two: in the Self-impartation and in the faith He produces.

¹²¹⁴ The contemplation doesn't stop at the realities submitted to the senses, but it sees through them the realities known with the mind. But these ones, on one hand they are "seen", and on the other hand they aren't felt with the senses. That's why one needs faith in order to recognize them.

to the mind, in addition to serenity and much content and comforting, also godlike love, in order to easily see the godlike realities, and in order to tarry around them, and in order to represent God to itself in a new mode, as also in order the mind to rejoice of God with a great and difficult to bear love, and with a gladness according to it¹²¹⁵.

But one need wisdom too, as I said before. This is for “the wisdom, says the Scripture, it illuminated the face of the man” (Eccl. 8: 1). It illuminates it, for the mind easily moves from the senses to understanding, and from the realities submitted to the senses to the understood and godlike views, and the mind sees, through understanding unveiling, the untold realities. It illuminates the mind for the mind unitarily contemplates and sees the above-being God, and for the mind is being imprinted by God. “Blessed is the man, whom you advise, Lord, and through Your law You teach him” (Ps. 93¹²¹⁶: 12). This is for such a man is truly wise, by reaching through advising at faith, and by learning out of the Ghost’s teaching the hidden things of God. The wise man is truly a great thing, for he walks through faith in the union and in the above-nature partaking with the Ghost.

And truly three are the ones who cannot be grabbed and held, as somebody said: God, the angels, and the wise man¹²¹⁷, who is another angel on earth, a supervisor of the seen nature¹²¹⁸ and a mysterious knower of the works, of if somebody

¹²¹⁵ This is a description of the mode in which the Ghost works within man. The Ghost primarily work within heart, for the heart is the most sensitive organ of the man. The Ghost’s work ignites within the heart the love for God. Through the vibrant life, which the heart is awakened at, thus, the work of the Ghost gathers the mind and it united the mind with the heart, or, with itself too (with the Ghost’s work). Due to the attraction exercised by this powerful life of the heart, the mind no longer feels itself attracted by the outside things, but it is filled up at its turn, with a joy and with a love for God, that, together with the simplicity and with the limitlessness which the mind gained by getting out of the narrowing of the outside images, they make the mind to see God in a new manner, through a fresh and unmediated feeling.

¹²¹⁶ In KJB we have: Psalm 94: 12. (E. l. t.’s n.)

¹²¹⁷ God, the angel, and the wise man cannot be grabbed and held, for they are free and borderless. They aren’t like the objects are, or like the animals are. Only the passionate man can be grabbed and driven with the nose ring, by the cunning ones.

¹²¹⁸ The man is a supervisor of the seen nature, or a conscious seer of the seen nature. There is a seen world only for the man exists, as conscious subject, to see it. But seeing the nature it means knowledge too. This means that the world is rational, and it is a fabric of materialized rationalities, for the man who is the rational subject, in order the man to realize about the

wants to say it so, of the uncreated godlike gifts springing out of God; This is for the man impropriates on all ways, through a total view, like the angels, the knowledge about God. So is, to say it shortly, the one who is wise into the Holy Ghost, by faith, and who, as such, is blessed.

Besides, it will be enough to me, the things said to me by Saint Luke in the Gospel – to me, for I reckon that Lord Jesus was free of the creatures' law – in order to represent to myself the power and the praise of the wisdom and of the grace. This is for he wrote that Jesus “was increasing in wisdom, with the age and by grace” (Lk. 2: 52), and again that He “was growing and getting stronger into Ghost” (Lk. 2: 40), being Him full of wisdom. And because I've started writing even more clearly about the things I said before, I am bringing here also what the wise Solomon says towards God: “Who would search for the trace of the one from heavens and who would know Your advice, if You didn't give wisdom and if you didn't send Your Holy Ghost from the high ones” (Wisdom of Solomon 9: 16-19). Do you see to how much power reaches the wisdom when intertwined with the impartation with the Ghost? And, do you see how far from salvation jumps the one who hasn't achieved wisdom and Ghost from God, neither is him guided by one who is wise and partaker to the Ghost?

If about the Savior, Whom the whole fulness of the godhead lives in (Col. 1: 19), things like these ones have been written, it won't be difficult to understand how much wisdom intertwined with the influence of the Holy Ghost the whole mankind needs and how much mercy, power, and advancing from the loving of soul God, it has been found worthy of the wiseman into the Ghost, who researches the traces of the realities from heavens and it steps towards the knowledge of The Most High.

So, after telling you so many things about the seer man, it is due now to toil and to partially speak about the seeing too, in order to nourish the cogitation of the one who listens with the whole his heart. This is for God commands to all the ones who speak about Him, they to give out of their abundance also to the ones who lower and those too, to piously be imparted with the higher spiritual gifts of the godlike illumination, in order they to

Subject Who has created the nature according to the man's rationality and to hold through nature, a grateful dialogue, a dialogue of love, with Him.

come closer in communion Ghost and without pride, to their fellow humans, and in order they to speak them about the realities known with the mind and about God. Thus, they not only strongly illuminate, in the church of the living God, the straight and non-errant teaching, but also the pious and the all-beautiful face of the love, which is the sign of the Christ's disciples, it ceaselessly shines within our hearts, poured within us through the Holy Ghost, towards the consummate and simple love for God and for the people. Only thus we can live on earth an angelic-like life, a truly happy and all-pleasant life, as ones who are connected through the godlike and deifying love to twofold nature¹²¹⁹, "which all the law and the prophets are upheld by" (Mt. 22: 40) and which nothing is sweeter to the soul like, especially when it has is springing, in an unmediated manner, out of the seeing and the knowledge of God and of the godlike realities, namely of the illuminating grace¹²²⁰.

So, the one who established as his own purpose, to ascend well and beautifully, at God, in order him to be united with God, and in order him to be consummately be deified through God, or, in other words, to be saved, since without the mind's deification the man cannot be saved, as the speakers about God say, in addition to fulfilling the Lord's commandments, as much as it is possible, let him occupy also with the due contemplation of the creatures and of all the seen realities, in order him not to have a blind doing, namely one separated from contemplation, neither him to have the contemplation without soul, namely without going¹²²¹. That's why, he begins with the wisdom of the rationality and of the mind, and with the holy knowledge of the Scripture, namely with a good start, in order him to look, with a good purpose and with rationality, at the world of the realities submitted to the senses, as at a shown sign of the Creator, endless in power and in

¹²¹⁹ "Our love is of twofold nature", because of being both godlike, as one poured within us by the Holy Ghost, but it is also human, as one which, our human nature too, it is ignited by.

¹²²⁰ The love spring out of the knowledge of God, for this knowledge is the seeing of His loving face, and not a speculation about Him, from distance. The love for his father, it spring within the child, out of the knowledge, or out of seeing the loving face of his father.

¹²²¹ This expression is a parallel to the expression of Saint James: "The faith without deeds is dead" (Jas. 2: 20). The contemplation is the job of the soul's eye of the man. But a man who sees without love, he is a cold, soulless man. That's why he cannot see the full reality. And the love is the fruit of the doing. So, without doing, one cannot reach the true view of God and of the people. Consequently, the asceticism doesn't consist of despising the world, but it consists of understanding the world into God.

wisdom. So, he meets, as much as it is possible, the endless in power realities and their whole diversity¹²²², and he secretly delights and nourishes his mind out of the hidden realities. And, as the time passes, by living a life in quietude, and without disturbance, and by cogitating only at the godlike realities, through the meditation of the Scripture and of the seen things, he makes as his own occupation, to spiritually look, as much as possible, at the creation, in dialogue with the Scripture and with the images (symbols), in dialogue with the truth, through a more unitary sight.

When this happens, the mind, with the help of the worshipped Ghost and of His work, the mind is elevated to seeing and to knowing the holy truth, as Great Dionysus says, namely on the second level of the contemplation, to say is generally, at the godlike views and meanings, namely at the ones without cover and without images¹²²³.

By this, the empty mind comes closer to the uncovered intelligible realities (those known through cogitation) and, by mostly occupying itself with the godlike showings, through its cleanness and by tending towards God, in looks in itself, as in a shiny mirror, the supra-sparking rays of the Sun known with the mind.

Nourished, on the way, through grace, again by the good things which the mind is imparted with according to its spiritualization¹²²⁴, being elevated and more unitarily and more concentratedly penetrating at those many and happy godlike views and impartations, or, from their great diversity at the untold love of the unchanged and hidden One¹²²⁵. This is for on

¹²²² Through the world's things, he meets the infinite creator and providential energies of God.

¹²²³ The first level of the contemplation, or of the soul's sight into the Ghost, it consists of seeing the godlike realities in the things' images. The second level consists of looking at the godlike realities in themselves, without the covers and the images of the things, for those ones have been overwhelmed by the stronger work of the Holy Ghost within mind.

¹²²⁴ Nourished, grown up, fattened up, and increased by the godlike gifts which the mind is imparted with, the mind steps higher up, on the third level of the sight.

¹²²⁵ It is constantly affirmed the encounter with the unitary and simple and godlike Person, beyond His multiple manifestations. This is the third and the last level of the contemplation, or of the seeing. This is an encounter with God within love. This is for only between person and person the true love can be ignited. But the person, no matter how seen would that person be, and regardless how many times we would encounter that person, it otherwise remains hidden, as a center of the endless depth of all that person's manifestations. And the godlike Person is unchanged in His love, in His quality as unique center of all manifestations, unlike His manifestations which can be seen and which are changes according to the one who needs them.

this level, the seer is transformed under the work of the illuminating Ghost Who remembers him and Who keeps in the seer's mind the whole truth, with the whole understanding feeling, in fire and in deifying love, endless, and with the whole heart, and for God. And this is, also according to the Great Dionysus, the deified and unitary impartation with The One Himself, as much as it is possible to the man.

So, the bearer of God - and full of thinking at Him - mind, by flying on these levels of impartation with the threefold hypostatical Unity, in a threefold more happily mode¹²²⁶, and by seeing itself as wounded with love and ignited in its feeling, the mind gets enthusiastic, and the mind truly gets out of itself, by entering, with the shiny face, the untold (apophatic) mysteries of the theology (of the knowledge about God). And there, the mind abundantly feasts, through unseen embracing, with The One Who is without-beginning, and endless, and non-comprised, and entirely uninterpreted and all-ununderstood. But, in the same time, the mind imagines God, as an endless and borderless ocean of the being that escapes any meaning related to time and nature, according to the mentioned theologian¹²²⁷.

This is, as Saint Dionysus says too, the feasting of the sight nourishing, in a godlike manner, and deifying every person ascending towards Him, starting with the contemplation and the knowing of the things, as says this holy teacher, where it clarifies the holy symbols of our hierarchy. And also the Great Basil says: "After somebody crosses through contemplation beyond the beauty of the seen things, and he presents himself to God Himself Whose view cannot be shown except to the clean hearts, he advances to the higher mysteries of the theology (of

¹²²⁶ The One encountered with the mind, He is threefold in Hypostases, and therefore He is full of the love's life. The love becomes His unity, and it also becomes His Trinity. It is a living One, through a borderless love; that's why He is an One threefold in Hypostases. By being imparted with Him, the mind is imparted with this unitary love amongst the Three One and the mind feels, for that reason, a unique and still threefold happiness. This is for the mind if filled up with filial love towards the Father, but also with the union amongst the Three Ones, and between the mind and God into the Holy Ghost.

¹²²⁷ We have here, again, an enthusiastic description of the seeing of God, which the author originally united in, the abstract exposition belonging to Dionysus the Areopagite, with the fiery feeling described by Saint Simeon the New Theologian. By this, the author is close too, to the sentimentalist description of the Occidental mysticism, but he also keeps the theological consistency of Saint Dionysus the Areopagite, by taking further the Christianization of some Neoplatonic themes, by strongly accentuating the personal character, of better said: the tri-personal character, and therefore a loving character, of The One.

the knowledge about God), so that he can become seer". And again, when mentioning about the word of David, who spoke into Ghost: "In the morning I will stay before You and You will see me" (Ps. 5: 3), he says: "When I will stay before You and by contemplating with my mind the realities from around You, I will get closer, then I will receive the seer work through the illumination of the knowledge".

Such things can be heard also from Saint Maximos the Confessor, who shows how much advancing it brings the contemplation and the knowledge of God through Scripture, and through creation, and that from here it comes the enlightening of the knowledge, which the happy deification is produced through. Of course, this is a good thing which rarely and with difficulty it can be found by hesychasts (by the ones who occupy themselves with the self-appeasing), because of the absence of the one who learns out of experience with the help of the grace, as the highest teacher of the appeasement, Saint Isaac the Syrian, says, in the word which he starts speaking about the spiritual feeling and about the seer power¹²²⁸.

So, Saint Maximos says: "We call as deifying lights the teachings of the saints, as ones seeding the light of the knowledge and which deify the ones who listen to them". He obviously expresses the same idea as Saint Dionysius who says: "All the other deifying light, as many as he has given us as gifts, by following to the words (from Gospels), the hidden teaching of our teachers, at our turn, we secretly teach them to others too". And in another place, he says: "The godlike knowledge, on the ones who impropriate it as much as it is possible to the human beings, it elevates them, according to their powers, and it unifies them according to its own simple unity". And again: "The whole brightness of light, started out of the Father, by coming to us as a good gift, it makes us floating straightly upwards, as a unifying power, and it turns us towards the deifying unity and simplicity of the Father Who gather us up" (Rom. 11: 36). You can notice that the one who becomes simple, by strongly and wisely turning himself towards God, or by godlike work, when he reaches to contemplate God, by being elevated either from things or from Scripture, either from all kind of godlike symbols, he is united with God and he is deified, and even more than that, he is even

¹²²⁸ It seems that the author refers himself again to *Epistle IV*, edited by Nicephorus Theotokis, Athens, 1895, where is also about the three levels of the spiritual ascension (p. 384).

called as god? “This if for 0 he says - all the ones amongst the understanding and speaking being, who have turned with the whole their power, towards the union with the starting godlike hiding, and they are elevated, as much as they are allowed to, towards its godlike rays, in an untold mode, by imitating God, if we can say so, they will also be found worthy of the same name wit God”. Also, the Great Gregory the Theologian, he limpidly says about the human being that is “an animal guided by the godlike oikonomia, in order him to be move elsewhere, and the end of the mystery it is his deification by consenting to God”. And Saint Maximos says: “the cogitated image of the godlike Scripture it transforms the knowers, through wisdom, towards deification, through the transfiguration of the Word within them, so that they mirror the glory of the Lord, on their unveiled face: (2 Cor. 3: 18)¹²²⁹. This contemplative life needs the three things mentioned before: faith, impartation with the Holy Ghost, and the wisdom of the good-knowledge into Christ Jesus, our Lord.

82. The contemplative (seer) life into the-life-maker Ghost, it mysteriously files up the seer with many and wonderful views cogitate with the mind (intelligible), which aren't contemplated on the same moment and all at once, nut in time and through getting wiser over a long time, according to a rule and gradually. Now you hear the one having such a life, saying that he sees out of the quietude's abundance and out of getting far from all things, except from God: “Different I am, until I will have passed” (Ps. 140¹²³⁰: 10). Some other time, he says that he sees due to his turning with his conscience towards creatures: “How great are Your things, Lord, wisely You have made all of them” (Ps. 103: 24); or: “The fragrance of Your vestments, as a fragrance of rich filed, which You have blessed it, Lord” (Gen. 27: 27). Sometimes, this life, by making the seer to look more intensely, and to ascend height know with the mind (Ps. 83¹²³¹: 3), it persuades him to say: “I walk on the traces of the fragrance of Your chrisms” (Song of Songs 1: 4); or: “I will extoll You, my

¹²²⁹ The man is deified through the transfiguration of Christ within him, namely through the deification of the Christ's human nature, united with the mans' nature and imprinted in the man's nature. Then the man mirrors on his unveiled face the shininess of the Christ's transfigured humanity, that it has become the man's shininess. Then the man has become transparent to the transfigured Christ, or deified in his humanity.

¹²³⁰ In KJB we have: Psalm 141: 10. (E. l. t.'s n.)

¹²³¹ In KJB we have: Psalm 84: 3. (E. l. t.'s n.)

God, my Emperor, and I will bless Your name for ever and ever” (Ps. 144: 1); or: “You knowledge it has become wonderful to me, it has been strengthened, I won’t be able towards it” (Ps. 138¹²³²: 6). And in another place, he says: “All-Hight are You, Lord, for ever and ever, and Your remembrance is from generation to generation” (Ps. 101: 12). You have been extolled very, above all gods. Namely, it prepares the seers who ascends towards God, for extolling of God, through that sight above-sight. Some other times, it brings the seers to a manifest untold knowledge (apophatic), making them to cry out: “There is no other like You amongst gods, Lord, and there is nothing like Your things” (Ps. 85¹²³³: 7). And to the ones who spiritually look at the “knowledge’s mountain” and “the holy place of God”, it shows them where ascend to and where stop at, those “innocent with their hand and clean in heart” (Ps. 23: 40). But not only that, but it gives them to see also ascensions to heavens and descents to depths (abysses), namely the heigh and the deep mysteries. Sometimes the seer stops, wondering, around seeing the face of The One in Trinity. Some other times, he tarries in contemplating Jesus and the oikonomia or the embodiment and in the amazed looking at the mysteries from above-nature which follow out of it.

And after all these many and blessed views, the seer who has reached to be illuminated, he is introduced, o, what a grace, in a wonderful mode, also in the themselves bosoms of God, where he finds the true ceasing from all things and the untold resting and the spiritual and above-nature delectation (not to say drunkenness) with the good things from God and with the godlike ecstasy (the godlike getting outside himself) in those more than blessed bosoms, which hide in their great depth countless godlike mysteries, which the seer gets satisfyingly close by feeling the supra-being of God¹²³⁴. These bosoms have been received by Abraham, as inheritance form above, for even God Himself had made Himself as part of Abraham, according to

¹²³² In KJB we have: Psalm 139: 6. (E. l. t.’s n.)

¹²³³ In KJB we have: Psalm 86: 8. (E. l. t.’s n.)

¹²³⁴ The term “supra-being” of God, it is used by Dionysus the Areopagite, because the “being”, he says, it is a name given to God through the resemblance with the being of the created realities, and it keeps us tight to this way of thinking. This supra-being is beyond any God’s coming out of us; it is totally understood. Although, the one who doesn’t reach to see into the God’s depth of mysteries, he “feels” that supra-being; he feels it as hidden under those depths of mysteries.

the word: “I am the God of Abraham” (Gen. 26: 24). So, God, by being especially the God of Abraham, the God’s bosom too, are the Abraham’s bosoms (Lk. 16: 22). Thus, that one who wants to say that the seer life into the Ghost it elevates somebody into the God’s bosoms, or into Abraham’s bosoms, he says that it introduces the seer in the full simplicity and in a more than loving joy, as also that it deifies the seer, it makes the seer happy, and it places the seer into untold satisfaction and delectation. But this will take place only if the seer’s mind has been imparted with wisdom and the mind strives as much as it can to look upwards, into Christ Jesus, our Lord.

83. If both the creation and the Scripture have come to existence through the word of God, and, when spiritually looked at, they strengthen the mind and all the mind’s powers towards seeing and understanding God, since the heart is spiritually worked and moved, all-wisely Prophet David teaches us, by telling us in a place: “with the word of the Lord are the minds strengthened (which here he calls them as skies) and with the Ghost of His mouth the whole their power” (Ps. 32¹²³⁵: 6); and in another place: “full is the earth (cogitated with the mind, or our heart) of God’s mercy” (Ps. 32¹²³⁶: 5), namely of the power and of the motion well felt and manifest, moved by the Ghost. This is because, before feeling the mind within heart, the power and the motion (of the Ghost), not only that he won’t gather strength out of the seer and spiritual research, done on the creation and of the godlike Scripture and out of bringing the rationalities form within them to a sole rationality, but it will also be overwhelmed by a great fear, lest to be lost because of being filled up with hallucinations¹²³⁷. That’s why, if we want to occupy ourselves

¹²³⁵ In KJB we have: Psalm 33: 6. (E. l. t.’s n.)

¹²³⁶ In KJB we have: Psalm 33: 5. (E. l. t.’s n.)

¹²³⁷ Only when guide by the Ghost of God, united with the Word, the mind isn’t filled up with wrong ideas, or with hallucinations regarding their meanings. This is for the Word of God is, in the same time, the true and supreme Rationality. How many heresies appeared by subjectively interpreting the Scripture and how many non-Christian explanation have been given to the world! Like Saint Maximos the Confessor too, the author of the present writing sees, both in creation and in the Scripture, the rationalities and the meanings of the same Word of God, or of the same unique and supreme Rationality. In the world’s things and in the deeds and in the Scripture’s writings, we are addressed the words of the same Word-Person or hypostatical Rationality; namely our personal rationality, made in the image of the supreme Rationality-Person, it can judge rightly, according to the supreme Rationality, and it can perceive the things and the teachings of the Scripture as real words of the Word-Person, only because the Holy

with the contemplation of God in the Scripture and creation, in order to unitarily concentrate the many reasons of the things and the many views (of the Scripture) in a sole rationality and in a sole Ghost, and in order to have a sole sight, one unitarily, simple, and imageless, in the limitlessness, infinity, and without beginning-ness, which are open to us within them, let's firstly look for finding the treasury within our heart¹²³⁸. And we pray the holy God to fille up our earth (inward) with His mercy. And then, with the whole power which we will have, let's give freedom to our mind, to fly out, as it has been said, towards the unitary, simple, imageless, eternal, endless, and borderless understanding of God, in a view helped by the Word and by the Ghost.

84. When the man will have walked the road of the virtues, in humble thought, patiently, with hope and with faith and with righteous and simple feelings, the life-maker power and work of the Holy Ghost will come within heart, illuminating the soul's powers and moving them and by urging them according to their nature. Then it will attract the mind kept in work, at itself, and it will unite the mind with itself, quickly and in an untold mode, so that the mind and the grace will be totally through and doubtlessly a ghost. Then, the mind helps by the breath of the grace, it comes by itself to seeing, by ending, in an untold mode, its walks and wanders, through the work and the light of the Holy and of-life-maker Ghost¹²³⁹. The mind moves itself, then, in

Ghost, as Ghost-Person, He strengthens our character as persons, by strengthening within us the conscience that we are, through creation and Scripture, in a relation with the supreme Person of the Word.

¹²³⁸ The treasury from within us are the Ghost and the Word of God, received by us at Baptism (see Mark the Ascetic, *About Baptism*, in The Romanian Philokalia, volume I), but we can find Them by refreshing out dialogue with the Word into the Ghost, through prayer.

¹²³⁹ The author said before, that the work of the Ghost attracts the mind to Himself. Now he adds that the Ghost's work will unite itself with the mind, insomuch that they become one ghost, and that the mind helped by grace it comes by itself to contemplation. "By itself" it means that the work of the grace which the mind has been united with, it doesn't stop the spontaneous motion of the mind, but it strengthens the mind. But it strengthens the mind towards seeing God. The strengthened spontaneity of the mind it means strengthening the man's character as person. The man's person meets his work, which it has been imprinted in, and which the Ghost's work has strengthened it, with the Ghost Himself. The man impropriates the Ghost's work, and the Ghost make the man's work as His own, so that they work together like some kind of bi-personal unit. The work is one, but theandric, the working unit is one, but bi-personal. Each person and work can interpret the another. Through the human person work the Ghost's Person, but without the man's person ceasing to work. A contrary, the man's

the unveiling of the godlike mysteries, known with the mind (intelligible) and it reaches to enter the whole silence and quietude, with a seeing characteristic to its nature¹²⁴⁰, in the untold and above-nature realities.

And the mind deepens itself all the more in seeing, and it is taken in mastery by God, and the mind is elevated as much as it can towards seeing God, with the science about the godlike realities gathered out of the holy readings, as much as it is abundant in humbleness, in prayer, under the work of the Holy Ghost, into the Holy Ghost. Then the mind isn't stranger either of the work of theologizing (the work of speaking about God), but it immediately reaches at this work and it doesn't endure not to speak about God (to theologize) and even ceaselessly. But without the mentioned heavenly gift and without the Ghost ceaselessly blowing, through a continuous movement, within heart, all the realities seen by the mind, woe, are hallucinations¹²⁴¹. And all the things the mind says about God, are vain words blown away by the wind, and not awakening as it is due, the feeling of the soul¹²⁴². This is for that feeling stays then only under the influence of the words coming from outside, out of which is born the most dreadful wandering regarding the things cogitate with the mind (intelligible); and itself the peaking about God it is marginal, perishable, and evil. That's speaking about God doesn't stay under the influence of the illuminating Ghost, from Who it comes the unitarily and unchanged truth of the realities cogitated with the mind (intelligible) and that of the speaking about God (of the true theology). This is for that one in whose heart, generally speaking, it isn't, manifestly, the life-maker and illuminating power of the Ghost, and the always springing or inspiring work of the Ghost, if somebody wants to

person is made even more working, but he works by working, in the same time, the Ghost through the human person, in the human person's work.

¹²⁴⁰ It is "a seeing characteristic to it", meaning that the mind needs it, not in the sense that it can do it with its own natural powers.

¹²⁴¹ The Ghost guarantees the objectivity of the mind's seeing, or of the right understanding of the world's rationalities, and of the Scripture, and therefore the right theologizing or speaking about God. This is for He keeps our mind on the line of the right-judgment, by being united with the word, or with the supreme Rationality, and strengthening the seer in his real quality as person. The contemplation is done in silence. But after that, what it has been contemplates it is communicated to other by theologizing or speaking about God.

¹²⁴² Only the word of the one whose heart the Ghost breaths within, are full of life, with the conviction that through what it says through them they provide life; that's why only them awaken into the hearer, powerfully and durably, the soul's feeling.

say so: flowing, it isn't the understanding union, but rather division¹²⁴³; neither power nor steadfastness, but rather weakness and fickleness; neither light and seeing the truth, but rather darkness and vain contrivance of hallucinations, and in all ways reckless and wandering path.

For the mind can travel on three plans or on three ways, according to the Holy Fathers: on the nature's way, on the above-nature way, and on the contrary-to-nature way. When the mind sees something cogitated with the mind (intelligible) in a concrete thing, it sees according to the nature, but it sees with the above-nature work of the Ghost; when the mind sees a hypostasis, but not in a concrete thing, it sees an angel or a devil. But if the mind has been partially unified and the Ghost's candle illuminates more strongly, the mind sees in above-nature mode, and, of course, an undeceiving way. And when the mind, by looking at the visible things, it becomes divided and darkened and its life-maker power gets quenched, then the mind sees something contrary-to-nature and that seeing is a deceiving one. That's why, we mustn't stretch our mind towards the spiritual seeing in hypostasis, neither to believe in any sort of views, until the heart isn't influenced and moved by the power of the Holy Ghost – according to the things said before – if we want to have a sane and wise mind.

85. Some people, by working wisely, they attempt to heal the fire of their passions with the heavenly dew of the grace. About these ones it was written: "The dew from You it is healing to us" (Isa. 26: 19). To some other people, the same dew, by being united with an even greater godlike help, that dew becomes manna to them, or some kind of bread, if received as it is due and worthily, with the breaking of the humble heart and with the water of the tears and with the fire of the spiritual knowledge. And thus, it becomes their food, in the image of the heavenly food. About those ones it has been said, for many times, and with a good reason: "The man ate angelic bread" (Ps. 77: 29). But there are also some people whose nature, after it has advanced, it become and it is shown to them, in a higher mode, itself as manna. About these ones the Gospels say: "What

¹²⁴³ The one in whose heart there isn't the Ghost, he isn't unified neither in himself, but he is divided, and torn apart. The Holy Ghost unifies, for, by being powerful and by bringing with Himself a new life, it attracts all the soul's powers to Himself.

is born out of Ghost, Ghost is” (Jn. 3: 6). The first stage is that of the wisemen who occupy themselves with the appeasement (hesychasts). The next one is that of the ones who, in addition to the godlike knowledge, they silently live in asceticism. And the third one (the highest one) it is that of the ones who have become totally simple and they have been transformed by Christ Jesus, our Lord¹²⁴⁴.

86. The mind, by escaping – through understanding (intelligible) grace – from pharaoh and from Egypt, and from the toils and troubles from there, namely from the bodily living that raises the passionate waves of the bitter and salty evilness, namely to a living delivered from the Egyptians understood with the mind (intelligible) and, shortly speaking, by suffering in understanding (intelligible) mode all the things which came then upon Jews in a seen mode, and by being delivered from them, it eats through a certain feeling of the soul a manna understood with the mind (intelligible) whose image was being eaten by Israel in a felt mode. And after the beginning of this living, it happens that, as those were craving for the seen meats, the mind to lust for them, at its turn, because of the memory, the sacrifices understood with the mind (intelligible) of the Egyptians, in a dangerous and not less wrong mode¹²⁴⁵. Such a mind that eats manna, it has a spiritual scale (Lev. 19: 35), which is used by the mind in weighing the food and in order not to gather more than is needed for its daily food, lest, by exceeding the measure, all of it to get rotten and to be lost, and,

¹²⁴⁴ About the three levels of the spiritual ascension the author spoke in the head no. 81. Here they are described a little differently. To the ones from the first level, the grace becomes them a dew healing the fire of the passions. To the ones from the second level, it becomes manna, which, as food, it helps them in their spiritual growth, through the knowledge of the godlike rationalities of the things. This level has two stages. The second stage of it, it is the contemplation of these rationalities in silence. On the third level, the grace fully unites with the man, so that the grace becomes one ghost with the man. The assimilation of the man with the grace it has become complete. It is what has been said also in the head no. 84.

¹²⁴⁵ After the mind has been liberated from the passions of the bitter and salty sin (committing sins brings bitterness and the spicy taste, on one hand pleasant, on the other hand unpleasant, of the salt, unlike the delicate, thin taste of the clean life), it still is followed by the memory of the sins, and it feels itself attracted to consent to them, as some sacrifices spiritually brought to the demon-gods, like those of the Egyptians. The Byzantine Holy Father and writers didn't use in order to name these experiences, the term “spiritual”, as it is being used in Occident, for they were putting a great accent on the “mind” and on its natural or above-nature contents, namely on the “intelligible” ones, for, actually, from the mind starts the temptation and the sin, or to get far from them.

in the same time with it, to be lost due to lack of food, also the mind that doesn't keep the measure.

And the mind that eats manna, it is known by the fact that, not eating anything else, it obviously lives a more beautiful life than anything else that eats something else, of course, in an understanding (intelligible) mode. And this is, for the mind it has been somehow changed, through the habituation to that food, in the quality of the manna, to say it so. And the sign of this fact is the lack of any lust for the other foods, which it has been previously lusting for, as also the fact that everywhere it wants to eat only manna and it has become child and it has attached itself to honoring God. Besides, it is not wonder that somebody becomes what he continuously eats and bears within himself for a long time.

So, neither the mind's transformation through habituation, in the quality of the manna, it isn't something unnatural. This is for it is very natural that a continuous and unchanged food to transform the ones whom it nourishes, in itself. Thus, the mind not only that it has achieved the level of an angel, but it becomes partaker to the godlike adoption, by being righteously moved from a spiritual glory to other spiritual glory, and not only by looking at The One, but by itself becoming One and living and being imparted, in an above-world manner, with Him. For, to say so, by being imparted with untold mysteries in a godlike manner, and with love for God into the Holy Ghost, it consummately become like the seen and extolled realities, so that it sees itself too, as transformed through habituation in the manna's characteristic. This level is much higher and much more honored than that one of the one who knows himself as eating manna, but he hasn't been transformed, by habituation, in a feature of the manna. The mind experiences the first state at the beginning, when it gathers in itself, in a unity thought with the mind. And the second is the clear showing of a more manifest union, of the unveiling of some mysteries of the knowledge and of the detachment from all things and of that understanding above-simplicity.

87. The mind is simple by nature, for also That One Whose image the mind is, He likes to work simply¹²⁴⁶. And by

¹²⁴⁶ The mind is simple by nature. Only when attached to the surface of the limited things, or to the limited surface of the things, an attachment contrary to its aspiration, it makes the mind

being so, it likes to work in a simple mode¹²⁴⁷. This is for everybody likes what it fits him by nature. But the mind becomes also diverse, but not because of itself, but because of the senses and of the things submitted to the senses. But when the mind places its rationality between itself and the senses and the things submitted to senses, and the mind weighs in and judges skillfully, without making the senses blunter than necessary, and without covering or despising the beauties of the things easily submitted to senses, or to praise those in a low manner, and, therefore, without carelessly obeying the mind's authority to them, but by wisely giving to each one of them what is due, then the mind immediately becomes unitary and simple, being restored in its nature¹²⁴⁸. By getting far from the divided realities, the mind starts again loving The simple One, and working unitarily and simple. And by loving That One, the mind searches for Him and by searching for Him, the mind flies above anything that is composed, until the mind finds The One Who actually is One and simple, and Who is God. And reached here, now the mind stays covered only with His wings, now the mind floats into the skies, being delighted as it appropriate to be delighted the mind guarded and borne by God.

88. The thick mist placed by passions over the foreseeing power of the soul, it makes the soul seeing other realities than The One Who is. But, when through the often prayer, by fulfilling the commandments and by being elevated to see God, the mind removes from itself, with the help of the grace, the thick mist which we mentioned about, and the mind limpidly

diverse, namely it makes the mind to be divided amongst the images which occupy the mind, or to pass from a limited image to another. Besides, itself the need felt by the mind, for making associations between things, it shows the mind's tendency towards unity, towards simplicity, and towards removal of the limits. The mind is simple by nature, namely borderless, and capable of comprising all things, for it is the image of God Who is simple by excellence, as borderless and all-comprising through Himself. About the simplicity of the mind and about the mind's sinking into the depth of the godlike light, or into the supra-luminous darkness of God, Saint Simeon the New Theologian spoke in details (in *Heads* II, 14, 16, 17, 18, in *The Romanian Philokalia*, volume IV).

¹²⁴⁷ The mind likes working simply, namely to comprise everything in a borderless mode, to enter the relation with The simple One, in Who are comprised all the realities in an undifferentiated mode.

¹²⁴⁸ Here is specified that the mind is restored in its borderless simplicity not by despising the sensitive things, but by discovering the unitary beauty within all things, by exceeding what separated them.

sees that is sees God¹²⁴⁹, not needing any interpreter for that, as somebody won't need a teacher in order to see with the senses, if he doesn't have placed on the apple of the eye something that hinders the sight. This is for, like the things submitted to the senses are connected with the senses, when the senses are healthy, likewise are the realities cogitated with the mind, they are familiar with the understandings when those ones are cleaned of the slag of the passions, and like through the perceiving with the senses it is born the knowledge of the things submitted to the senses, likewise out of the understanding look it is born the seeing of the realities cogitated with the mind. And after it, it follows the imageless, borderless, and simple contemplation of God, which, by keeping the mind under its mastery, it makes the mind free of all things submitted to the senses and known with the mind (intelligible), by locking it up in the depth of the endless, non-comprised, and borderless¹²⁵⁰, and the mind will be overwhelmed with awe, as one cannot express through words.

89. O, Master, the One Who are the beginning and the upholder of all seen and unseen realities; The One Who has as beginning the lack of beginning, You the Uncreated One; You have a border the limitlessness, You the Non-Comprised One; You Who are as being, above-being, You the Uncreated One; and You Who have as image, the lack of image, You the Unseen One; and You Who have as characteristic the eternity, You the Incorruptible One; You who have as countenance, the lack of countenance, You Who are without trace¹²⁵¹; as place, You are what one cannot go around, You the Uncircumscribed One; as content, You are what is non-comprisable, you the Non-Comprised One, You the Unsearched One; as knowledge and

¹²⁴⁹ "The mind sees that it sees God". The mind is aware of the fact that it sees God. The simple sight is had by animals too. But the man is aware of seeing. God cannot be seen but in a conscious mode. God awakens and strengthens the man's conscience of being in front of Him. Like God, by not creating the man as an object, He make the man free through His freedom, likewise He makes the man conscious, through His conscience.

¹²⁵⁰ "The locking up of the mind" into the infinite's depth, it is an improper term, forcedly used, because of the absence of a better term. In infinity and in limitlessness, the mind is in its element. But the mind still is locked up within these, so that it cannot get out, so that the mind no longer feels the pleasure for getting out in narrowness. Somebody is locked up in the freedom from outside, so that he no longer can "get out" of it, in the narrow prison cell.

¹²⁵¹ The One Who doesn't have any countenance, he doesn't leave any traces, so that one couldn't tell where He was, or where He is.

sight, You are the Unknown and the Unsee, You the Unapproachable and Ununderstood One; as work, You are what one cannot tell, You the Untold One¹²⁵²; as interpretation, You are what cannot be interpreted, You the Uninterpretable One; as understand You are, the non-understanding, You the Ununderstood One; and in all aspects, as affirmation, the You are the above all negation, You Who are above God¹²⁵³. You Wholly are wonder, quietude, courage, love, sweetness, satisfaction, and safety in all aspect, and lack of worries, and joys, You Who are the only glory, kingdom, wisdom, and hypostatized power¹²⁵⁴. That's why You cause the kidnapping out of all the seen realities, and the stopping from all the thought realities in an untold manner¹²⁵⁵. That's why, in You, You the Untold God, there is the wonderful resting or the ones who look through the impartation with the Holy Ghost.

90. "The Godhead, wondering us, it is by this also ever more desired. And by being desired, it cleans us up", says Gregory the Theologian¹²⁵⁶. "And by cleaning up on the ones who

¹²⁵² God is Word that cannot be fully expressed in words, as, by keeping the proportions, the human person too, he is word that cannot be exactly expressed, a fact that forces us to use countless words in order to describe the human person, but it always remains totally insufficient. God is the speaking Word-Person Who reveals Himself through words, but it couldn't have been exhausted in His intelligible manifestations and words, even if He had used the infinitely, as the case is, again by keeping the proportions, also with the human person.

¹²⁵³ "Above God". This term is again taken from Dionysus the Areopagite, in order to show that God is above what we reckon and call as God. Besides, all the names we use to call God, they must, on the other hand, be denied, because God is above what those names usually express, because of being those names borrowed from creatures; or, we must place before them the attributes: 'supra' or "above". This is for one doesn't deny God His kindness, His infinity, His being, because He would have missed them, but for He has them not only in a potentiated mode, but even in a mode transcendent to the mode which the creatures have them in.

¹²⁵⁴ All the features of God are hypostatized, or they have their support in a hypostasis, in a supreme subject, in a Person. Nothing out of the thought things, they do not exist by themselves, but in a hypostasis. Only the hypostasis is real by itself. The features and the works have their reality only in hypostasis.

¹²⁵⁵ In the Person or in the supreme communion of Persons, there is the only resting of the thinking, for only that Person or supreme communion of Persons satisfied the thinking, and it makes the mind thinking as the infinity thought by it. The mind isn't satisfied in its thinking with anything that isn't a person, because nothing is explainable except having as support a person. But into a person the human subject finds not only the resting of the thinking, in the same time continuously nourished by that person, but also the resting of the thirst for love, always unsatisfied that person.

¹²⁵⁶ On the ones who desire Him, God cleans them up of their attachment to the inferior things, for He attracts them towards Himself and He keeps them attached to Him.

desire the godhead, the godhead deifies them too. And with the ones who have reached to be like this, God speaks to them as to his familiars". But not only God does this, but also the ones cleaned up thus, they are dialogue with the godlike realities and with God, into Ghost and truth, as they would dialogue with the ones whom they are familiar with. That's why, also the theologian continues: "This is for God unites Himself with Gods and He makes Himself known to them". Can you see the wonder of the union? This is for he says: "God unites Himself with gods". Actually, if the union is done amongst the ones who feel the same, it is obvious that also their feelings and their joys are the same. That's why he also says that "he makes himself known to them". This is for the ones who have been deified and who have reached to be gods by grace, they live with the godlike realities and with God as with their familiars, and they know those realities as they contemplate God, in a similar mode, the ones who have reached in the godlike image and gods, and He talks to them and He unites Himself with them, and He speaks and He unites himself with them, according to the said things. That's why, the great Gregory adds, not purposelessly, but in order to be known, that: "As much is known God by the clean ones and by these gods, as they are known, similarly, by The One Who is God by nature, the ones who are gods by work"¹²⁵⁷.

And you can imagine how much, if you reckon as it is due. The ones who are elevated are very happy, as it is due, towards the views of the contemplations of God, with the whole power of their soul, and with spiritual skillfulness. When you see them overwhelmed by the limitlessness of God, due to the non-beginning, of the impenetrability, of the infinity, of the eternity, and of the infinity from around Him, totally amazed by the wonder above any wonder, of God. Due to this reason, their soul remains attached to the love "for God" (Ps. 62¹²⁵⁸: 8) and they are engulfed by an unbearable longing for contemplating the godlike face and its extolled beauty, being they melted by the

¹²⁵⁷ The ones who have reached gods by grace, they know God, as much God knows them. This is for God dwells with His power within them, as much as He knows them; so, God empowers them in knowing Him, as much as He dwells within them, by the fact that He knows them. They know God as people, but to the extent of their quality as participants to God, because neither God knows them otherwise except in their quality as participants to Him. But who can understand the height of his level as participant to God, namely the greatness of being known by God and of being God known by him?

¹²⁵⁸ In KJB we have: Psalm 63: 8. (E. l. t.'s n.)

happiness of experiencing it. And so, they are cleaned up and deified under the godlike work, and they become the image of God and gods and they are united into knowledge with God.

And God, by making Himself known to the ones who are godlike out of abundance, consequently to the above-nature gift and to their deification, and to their godlike union, He wonderfully kidnaps with His beauty above-beauty, the whole understanding feeling and the whole their desire, so that he keeps them charmed around Him, as some other angels, who sing in an unretained impulse, like it is due: "God stood in the assembly of the gods and in the middle He will chose the gods" (Ps. 81: 1); and: "The God of the gods, the Lord spoke and he called the earth (namely the earthers), form the sunrises to sunsets" (Ps. 49: 1); and "The chieftains of the people gathered in the same place with the God of Abraham" (Ps. 46: 9); and the stood around God as there stay the "Seraphs around Him" (Isa. 6: 2), receiving the godlike illuminations of the above-world mysteries and by keeping themselves undetached from God Who is endlessly above all realities. If, therefore, the clean in their heart, are happy, according to the Lord's saying, for "they will see God" (Mt. 5: 8), how won't be happy the seers, who are cleaned up through the awe engulfing them out of knowing God, being they elevated, by spiritually advancing, on the level of God? Therefore, the ones wanting the happiness, they must experience the deification and thus to stay motionless as some Cherubs around God and to maintain, with the whole zeal, the contemplation, the knowing, and the doing, into Christ Jesus, our Lord.

91. I would want to see You as better as I can, and then to extoll You, You the life-Maker, the life of the ones who see You, Lord my God. But wanting, I do not know hos to worthily speak about You; I truly do not understand and I get entangled. O, how characteristic You are to the mind, You Master, Maker, and All-Wise. Only by seeing You, the mind enjoys its peace and its own resting. This is for the mind desires You by nature, and it tries to be delivered from the scattering into the external and seen things, for, being at peace from their part, to cogitate at itself and, especially to understand and to penetrate, with natural nimbleness, the heigh realities, and through its consummate lack of matter, to attach itself to the stronger realities. Through the natural rationality, the mind tends

towards what is place above all realities, the mind tends by itself towards what is placed above all realities and it is above everything that is submitted to senses.

So, it is proven that, being the mind helped as it is due, by the Holy Ghost, shown in faith, and being elevated, or better said by being attracted, for being a mind, towards the thought (intelligible) realities from around You, as by some relatives, it desires much to see You, with the whole zeal of the soul. This is for the mind experiences these wonderful and happy things according to its nature. This is because, by its nature, as one that is understanding, the mind is winged and quicker than all creatures, and the thought (intelligible) realities are, naturally, desired by it; the mind needs to cogitate and to understand them, like the creatures dressed up in senses need the realities submitted to the senses, in order to eat them. This is for, to me, cogitating and understanding, it is the same thing like eating is to the creatures submitted to senses. This is for, like the mind actually lives, it grows up, it rejoices, and it is delighted by understanding, likewise the creatures dressed up in senses have these by eating. And the mind experiences these by the fact that it works, and that overwhelmingly means that the mind understands; and this happens especially when, through Your spiritual kindness, the mind has reached in an untold manner, within You, the mind's desire being united with the charm of Your glory. This is for, the one desiring something, what will he taste when he will be imparted with what it attracts him, especially if that something is like You are, and if through Your oikonomia, his desire is directed towards something so great as You are? This is for You, Lord, You the all-wise, almighty, all-good Emperor, by building the mind up as a understanding being, You have made it so that to easily be gladdened of Your things, according to its nature, and to be imparted, in an untold manner and with deep awe, with Your godlike love and to love You with an insane pleasure and with a drunk enthusiasm.

So, the mind, by being built to overwhelmingly love the beauty and the kindness, and by naturally loving all of these, it has, by the godlike Providence, the desire to always understand the high realities and to lust for the realities ahead, and to rejoice, in advance, of the best of them. And with this You show Yourself to the mind, in an all-wise mode as such, and You kidnap the mind, by making the mind to be attracted by the love for seeing You and to get out from all realities with the whole

feeling of the soul, in order the mind to remain only with You. This is for You not only show Yourself as diverse, You the all-sweet, neither only simple, nor only non-comprised, neither only fearful, nor only gentle, but now like this, and then like that, so that, thus, the motion and the changing of the mind, by passing from here to there, not to have any reason for deviating towards something from amongst the realities which are outside You, because of variety, images, or simplicity, for the desire after what is non-comprised, or for what can be comprised, in order to find something scary or something gentle¹²⁵⁹.

By and large, You, by being the One Good and Beautiful, in a comprising mode, and the above-nature beginning, which gives the tasting of all good things and beauties, the mind cannot contemplate, and live, and it cannot fully delight itself except in You. This is for You have all realities in Yourself, in Your quality as their Cause, and You are above all realities, as the Builder, of countless times countlessly above-beauty. Thus, by being One according to being, God, you make Yourself seen diversely according to the works, for their multitude, and great for their size.

So, even if You let Yourself to be comprised by some people, again You appear them as wonderful and overwhelming. This is for, by being totally non-comprised according to Your being, You aren't fully comprised either according to the work or according to the power. This is because, who has found out the measure of Your power? And Your wisdom, who has known it? And the ocean of Your kindness, who has researched it? And, finally, who has understood all the way up to the end, something of Your realities? Although, on the other hand, after all of these, You let Yourself to be comprised, in another mode.

Actually, the mind, by starting the contemplation from the understood (intelligible) realities form the seen things, later it ascends to the realities which are one and un-comprised around You, You the Savior. Then, by being attracted by the sweet and full charm of what it contains and by being driven by its love for beauty and for good, it hurries with the whole its zeal and it craves for ascending, as much as it is possible, even beyond this. But because of not being able to reach further, by cogitating,

¹²⁵⁹ Although is simple in Himself, God shows Himself to the mind as being diverse, for this is, before reaching at Him, loving the diversity. Through the diverse realities, God leads the mind towards Him as The One. Bu in Him as One, the mind finds all the realities.

through resemblance, at what escapes it, without any doubt, as at something that is above all realities, it is comprised by a great love and it insanely gets drunk of You and fiery longings are ignited within soul, and it makes by what it can comprise out of You, a fuel that nourishes the fire of the godlike love, for what it doesn't comprise, and making out of non-understanding, victuals of an even greater love¹²⁶⁰.

This is for, what can be comprised around You, You the All-Wise, it doesn't charm the mind more than is ignited by what escapes the understanding and it is unreachable by the knowledge. This is for, this upholds the awe and it urges to a special desiring. I may add here, that this urges also to a searching not for what You are according to Your being, because this isn't to nobody and by any means possible to find out, but of the infinity of the power and of the existential work and usually contemplated and theologized around You, which are, as it was said, endless because of their seize and ununderstood due to their multitude. This is for in those, which are around You, though one cannot reach their end, for they are endless, but to the one who comes closer to You through cleanness and who focuses his sight on Your beauty, it is possible to him to reach more limpid and more luminous views, and to be deified to the extent of those views. That's why you ignite, with the ray of the love, the mind that perseveres next to You, as much as it is possible to the human mind, by illuminating that mind more and more and by introducing that mind to impenetrable and mysterious and above-skies views. O, all-praised Monad (Unit) and all-worshipped Trinity, and impenetrable depth of power and wisdom! How, out of this love, as from a flight departure place, as from a race starting line, You bring into the all-godlike darkness from around You, the mind that has been cleaned as it is due, by moving that mind from glory to glory, eve if that mind often stays within the above-light darkness¹²⁶¹? I do not know, as You know: do You introduce the mind into the darkness which Moses was introduced within, or it is that one the image

¹²⁶⁰ The love is a wound for it makes the being to suffer due to the desire of being healed by encountering the beloved One, by fulfilling His will. And it is fire, in the same time, because also the fire wants to be quenched by that encounter. The love is a wound produced by fire, or accompanied by fire, for it is accompanied by the temperature that searches for to be appeased.

¹²⁶¹ Saint Simeon the New Theologian says, in *Heads* II, no. 18: "The always moving mind reaches motionless when covered under the godlike darkness and light". The term "supra-luminous darkness", as we've seen, it comes from Dionysus the Areopagite.

of this one, or this one is the image of that one? If this is a darkness cogitated with the mind (intelligible)¹²⁶² and that within that darkness are committed in a godlike, above-nature, and untold mode, in the mysterious hiding of the soul, the mysteries of the union and of the spiritual love, This is very well known by the ones who are guided by the torch of the illuminating Ghost.

92. Who, by seeing You, Lord, Holy Trinity, he doesn't rejoice of The One Who is the Emperor and the ceaseless Master and the Giver of all good, and the blessed source of all good? And who could rejoice with a true joy, before seeing Your all-upholding mastery? Of course, nobody and in no way! That's why, truly happy are the ones who are clean in their heart, for those ones will see You with the eye of their soul, for You are, to them, the most exquisite spiritual joy. They rejoice with much gladness and satisfaction, and they are being filled up with overwhelming love, even if they often fight against bodily narrowing and they suffer the devilish inrushing. This is for the spiritual light of Your beauty, Lord, it is endlessly endless above any closeness of the worldly sadness, to the one who is illuminated by grace. That's why You walk before them, wholly, like a sweetness; You wholly are a lust to them, a holy desire and an untold love. That's why, the ones who see you through a certain understanding, You wound them with the above-nature and unbearable arrows of Your love. And, that's why, they run "after You tracing the fragrance of Your chrisms" (Song of Songs 2: 5; 1: 4), with a strong and tireless straining, for You made Yourself seen to their souls, You the untold God, and their souls ceaselessly try to attract You within themselves, for they are conquered and melted down wonderfully, due to their longing for You. That's why, they keep You in their minds without forgetting about You, for they depend on Your above-nature beauty. Better said, You ceaselessly and spiritually are mastering their hearts, day and night, and the sleep left their eyelids; and the sweetness... ... Even while their eyelids are asleep, "their heart takes vigil" (Song of Songs 5: 2) getting gladdened, as the Prophet says: "in their beddings" (Ps. 149: 5); And they watch and they are equally mastered and they do not know what to do; they do not understand and they get out of themselves, due to

¹²⁶² A thought and not a sensitive darkness; a darkness lived by the mind as such, and not by the senses.

the untold shininess of Your face, and due to the infinity of the glory of Your holiness, and due to Your ascensions which order by themselves, and due to Your mysterious unveilings, and due to Your hidden, untold, all-beautiful, and all-good gifts which are around You, Father... Uphold, Lord, the ones who dwell into righteousness, together with Your face (Ps. 139¹²⁶³: 13).

¹²⁶³ In KJB we have: Psalm 140: 13. (E. l. t.'s n.)

Of the One amongst Saints Our Father

Simeon the New Theologian

The Method of the Holy Prayer and Attention¹²⁶⁴

Three are the kinds of the prayer and of the taking heed, which the soul is elevated through, or, which the soul is lowered through. The soul will be elevated if the soul uses them at the appropriate time, or the soul will be lowered, if the soul uses them recklessly, at an inappropriate time. And the watchfulness and the prayer are connected to one another like the soul and the body are too: if one is absent, the another won't be able to stay too. Their union is done thus: firstly, the watchfulness opposes the sin, as a guard and as a vanguard; after watchfulness, the prayer abolishes and erases all the evil thoughts, which were impeded by the guard, because the taking heed, by itself, it won't be able to do that¹²⁶⁵. These ones are, therefore, the gate of the life: the taking heed and the prayer. If we clean them up through watchfulness, we will get improved; and if we defile them through the lack of guarding, we will get worse.

For we have said, therefore, that the taking heed and the prayer are of three kinds, we have to present the feature of each of them, in order the one who wants to be saved, to achieve the life and to consummate his life, and to choose amongst these

¹²⁶⁴ We have translated it according to the original text, printed by J. Hausherr S. J., in: "Orientalia Christiana", no. 36, June-July, 1937 pp. 150-175: *La méthode d'oraison hésychaste*, and not according to the Greek text from *The Greek Philokalia*, which sometimes adds to the original text several explanations. Although, on some occasions, we used in our translation, the explanations from the neo-Greek text.

¹²⁶⁵ The words: taking heed, watchfulness, guard, guarding: all of them have the same meaning. So, the taking heed, of the watchfulness, it unites with the prayer, meaning that the first one precedes the second one. The watchfulness stops the evil thoughts in their attempt to lay mastery upon cogitation, but only the prayer actually abolishes the evil thoughts.

three kinds which differ from one another, the good one, lest, by keeping the worst one, because of his nescience, to be him removed from what is the best.

About the First Kind of Prayer

The features of the first kind of prayer are these ones: when somebody does this prayer, he raises his hands and his eyes, together with his mind, to the sky, and the mind composes godlike meanings and imagines heavenly beauties, angels hierarchies and tents of the righteous and, simply speaking, all the things he heard from Scripture, he gathers them, during prayer, in his mind; thus, he stirs his soul to the godlike love, by looking at the sky, and even shedding, sometimes, tears from his eyes. By doing so, he sweetly swells up in his heart and he takes pride and he reckons that, what is happening to him, it is a godlike comforting. Therefore, he prays for always living in such an occupation.

But these are signs of the deceit. This is for the good isn't good until is done well. One like this, even if he/she dedicates himself/herself to a life in the fullest quietude, it will be impossible to him not to go out of his mind. And if he/she doesn't fall in a passion like this, he/she still won't be able to reach the achieving of the virtues and the dispassion. Through this kind of taking heed, they were deceived the ones who see lights sensitively, and who smell good fragrances, and who hear voices, and many other like these. Some of them fell totally under the mastery of the devils, being they taken from place to place and from country to country. Others, because of not knowing the one who transforms himself in angel of light, and that's why they received him, they were deceived by him and they remained non-corrected to the end, by not accepting any advice from people. Some of them laid their hands on themselves, and they committed suicide, because they went insane because of the deceiver. And other threw themselves in precipices. Finally, others hung themselves. And who could tell all the sorts of the deceit?

Out of the said things, the wise one knows what the gain born out of the first taking heed is. And if somebody doesn't fall into these things, for he lives in community (because these

things happen only to hermits), he still remains the whole his life without advancing out of it¹²⁶⁶.

About the Second Kind of Prayer

The second kind of prayer is being done like this: the mind withdraws from the realities submitted to the senses, and it guards the senses against the external realities, and it gathers up all its thoughts, in order not to look for vain things; and then, the mind, here it researches the thoughts, and there it takes heed to the things it asks for, with the mouth, from God, or here it attracts to itself the enslaved (by the devil) thoughts, or here, itself engulfed by the same passion, it starts to forcedly come back to itself. But to the ones who strives like that, it is impossible to him to gain the peace, or to receive the crown of the victory (2 Tim. 4: 8). This is because one like this, he resembles to the man fighting at night, who hears the voices of his enemies and who receives their blows, but he cannot clearly see who they are, or where they have come from, and what they are fighting him for, given the darkness from within his mind, a darkness causing him this shortcoming. The one fighting like this, he won't be able to escape the intelligible (thought with the mind) enemies; he will endure the tiredness, but he will suffer the loss. This is because of being him kidnapped by the vain glory, so that he brags himself for having the taking heed. And he is being mastered and mocked by his vain-glory, so that he will despise others as they would lack the taking heed, and he will pretend himself being the shepherd of the sheep, resembling him to the blind wanting to guide another blind (Mt. 15: 18).

¹²⁶⁶ This first taking heed deserves this name for it is also a focusing on God. But it is insufficient, because of imagining the heavenly realities according to the earthly realities. It sets up the imagined realities in limitative contours. Here isn't about the prayer asked for not thinking, for instance at Christ on the cross, but it is about not imagining Christ as appearing to him in the same non-pneumatized mode, as He was on the cross. The mind must always have a content. In the earthly life, if the mind doesn't think at the borderless God, it will pass to other limited thoughts, because of needing the things it represents. But in the future life, the mind won't need such things. There, the mind could be filled up only with God. But, if the mind hasn't been accustomed, here, to think at God, by as often as possible remembering the name of Jesus, there the mind will be empty of any content. And this means a helplessness of getting rid of the most awful boredom. Any instant will be like an extremely tormenting eternity. And the mind will know that it won't ever get rid of this void, in order to be able to think at something.

These are the features of the second kind of prayer. Out of them, the one who strives himself, he will be able to know this kind of prayer's shortcomings. This second kind of prayer is better than the first one, as a full moon night is better than a night without stars and without light¹²⁶⁷.

About the Third Kind of Prayer

WE are going to start speaking about the third kind of prayer. It is a foreign (wonderful) and difficult to be interpreted thing. And to the ones who do not know it, it is not only difficult to understand, but it is almost impossible to believe. It is a thing that cannot be encountered to many people. This is because, I reckon that those days, this good thing has run away from us, together with the obedience. This is because of the obedience being the one that, by detaching the ones who loves it, from the evil age from now, and by detaching him from passions and from worries, it makes him steadfast and tireless in following this way, especially if he has found a non-deceiving adviser too. This is for, what temporary things could attract the mind of that one who has died, through obedience, to any addiction to the world and to his body? Or, what worry could master the one who has left in God's responsibility, and in his spiritual father's responsibility, all the worries for his soul and for his body, and he is no longer living to himself, neither is he waiting for a day for his pleasures? That's why, the temptations of the rebelled powers, which attracts the mind as some ropes in countless traps of thoughts, they are being broken, and the man who has reached free, by powerfully fighting against and by understanding the enemies' thoughts, he skillfully banished those thoughts away and he arises prayer out of a clean heart. This is the beginning of the true monastic living. The ones who do not start thus, they will be vainly crushed.

And the beginning of the third kind of prayer, it isn't done by raising the hands and by gathering the thoughts and by calling for the help from heavens. This is for, these ones are, as I said before, the features of the first prayer. But it doesn't start

¹²⁶⁷ This one no longer remains attached to the outside images, which he elevates to the sky, but he still remains in an inward struggle with the thoughts. He doesn't gain the fight, he doesn't achieve the peace of thoughts, for he is still fighting alone, because of not having the obedience to another who to be more skillful at this fight.

either from the second kind, in which the mind takes heed at the thought from outside, while not noticing the enemies from inside. This is because of one like this being hit without him, at his turn, hitting back, and he is being wounded, but without wounding back, at his turn, and he is taken in slavery without being him able to defend himself against the ones who are enslaving him. Ceaselessly, the enemies hit him from behind, but especially from the front, and they make him loving the vain-glory and being full of self-appreciation.

Therefore, if you want to start this begetting-of-light and charming work, you will start from here: after obeying in detail, as I described before, you must do everything with conscience. This is because, without obedience, there isn't a clean conscience¹²⁶⁸. You must keep your conscience clean for God, and then for your spiritual father, and, thirdly, for people and things¹²⁶⁹. You must keep your conscience clean for God, so that all the things you know as not serving Him, you won't do them; for your spiritual father, in order you to do everything he tells you according to the purpose he pursues, not adding and not cutting anything to that; you must keep your conscience clean for the people, in order you to not do the things you hate, to another; and you must keep your conscience clean for the things, in order you to preserve your temperance in everything you do: eating, drinking, or dressing yourself up. Simply speaking, you must do everything as you would have been in front of God, in order you to not be rebuked by your conscience in any regard.

And now, after we've just clarified the true taking-heed, we are going to speak, if you want, about its features too. The true and undeceiving taking-heed and the true and undeceiving prayer consists of that that the mind to guard the mind in time of prayer and the mind to ceaselessly turn inside itself, and out of that depth, the mind to raise its prayers towards the Lord. Thus, the mind, by tasting "that the Lord is good" (Ps. 33¹²⁷⁰: 8), it no longer wants to get out of the heart's dwelling place. This is

¹²⁶⁸ By not obeying to a skillful adviser, you won't be able to realize the limits of your powers, and you will over-evaluate on yourself, because of not having somebody to draw your attention on your shortcomings and on your mistakes.

¹²⁶⁹ This conscience is some kind of responsibility felt for people and even for things and circumstances given to you, but especially for the way you are using them. And the ground of this responsibility it consists of being accountable to God.

¹²⁷⁰ In KJB we have: Psalm 34: 8. (E. l. t.'s n.)

for the mind says, at its turn, together with the Apostle: “Good is to us, to be us here” (Mt. 17: 3). And by constantly researching those places, he banishes away, with harsh strokes, the thoughts seeded by enemies. To the ones who do not know this kind of living, this seems to be harsh and difficult. And, actually, this is choking and tiresome not only to the inexperienced ones, but even to the ones who have gained a true experience, but they still haven’t tasted and they still haven’t made its pleasure to penetrate inside their heart¹²⁷¹. But the ones who have tasted its pleasure, and who have made its sweetness to penetrate inside the heart, they can shout out, together with Paul: “Who will separate us from Christ’s love?”, and all the other things (Rom. 8: 35).

This is for our Holy Fathers, by hearing the Lord saying that: “Out of heart are coming the evil thoughts, the killings, the fornications, the stealing, the liar witnesses, and those are which defiled the man” (Mt. 15: 19-20), and the urge to clean up the inside of the cup, in order the outside to become clean too (Mt. 23: 26), by leaving any other work of virtues, they directed the whole their asceticism towards this guarding of the mind, for they knew that with this one, all the other virtues are achieved without difficulty, and without this one no other virtues can persevere¹²⁷². This is why, some of the Holy Fathers, they called

¹²⁷¹ They haven’t imprinted deeply within their heart, the pleasure for praying and its habituation. Only then it is worked by itself, tirelessly.

¹²⁷² The taking-heed is a watchfulness of the man upon himself. If this is a permanent one, all the sins will be avoided and the man does only the good things of all kind, namely he becomes accustomed to all kind of good things, and these ones are the virtues. In fact, this third kind of taking-heed and of the prayer, it consists of searching for the own self, and it consists of encountering God through it, and it consists of persisting in them. It is about encountering God through the self-awareness, and this encounter is a dialogue with God in prayer, a dialogue taking place in this endless abyss of the self, or of the heart. Only in our indefinite, consciously discovered and lived, we can encounter the abyss of the godlike Subject, or we can the consciously living Him, in an acute responsibility. Properly-said, the abyss of our subject is being actualized when encountering the godlike Subject Who calls us to responsibility, or to self-awareness. But our abyss, or the self-awareness, it can be closed up, by the fact that the mind narrows itself according to the shape of the limited things. This is for then it will disappear too, our awareness of the presence of the endless God. Our mind tends to extend itself (εντείνει) towards the endless, in order to get rest in it. But the mind gets out of infinite in that heart that is filled up with the awareness of God’s presence. The author of the “Method” asks us not to remain at working the virtues, without seeing the godlike infinite, or without being aware of God’s presence, but the mind must see this infinite and then the virtues will come by themselves. Then the virtues will not longer be achieved with difficulty, and they no longer will be easily erased, but they will easily be born and they will become steadfast, for they are irradiations of this conscience about encountering God’s infinite, one that has become

it as “mind’s appeasement”, others as “taking-heed”, others as “heart’s guarding”, other as “watchfulness” and “resisting by word” (against the enemy), and others called it as “researching the thoughts and mind’s guarding”. But all of them, by and large, they have worked the soil of their heart, and, by that, they reached to nourish themselves with the godlike manna. About it, the Ecclesiastes says: “Be glad, young man, for your youth, and walk the ways of your heart, without stain, and take out, the stirring up, from your heart” (Eccl. 11: 9); or: “If the ghost of the master rises against you, you won’t leave your place” (Eccl. 10: 4). By saying “place”, he wanted to point to your heart, as the Lord says: “Do not get scattered in your thoughts” (Lk. 12: 29); or: “Narrow is the gate and narrow if the path leading to life” (Mt. 7: 14); and: “Blessed the poor in spirit” (Mt. 5: 3), namely the ones not having in themselves any thought regarding the present age. And Apostle Peter says: “Be awake and take vigil, because of your enemy, the devil, he walks roaring like a lion, and searching for somebody to swallow up (1 Pt. 5: 8). Paul, at his turn, he writes, very limpidly, to the Ephesians, about the guarding of the mind: “Our fight is not against the blood and the body” (Ephes. 6: 12). And all the things said by our godlike Fathers, in their writings about the heart’s guarding, it is known to the ones who zealously research these.

Before everything, you must gain three things, and then to start advancing towards the searched for target; and these three things are: the lack of worries concerning the unjustified and the justified things, namely to be dead to all things; the clean conscience, by guarding yourself non-condemned by your own consciences and the dispassion, by not letting yourself to be attracted to anything belonging to this age, or to the body.

Then, by sitting down in a corner of quiet monastic cell, take heed to do what I am telling you: close the door and raise your mind from everything that is vain or temporary. Then, turn the lower side of your cheek, or your chin, towards your chest, in order you to take heed, with your mind and with your sensitive eyes, to yourself. And, hold, a little, your breath too, in order to keep your mind too, and in order to find the place where your

our love. Without this love, which actually is the essence of the taking-heed, one cannot learn the virtues. The scatterings bring the mistakes too.

heart is, and there entirely to be your mind too¹²⁷³. In the beginning, you will find a darkness and a thickness impossible to cross through. But by persevering, and by doing this day and night, you will find, o, wonder, an endless joy. This is for immediately the mind finds the place of the heart, the mind sees what it doesn't believe. It sees the sky from the middle of the heart and it sees itself as entirely luminous and full of discernment power. From here onwards, immediately a thought occurs, even before getting composed and taking image, the prayer banishes that thought away by calling upon Jesus Christ and so he makes that thought to disappear¹²⁷⁴. From now on, the mind, in its spite on devils, it rises against them its natural anger, and it hits them, and so it banishes away on those enemies known with the mind (intelligible). You will learn all the other things, with the help of God, by guarding you mind and by keeping Jesus within your heart. This is for, he says, sit down in your monastic cell and this one will teach you everything.

Question: *Why the first and the second kinds of taking-heed cannot consummate the monks?*

Answer: That is because of not being used, by us, according to their succession. Saint John Climacus likens these ones to a ladder, saying: "Some people diminish their passions;

¹²⁷³ This is the neo-Greek version of this paragraph. The paragraph from the paleo-Greek text, which we do not believe that it was a normative one, but it might had been the malevolent invention of an adversary of the hesychasm (see the *Introduction to Nicephorus from Loneliness*, in *The Romanian Philokalia*, volume VIII) sound like this: "And then lean your chin on your chest and move your sensitive eye together with your mind towards the middle of your belly, namely ay your bellybutton. Compress too, the inhaling of the air through your nostrils, in order you to not breathe easily, and search, with your thought, inside your entrails, for the place of your heart, where all the soul's power are dwelling". This recommendation couldn't be followed because of the contradiction from withing it: because how could someone search for the place of his heart while focusing his mind upon his bellybutton? Only the neo-Greek version is logical. Maybe, this last one had at its basis a paleo-Greek text which hasn't been preserved in many copies, because of being compromised by the detail with the focusing upon the bellybutton. Anyway, the neo-Greek text is, entirely, some kind of explanatory text for the paleo-Greek text. This is explained by the ones who practiced this "Method". That's why we are totally right by considering that thus was understood and practiced the "Method" also regarding the place on which the mind and the look of the ones who practices this prayer must focus on.

¹²⁷⁴ It is about a "sky" known with the mind (intelligible), or spiritual. It is the heart's openness to the godlike infinity. In this openness in the godlike infinity, or of being aware of God's presence, everything becomes luminous to the mind. All the thoughts referring to the temporary things, they lose their importance and power of attraction. Christ, ceaselessly called upon, He is sovereign in this "sky".

others sing and spend most of their time into this; others, again, they persevere in the mind's prayer; finally, other focus their sight into deep. According to the state he is in, he says, one must do his work"¹²⁷⁵. So, the ones who want to climb on that ladder, they do not step from up downwards, but from down upwards, and they step, firstly, on the first step, then on the next step, and so on, on all steps. Thus, one can be elevated from on earth and elevated to heavens. If we want, therefore, to reach at the consummate man of the fulness of Christ, let's start climbing the ladder from the age of the childhood's nourishment, in order us, by gradually stepping upwards, to reach the measures of the fully grownup man and of the wise old people. So, the first age of the monastic life it consists of diminishing the passions. And this is the thing of the beginners¹²⁷⁶.

The second step and changing of age, that one making somebody to become, out of a young boy, a spiritual young man, it is the perseverance in singing. This is for, after appeasing and diminishing the passions, the singing becomes sweet to the tongue and it is noticed by God, given that isn't possible to sing to God in a foreign land (Ps. 136¹²⁷⁷: 4), namely in a passionate heart.

The third step and change of the age, that makes out of a young man a spiritually grownup man, it is the perseverance in prayer. This belongs to the advanced ones. And the prayer differs from singing like the fully grownup man differs from the young man, or from the young boy, as different steps on the ladder we are climbing on.

Therefore, being these organized like that and decided by the Ghost, it is impossible to the child to make himself a man and to ascend to the state of the master who has white hair, otherwise than starting with the first step, as I said, so that, by stepping well through the four steps, to be him elevated to consummation.

And the beginning of advancing towards light, of the one who wants to be spiritually reborn, it is the diminution of the passions, or the guarding of the mind. This is for, otherwise, it is impossible the passions to be diminished. Secondly, there comes the perseverance into prayer. This is for, by being the passions

¹²⁷⁵ G. P. 88, 1105 C.

¹²⁷⁶ So, the ceaseless Prayer of Jesus must not start before the work of cleaning the passions.

¹²⁷⁷ In KJB we have: Psalm 137: 4. (E. l. t.'s n.)

appeased and diminished through the heart's resistance against them, the desire for reconciliation with God, it ignites the mind. Thus, the strengthened mind banishes away, through the hits of the watchfulness, the thoughts which blow on the heart's surface. And again, it dedicates itself to the taking-heed and to the second prayer. During this time, it is unchained the strengthening of the ghosts and the blows of the passions disturb the heart's bottomless depth (abyss). But, by calling upon Lord Jesus Christ, the passions are burnt and melted down as the wax. But the passions still do not get appeased, but by being taken out from there, they ignite, through senses, the surface of the mind. But the mind quickly cast them out from here and the mind will immediately feel the peace¹²⁷⁸. But in order to totally escape from, and in order to no longer having to fight, this is impossible. This is because this thing is characteristic only to the one who has reached the state of the consummate man, who has totally withdrawn himself from the world, and who ceaselessly perseveres in guarding his mind. From these ones, the one who takes heed, he is gradually being elevated to the wisdom of the white hair, or to the stage of the seeing, a thing that is characteristic to the consummate ones.

So, the one who accomplished these things at the appropriate time, and in good order, after banishing his passions from within his heart, he will be able to perseveres in singing too, and to defend himself against the thoughts arisen through senses, and against the disturbance from on the surface of the mind; also, he will be able to look, both with the bodily eye and with the mind's eye – for one needs this one too – at the sky, and to make a clean prayer into the whole truth¹²⁷⁹. But this

¹²⁷⁸ The mind warmed up by the longing for God, it no longer pays attention to the thoughts which are foreign of Him. The heart no longer gets narrowed through the pleasure for the limited things which these thoughts refer to, but it is being warmed up by the love for the infinite God, and the heart fiery sings to Him. But the heart still hasn't reached to see the infinite God, namely at the serenity produced by being aware of His presence. The passions limit the seeing into God's limitless depth. The warmth of the singing, at its turn, it can unveil the passions which cover the heart's abyss, which the godlike limitlessness can be seen in. The passions still attempt to disturb the mind through senses. The passions are no longer able to disturb the mind's depth, but only its surface, and only for a short while. But the calling upon the name of Jesus, it widens the seeing. This is for, through the humanity of Christ, one can look at the infinity of Christ's godhead.

¹²⁷⁹ After reaching, little by little, to dispassion, and by this reaching the habituation of the looking into the heart's bottomless depth, he will also be able to occupy himself with the singing too, and he also can look at the things' meanings, for he will no longer be tempted to

happens only from time to time and only a little, because of the enemies setting up traps in the sky.

This is for we are asked only for this: to be our heart cleaned up through watchfulness. This is for “if the root is holy, according to the Apostle, it is proven that there will be the branches too” (Rom. 11: 16), and the fruits. But the one who raises his eye and his mind to the sky, and who wants to imagine some things thought with the mind (intelligible) outside the way I’ve told you about, he will rather mirror idols than truth. This is because, as long as the heart is unclean, the second and the first taking-heed cannot advance. This is because, as when building up a house, we do not place the roof firstly, and then the foundation, so you must think that it is with these too. This is for, firstly, we guard our heart and we diminish the passions from within it, and by this we lay down the spiritual foundation of the house. And then we reject the blowing of the evil ghosts, stirred up by the outside senses, through the second taking-heed, and thus, by getting rid of war, we elevate the walls upon the foundation of the spiritual house. Then, by consummately focusing us upon God, or through our withdrawal (into ourselves), we stretch the roof of the house and so we consummate the spiritual house in Christ Jesus our Lord. Whom it is due the glory forever and ever. Amen.

remain with them, as they would have been the sole reality, namely to the sin. But starting with them, before achieving the dispassion, it means remaining with a limited mind, and doing the first and the second types of prayer, and being tempted by sins, namely to remain attached to the things and forgetting about God.

On the Life of Our Pious Father

Maximos the Cavsocalivite¹²⁸⁰

Saint Gregory of Sinai, by encountering Saint Maximos, and having a dialogue with him, amongst other things, he told him also this: "I pray you, all-honorable father, to tell me: do you practice the mind's prayer?". And that one smiled a little, and he said: "I do not want to keep it hidden from you, honorable father, the wonder of the Birth Giver of God, a wonder She did it to me. I, from my youth, I've been having strong faith in my Master – the Birth Giver of God, and I've been praying Her, with tears, in order She to give me the gift of the mind's prayer. On one day, while going at Her church, as I usually did, I was praying Her again, with immeasurable warmth of my heart. And there, as I was kissing - with longing - Her holy icon, I suddenly felt within my chest and within my heart a warmth and a flame coming from the holy icon, a flame that wasn't burning me, but it was cooling me down, and it was bringing into my soul a great pricking of the heart. Since then, father, my mind has started saying the prayer within itself, and my mind started getting sweetened with remembering the names of my Jesus and of the Birth Giver of God, and to always be remembering Them. And, since then, the prayer has never been absent within my heart. Forgive me!".

And Saint Gregory told him: "Tell me, you holy man, have you ever experienced, while saying the prayer "Lord Jesus Christ" etc., some godlike transformation, or some ecstasy, or some getting out of yourself, or some fruit of the Holy Ghost?". And Saint Maximos answered him: "O, father, in order to have such experiences I went in a desert place, and I always desired the quietude, in order to enjoy, as much as possible, the fruit of the prayer, which is an overwhelming love for God and a kidnapping of the mind to the Lord". And Saint Gregory said: "I pray you, father, tell me: do you have these things which you are

¹²⁸⁰ Out of *The Life of St. Maximos the Cavsocalivite*, written by Theophanous, and published by J. Halkin, in "Analecata Bollandiana", tome LIV, 1906, pp. 25-112.

telling me about?”. Saint Maximos smiled again and told him: “Give me to eat and do not research my deceit”. Then, Saint Gregory said: “O, only if I had too, this deceit of yours, you holy! But I pray you to tell me: during the time which your mind is kidnapped in, to God, what do you see with the eyes of the understanding?¹²⁸¹ And, I wonder, could the mind raise, together with the heart, also its prayer?” And Saint Maximos answered him: “It cannot, because, when the Holy Ghost comes within man, through the mediation of the prayer, the prayer stops. This is for, then, the mind is wholly taken under mastery by the grace of the Holy Ghost, and it no longer is able to set its powers in work, but the mind remains in non-working and it obeys only the Holy Ghost, and where the Holy Ghost wants, there He takes the mind, either into the immaterial sky of the godlike light¹²⁸², or to other impossible to tell view, or, often, to a godlike speaking. Shortly speaking, as the Comforter, or the Holy Ghost wants, so He comforts His servants. As each one of them needs, likewise He gives them His grace too.

What I am saying, somebody can limpidly see it at prophets and apostles, who were found worthy of seeing so many views, despite the people were laughing at them because of reckoning them as insane and drunk (Acts 2: 13); Prophet Isaiah saw the Lord in a high throne and raised and having seraphs around Him (Isa. 6: 2). The proto-martyr Stephen “saw the skies open and on Jesus Christ on the right hand of the Father”, and so on (Acts 7: 56).

Likewise, not too, the servants of Christ are found worthy of seeing diverse views, which some people do not believe to, neither they accept those views, by any means, as being true, but they reckon those views as deceits and they reckon the ones seeing those views as deluded. I wonder and I cannot understand, how these people have become so petrified and blind in their soul, so that they no longer believe what the non-liar God has promised, through Prophet Joel, that He will give to the ones who believe in Him, where the prophet said: “I will pour out of My cup over each believer and over my servants and over

¹²⁸¹ It is about the intertwining characteristic to the Eastern thinking, between the spiritual contact with the reality of God and between understanding it, and being illuminated by a meaning of it.

¹²⁸² In the ambience of a totally spiritual understanding, which, though, it still isn't only subjective, but it is an understanding and an understood and above-understanding presence, of God.

my handmaids” (Joel 3: 1-2)¹²⁸³. It is here about the grace given by our Lord and which He gives the grace even now and He will give the grace to the end of the world, according to His promise, to all His faithful servants. And when this grace of the Ghost comes upon each believer, it won’t show him the usual things, neither those belonging to the world known with the senses, but the grace shows the believer those things which the believer has never seen, neither imagined. Then, the mind of that human being learns from the Holy Ghost high and hidden mysteries, which, according to the godlike Paul, the human eye cannot see, neither the human mind can contrive by itself (1 Cor. 2: 9). And, in order you to understand how the human mind sees these, think at what I want to tell you.

The wax, when placed far from fire, it is hard and strong; and when you throw it in fire, it melts down and, in the middle of the flame, it ignites and it burns and it becomes wholly a luminous light and so it entirely ends in fire and it is impossible not to melt in fire and not to flow like water. Likewise, the human being’s mind: when alone, without encountering God, it understands the things which are under its power. But when the mind gets close to the godlike fire, and to the Holy Ghost, then the mind is totally mastered by the godlike light and the mind it becomes totally a light and in the flame of the All-Holy Ghost the mind ignites and it melts due to His understanding and there is no way that in the fire of the godhead, the mind to understand its things and the things it wants”¹²⁸⁴.

Then, Saint Gregory told him: “But there are resembling things too, which are delusions”. And the Great Maximos answered him: “Others are the signs of the deceit, and others those of the grace. Thus, the evil ghost of the deceit, when coming close to the human being, it bewilders the mind and it makes it savage; it makes the heart harsh and it darkens it; it causes fear, dread, and pride; it makes the eyes harsher, it disturbs the brain, it shudders the whole body; it stirs up, through hallucination, in front of the eyes, a light that isn’t shiny and it isn’t clean, but it is red; it gets the mind out of control and it makes it devilish; and it moves her/him to utter indecent and blasphemous words with her/his mouth. And the

¹²⁸³ In KJB we have: Joel 2: 28-29. (E. l. t.’s n.)

¹²⁸⁴ Even in the relation of love with another, our understanding is too, a melting down and forgetfulness about ourselves. We understand us and the another as a full of warmth unit.

one who sees this ghost of the deceit, for several times, he gets angry and full of fury. Such a person doesn't know, at all, the humbleness, neither the crying and the true tear, but she/he always praises herself/himself with her/his good things' and she/he is full of vain glory and unrestrained and not fearing God and always mastered by passions. And, in the end, she/he totally gets out of her/his mind, and she/he comes to total perdition. May the Lord deliver us, with your prayers, from this deceit.

And the signs of the grace are these ones: when the All-Holy Ghost comes to a human being, He gather her/his mind and He makes her/him humble, it remembers her/him about death, about her/his sins, about the future judgment and about the eternal damnation; He makes her/his soul easy to break, so that she/he weeps and mourns; He makes her/his eyes peaceful and full of tears. And the more the Ghost comes closer to the soul, the more the Ghost comforts the soul more strongly, through the holy sufferings of our Lord Jesus Christ and through His limitless love for people, and the Ghost occasions the mind height and true views, namely: 1) regarding the non-comprised power of God Who has brought all realities from inexistence to existence, with a sole word; 2) regarding the limitless power, which governs and takes care of all realities, by itself; 3) regarding the non-comprisable Holy Trinity and the uncrossable torrent of the godlike being, and all the other aspects. Then, the human being's mind it seems kidnapped by that light and illuminated by the light of the godlike knowledge. Her/his heart becomes serene and gentle and it shows the fruits of the Holy Ghost: the joy, the peace, the long-suffering, the kindness, the compassion, the love, the humbleness, and all the others. Her/his soul receives an impossible to tell joy".

By hearing these things, Saint Gregory of Sinai got amazed and he was wondering about the things the godlike Maximos was telling him, and he no longer called him as man, but as earthly angel.

On the Life of Saint Gregory, Archbishop of Thessaloniki, The Wonder Doer

For, all the Christians must ceaselessly pray

Do not somebody reckon, my Christian brothers, that only the sanctified ones and the monks owe to ceaselessly and always pray, and not the laymen too. No, no. All the Christians generally owe to be always in prayer. This is for, the all-holy Philotheos, the Patriarch of Constantinople, he wrote in the “Life” of Saint Gregory of Thessaloniki, that he had a beloved brother, called Job, and very simple and strong virtuous man, whom the Saint spoke to, one time, and he told him about prayer and about the duty of each ordinary Christian to always strive to pray, and to ceaselessly pray. This is for, Saint Apostle Paul commanded all ordinary Christians to: “Ceaselessly pray” (1 Thess. 5: 17). Likewise says Prophet David too, despite he was king and had all the businesses of his kingdom to manage: “I have been seeing God in front of me, always” (Ps. 15¹²⁸⁵: 8), namely I see Him in an understanding (intelligible) manner, through prayer, as He is always in front of me. And Gregory, the speaker about God, he teaches all Christians, by telling them that we must call through prayer, the name of God, even more often than we breathe.

And by saying the Saint, to his friend, these things, and many other things, he also told him that we must obey, at our turn, the advices of the Saints; and that we must not only

¹²⁸⁵ In KJB we have: Psalm 16: 8: “**I have set** the Lord always before me: because he is at my right hand, I shall not be moved.”; in ROB we have: “**I have been seeing**, before, the Lord always before me, for He is on my right hand in order I to not wobble.”

always to pray, but we must also teach all the others, monks and laymen, wise and simple people, men, women, and children, and to urge them to ceaselessly pray.

By hearing these things, to that old man, called Job, it seemed a new thing and he started resisting and saying that, in order somebody to be always praying, he must be amongst hermits and monks, who are outside the world and are outside the worries from the world, and not the laymen who have so many worries and duties. The Saint continued to give him other impossible to reject witnesses and proofs, but the old Job didn't yield. The godlike Gregory, trying to avoid the much-speaking and the quarrel, he stopped speaking and left for his monastic cell, as the old Job did too. But, later, when Job was alone praying in his own monastic cell, the angel of the Lord appeared in front of Him, sent by God Who wants all the people to be saved; and after the angels rebuked him for arguing with Saint Gregory and for resisting him in proven facts which the salvation of the Christians depend on, the angel commanded him, on behalf of God, to take great heed in the future and to guard himself against saying something contrary to such a useful thing to the soul, because, otherwise, he will resist the will of God; neither to want to receive in his mind some opposite thought, nor to cogitate otherwise than the godlike Gregory told him. Then, that all-simple old man immediately went to Saint Gregory and fell at his feet and, after asking him to forgive him for his resistance, he unveiled him all the things told him by the Lord's angel.

Can you see, my brothers, what all the ordinary Christians owe like, from the smallest to the greatest, to always utter the prayer of the mind: "Lord Jesus Christ, have mercy on me" and to get themselves accustomed to always tell it with their mind and with their heart? Think at how much we please God by doing this, and how much we benefit out of this, if God sent, out of His great love for people, even an angel from heavens in order the angel to unveil us this, so that, we no longer have to doubt about it.

But what the laymen say? "We are engulfed with so many things to do and with so many worries of the world, so that it is impossible to us to ceaselessly pray".

I answer them that God hasn't' commanded us any impossible thing, but God has only commanded us things which we can do. That's why, this too, it is possible to be fulfilled by

any one: to painstakingly search for the salvation of his soul. Because, if that had been impossible, it would have been impossible to all ordinary laymen, and there wouldn't have been so many accomplishing it while living within the world. Amongst these ones, Constantine, the father of Saint Gregory can be an example. That one, despite being in the imperial palace, and he was appointed as the parent and the teacher of Emperor Andronicus, and he managed, on a daily basis, the empire's businesses, in addition to those of his household – for he was a very rich man and he had a great wealth and he and many servants and he was married to a wife and he had several children – though he was so unseparated from God and so surrendered to the ceaseless prayer of the mind, so that he forgot, on many occasions, the things he discussed with the emperor and with the other councilors from the palace, regarding the empire's businesses, and he was asking again about the discussed subjects. That's why, the other councilors, who didn't know the reason why he was doing that, they got upset and they rebuked him for he was forgetting so quickly, and because got the emperor upset, by asking him twice on the same subject. But the emperor, who knew the motif, he defended him and said: "Constantine has his thoughts and those thought impede him to take heed at our words, which are temporary and vain. The mind of the blessed Constantine is nailed with the true and heavenly things and, that's why, he forgets about the earthly things, for the whole his attention is focused on prayer and bon God".

That's why Constantine was a highly regarded person (as the blessed Patriarch Philotheos says) and he was very loved by the emperor and by all the councilors of the empire, as he was loved by God too, and he was found worthy of working wonders. This is for, on one occasion, he boarded a ship (as All-Holy Philotheos says in the "Life" of Saint Gregory, Constantine's son), in order to go with the whole his family to Galata, with the intention to meets a hermit who was living in asceticism there, for Constantine wanted to take prayer and blessing from that hermit, while they were on their way, Constantine asked his servants whether they took something to eat, to bring it to that Abba. But his servants told Constantine that they forgot about that, because of the hurry, and they didn't take anything, with them. The blessed Constantine got a little sad, but he didn't tell anything, and, by going ahead in a canoe, he stuck his hand in

the sea and with the silent prayer of his mind he prayed to God, the Master of the sea, to give him something to eat. And, after a little while (o, wonderful deeds which You Emperor Christ glorify with, Your servants!) he pulled his hand out of the sea holding a very big fish, which he threw it into the ship in front of his servants, saying: "Behold, the Lord took care of us and of Abba, His servant, and He sent him something to eat". Can you see, by brothers, what kind of glory Jesus Christ glories His servants with, who are always with Him and who always call upon His holy and all-sweet name?

But that righteous and holy man called Eudochius, wasn't him too, in palace, and busy with the imperial businesses? Wasn't him meeting the emperor and the palace's councilors, in so many worries and occupations? Despite all these, he always had the mind's prayer non-separated from his mind (as Simeon the Metaphrastes tells us, in his "Life"). That's why, the threefold blessed, despite he was living within the world and in the worldly realities, he was truly living an angelic and above-world life, and he was found worthy of taking from the reward-Giver God, also a godlike end.

And other countless people were in the world and they were entirely dedicated to the savior prayer of the mind, as the history tells us. Therefore, my Christian brothers, I pray you too, together with the godlike Chrysostom, for the salvation of your soul, do not disregard this duty of praying. Follow the example of the ones who I told you about, as much as you can. And if this thing seems to you as being difficult in the beginning, be sure and convinced, as from the part of All-Upholder God, for, itself the name of our Lord Jesus Christ, ceaselessly called by us, it will ease all our difficulties and, in time, when we will have accustomed ourselves to it and we will have been sweetened with it, we will know by experience that this thing isn't impossible, neither it is difficult, but it is possible and easy.

That's why Saint Paul too, who knew better than we do, the great benefit the prayer brings it to us, he urged us to ceaselessly pray (1 Thess. 5: 17). He never wanted to advice a difficult to accomplish or an impossible thing, which we couldn't have fulfilled, because if that had been the case, we would have shown us as disobedient and transgressors of the commandment, and therefore worthy of damnation. But the Apostle's purpose, when saying to us to ceaselessly pray, it was us to pray with our mind, and this is possible to always be done.

This is for, even if we work with our hands, or when we take a walk, or when we sit down, or when we eat or drink, we will always be able to do the well-pleasant to God and true prayer of the mind. We can work with the body while we are praying with the soul. The outside man can accomplish any job with the body, while the inside man is dedicated to serve God and never to be absent from the spiritual work of praying with the mind. This is for so commands us God-Man Jesus in the Holy Gospel, by saying: "And you, when praying, enter your room and close the door, and hiddenly pray to your Father" (Mt. 6: 4). The soul's chamber is the body. The doors of our being are the five senses. The soul will enter his room, when the mind doesn't walk from here to there in the world's things, but it perseveres inside our heart. And we close our senses and they remain safe, when we do not let them to attach to the things submitted to them and shown. Thus, the mind remains free of any worldly addiction and it unites itself, through the hidden prayer of the mind, with God our Father. And then he says: "Your father who sees into hidden, he will give you visibly" (Mt. 6: 6).

God, the Knower of the hidden realities, He sees the prayer of your mind and He rewards it with shown and great gifts. This is for, this is the true and consummate prayer that fills the soul up with the godlike grace and with the spiritual gifts (charismas). This is for, the longer you close the Chrism in the vessel, the more that vessel spreads more fragrance. Likewise, it is the prayer: the more you imprint the prayer into your heart, the more the prayer fills up your heart with the godlike grace. Blessed and lucky are the ones who get accustomed to this heavenly thing, for with it they are able to defeat any temptation coming from the devils, as David defeated the beastly Goliath (1 Kings¹²⁸⁶ 17: 51). With it they quench the disordered lusts of the body, like the three young people too, they quenched the heat of the oven (Dan. 7: 25-26). With this work of the mind's prayer, they tame the passions, as Daniel tamed the wild lions (Dan. 6: 18 and the followings). With it, the dew of the Holy Ghost descends into their heart, like Elijah descended the rain over Carmel (3¹²⁸⁷ Kings 18: 45).

¹²⁸⁶ Usually, the mentioned books are called like this: in KJB: 1 and 2 Samuel, and 1 and 2 Kings; while, in ROB we have: 1, 2, 3, 4 Kings. (E. l. t.'s n.)

¹²⁸⁷ In KJB we have: 1 Kings: 18: 45. (E. l. t.'s n.)

This prayer of the mind it is that ascending up to the throne of God, and it is preserves in golden cups, in order to be brought as burnt incense sacrifice to the Lord, like John the Speaker-about-God says in Apocalypse: "And twenty-four elders fall down before the Lamb, each one having next to him cups with gold and incense, which are the prayers of the Saints" (Apoc. 5: 7). This prayer of the mind, it is a light always illuminating the man's soul, and it ignites the man's heart with the flame of the love for God. It is a ring keeping God and man united. O, unparalleled grace of the mind's prayer! The mind's prayer makes the man to always be inn dialogue with God. O, truly wonderful and special work! - namely to be bodily together with the people, while being, in an intelligible mode, with God. The angels do not have material voice, but they ceaselessly bring, with their mind, to God, ceaseless doxology. This is their work. The whole their being is dedicated to this work.

Therefore, you too, brother, when you enter your chamber and close the door, or when your mind doesn't jump from here to there, but your mind enters your heart, and your senses are strengthened and not nailed on the things of the present world, and in addition to this you always pray with your mind, you will become alike the saints; and your Father Who sees your secret prayer that you bring in the hidden of your heart, He will visibly reward you with great gifts (charismas). And what greater and richer good thing, than this one, could you find, that of being you, as I said, in ceaseless dialogue with God? This is because, without God, there never can be a happy human being, either here or in the future life.

Therefore, brother, whosoever you would be, when you take this book in your hands and, by reading it, you will experience its benefit to your soul, I warmly pray you, remember to do a prayer towards God, with a "Lord, have mercy!", for the sinful souls of the one who strived to write this book and of the one who spent his money in order to print it. This is because these ones strongly need your prayer, for their souls, and you need it for your soul. Be it, be it!¹²⁸⁸

¹²⁸⁸ One can see that the whole this word was written by Nicodemus the Hagiorite, who, together with Metropolitan Makarios of Corinth, they composed the collection of the *Philokalia*. He asks for the reader's prayer, for himself and for John Mavrocordat, one of the members of the ruler family of the Romanian Countries (before the Union from the year 1918, there were three Romanian Countries, called as: The Romanian Country, Transylvania, and Moldavia (E. l. t.'s n.)), who spent the necessary monetary resources for printing the first

edition of the *Philokalia* (Venice, 1782). He used, for the first part, the “Life” of Saint Gregory Palamas, wrote by Patriarch Philotheos of Constantinople, the disciple of Saint Gregory Palamas, but he presents also the excerpts form it, by using his own words.

**From the History of the Hesychasm
In
The Romanian Orthodoxy**

The Hesychasts and the Prayer of Jesus in the Tradition of the Romanian Orthodoxy

Publishing in German translation the “One Hundred Heads” of Kallistos and Ignatius, A. M. Hartmann speaks about the role the hesychasts from the Greek and Russian Churches had¹²⁸⁹. He doesn’t mention anything about the existence of the hesychasm and of the Philokalist and hesychastic spirituality in the life of the Romanian Orthodoxy, of course, because of not knowing the Romanian language.

According to Nilus Sorschi (1433-1508), Ammann must pass directly to the hesychasm renewed in Russia, at the end of the XIX Century, by Paisius Velichkovsky. For that period, he only generally says that the Philokalist writings, which were circulating as manuscripts at Athos, “weren’t stranger from the Greek-Slav East”.

But, by speaking about the rebirth of the Philokalist spirituality in Russia, at the end of the XVIII Century, he notices: “*There is no wonder that the Philokalia, immediately after it was printed in Venice (in the year 1792), it took the road of its spreading starting from Moldavia, the Principality of Mavrocordat Family. There was living in the Neamț (Njamec-Kloster) Monastery, not far from Tiraspol, a monk called Paisius Velichkovsky, who spent many years at Mount Athos (Greece). This Russian, being a knower of the Greek language, he translated, out of the 36 books of the Greek Philokalia, 24 in the churchly Slavonic, and he published his translations under the title of “Dobrotoliubie”, in the year 1794, in four part and two volumes, in Sankt Petersburg*”. The great echo the published work had, it determined that in the year 1857 to be published a

¹²⁸⁹ *Quoted work*, p. 8. The lack of knowledge about our history often determines the Occidentals to ask the Romanians who travel in West, childish questions. After the Romanian say that they are Orthodox, the Occidental conclude: “If you are Orthodox, it means you are Slavs, because you aren’t Greeks, and we only know about the Greek and the Russian Orthodoxy (l’Orthodoxie gréco-russe)”. And when the Orthodox Romanian specifies: “We aren’t Slavs, but Latin-Orthodox”, the Occidental asks: “But what the Romanian Orthodoxy produced, by and large? There isn’t known any contribution of the Romanian Orthodoxy to the Orthodox spirituality”.

new edition, in six volumes. Starting with the year 1867 the former Bishop of Tambov and Vladimir, who became a hermit bearing the name Theophanous the Recluse, he started publishing the Philokalia in a Russian translation in five volumes. This work immensely influenced the Russian spirituality and theology¹²⁹⁰.

I would want to explain here, what *there is no wonder* that Philokalia or the Philokalist writings started spreading just from Moldavia.

This can be explained by the fact that in the Romanian Countries, the hesychasm and the Philokalist spirituality by and large, they were introduced since the XIV Century, and they remained an uninterrupted reality during the whole next Century, like in Athos too, due to a certain self-standing existence which these Romanian Countries could preserve, and due to their connections with Mount Athos. In the XVIII Century, Monk Paisius, arrived from Poltava, he found thus, in Moldavia, a monasticism which, through numerous of its representatives, it was practicing, in the uninterrupted continuation of this tradition, a hesychastic life, animated by the Prayer to Jesus.

Just because of that self-standing existence of the Romanian Countries, and to the development of the monastic life, which these countries have been able to maintain, and to the copying of manuscripts related to the Orthodox spirituality, and, later, due to publishing books with such content, some of which could have been sent to other Orthodox peoples, it has been possible to ceaselessly maintain the spirituality of the Holy Fathers, in this monasticism. This, at its turn, it determined that in the Romanian theological creation too, to be maintained the old patristic spirit, through personalities like: Neagoe Basarab, Barlaam, Dositheos, Dimtrie Cantemir, while the Greek and the Russian theologies oscillated between the Catholic and the Protestant influences (for instance, at Greeks, between the Catholicizing tendency of Melethius of Sirig, and that of Patriarch Dositheos of Jerusalem and that Protestant of Cyril Lucas, and of Metrophanes of Cretopolis, or that of John Cariofil; and, at Russians, there was the oscillation between the Catholicizing tendency of Kiev School, until Peter the Great, and the Protestant tendency, one starting with Peter the Great, through Theophanous Procopovici, until through Dimitrie

¹²⁹⁰ *Quoted work*, pp. 8-10.

Cantemir, it started being discovered the Orthodox line in spirituality, then strengthened by Basil from Apple's Meadow¹²⁹¹, and Paisius Velicicovchi, who lived a hesychastic life in Moldavia, where they came, very probably, after finding out about the Moldavian monasticism, through Dimitrie Cantemir).

Metropolitan Tit Simedrea unveiled the fact that around Gregory of Sinai, amongst the monks belonging to other Orthodox nations, there were Romanian monks too¹²⁹². The Romanian historian Răzvan Teodorescu says: "The existence of a Romanian monasticism in the period previous to the second half of the XIV Century, with some echoes of the monastic life from the Balkan Peninsula, out of importance centers as that one from Chalcidica (Athos), or closer ones as those from Paroria and Kelifarevo... it can be suspected, and with a good reason, some modest wooden hermitages, or even built in stone, which memory hasn't been preserved, being able to gather together, on the Danube's bank of under a mountain, in the extended forested regions, the monks who, far from cities..., they would have organized their existence according to the canons of the Orthodox monastic order... before the apparition of the first documentary attested monasteries, in Moldavia and Romanian Country"¹²⁹³.

The existence of the monks in the Romanian Country, together with a parish clergy, before the enthronization of the first steadfast metropolitan at Curtea de Argeș, it is attested also by the synodal act from Constantinople¹²⁹⁴. Carmen Laura Dumitrescu attributed the mural painting of a cave church from near Câmpulung, at the end of the XIII Century¹²⁹⁵.

¹²⁹¹ In Romanian we have: Poiana Mărului.

¹²⁹² *The Monasticism in the Romanian Country before the Year 1379*, in "Biserica Ortodoxă Română" Review ("The Orthodox Romanian Church (E. l. t.'s n.)"), XC (1972), no. 7-8, p. 675. See the texts the mentioned Metropolitan used as arguments, in *The Romanian Philokalia*, volume VIII, footnotes 113-119 (the present volume, vid infra (E. l. t.'s n.)).

¹²⁹³ *Bizanț, Balcani, Occident la începuturile culturii medievale românești (secolele X-XIV) (Byzantium, Balkans, Occident, at the Beginnings of the Romanian Medieval Culture (X-XIV Centuries))*, Bucharest, 1974, pp. 219-220.

¹²⁹⁴ Tit Simedrea, *quoted article*, p. 674.

¹²⁹⁵ *The cave church from Corbii de Piatră (Stone Ravens), the oldest painting ensemble known today in the Romanian Country*, in the Review "Studii și cercetări de Istoria artei" (Studies and Researches of Art History), series "Arta plastică" ("Graphic Arts"), year 1975, tome 22, p. 23 and 43. It seems that the caves carved in rock around the mentioned church, beyond the river nearby, attest a Sinai-like hesychastic life previous to that one from the XIV Century, for those caves imitate the caves from beyond the river, founded in the year 475, by Saint Sava, at East of Bethlehem (a monastery bearing Saint Sava's name) and where were living since the V

Pavel Chihaiia places, in time, the beginning of these small hesychastic settlements, in connection with the influence of Saint Theodosius School's. Saint Theodosius was a Bulgarian disciple of Gregory of Sinai; he lived in Kelifarevo (12 kilometers East from Trnovo, in the surrounding mountains)¹²⁹⁶.

Emil Turdeanu, though more criticist regarding the presence of some Romanians around Saint Gregory of Sinai in Paroria, he still admits as very probable the presence of several Romanian in Kelifarevo, around Saint Theodosius, as fully proven by the penetration of the spirituality of this center at North of Danube: "The cultural tradition of the Paroria will penetrate at North of Danube a few years later (after the death of Gregory of Sinai, that happened in the year 1346) through the mediation of another hesychast center, the monastery from Kelifarevo, founded by Theodosius, the disciple of Gregory of Sinai, near to Trnovo. We are going to see later, what his role, in forming the Slav literature in the Romanian Countries, it was. But we must say just from here, that, due to the Bulgarian disciples from Paroria, with Theodosius in their front, especially due to the source of hesychastic spirituality ignited at Kelifarevo, the work of Gregory of Sinai was translated in Bulgarian and then spread at North of Danube"¹²⁹⁷.

And, in another place, Emil Turdeanu mentions an affirmation from the "Life" of Saint Theodosius, written by Patriarch Kallistos of Constantinople: "Immediately after he has settled down in the mountainous place, vulgarly called as Kelifarevo, the news flew everywhere, quicker than a bird's flight, not only to the Bulgarian people, but also to Serbians,

Century, Besi or Thracian monks (see Pr. D. Stăniloae, *Besii în mănăstirile din Orient (Besii in the Monasteries from Orient)*, in "Biserica Ortodoxă" ("The Orthodox Church") Review, XCIV (1976, no. 5-6, pp. 587-590)).

¹²⁹⁶ Pavel Chihaiia, *De la „Negru Vodă” la Neagoe Basarab (From “Negru Vodă” to Neagoe Basarab)*, Bucharest, especially in the chapter: "Etapa Neagoe Basarab a complexului monastic din Munții Buzăului" ("The Neagoe Basarab Stage of the Monastic Compound from Buzău Mountains") (pp. 240-255). The author speaks about the founding of some monastic Orthodox settlements, since the year 1346, before other hesychastic nests, which make a pendant to those founded by Nicodemus, a few years after, at Vodița and at Tismana (let's not forget about the fact that Nicodemus was educated at the same hesychastic school of Theodosius from Kelifarevo – and Chihaiia quotes Răzvan Dumitrescu, *quoted work*, p. 219 – one so important to the Romanian hesychasm); these last ones, they have founded later and having a different organization of the monastic life, namely that coenobitic one" (p. 247.).

¹²⁹⁷ *La littérature bulgare au XIV^e siècle et sa diffusion dans les pays danubiens*, Paris, 1947, p. 16.

Hungarians (I think here is about the Romanians from Hungary, o. n.) and Romanians, and even to the people living around Mesimbria". Mentioning this place, Emil Turdeanu says: "The popularity he enjoyed amongst Romanians it has some chance to translate the reality"¹²⁹⁸.

The hesychastic spirituality came, without any doubt, also through the tight connections had by The Romanian Country with the Cutlumuş Monastery from the Holy Mountain. The material and financial resources provided by Voivode Vladislav I, on the purpose to help rebuilding this monastery under the abbot Hariton, they made possible that in this monastery to settle down several Romanian monks, just in this period which the hesychasm was flourishing in, and it was upheld by Patriarchs Kallistos and Philotheos, the disciples of Saint Gregory Palamas; the first Patriarch we've just mentioned, he sent, at the request of Voivode Alexandru Basarab, on Jacinth of Vicina as first Metropolitan of the Romanian Country. These monks didn't definitively lock themselves up in the Mount Athos. They sometimes came back home. So they came before the year 1370, because of not being content with the community life from there, for they lived a quieter life in the Romanian Country, in the small hermitages from here. After Voivode Vladislav obtained, via mail, from Abbot Hariton of Cutlumuş, the approval for the monks coming there from the Romanian Country to live a more independent life, these monks went again to Cutlumuş and one of them, Melchisedec reached to be even the Monastery's abbot (between the years 1370-1375). He was, in the Romanian Country, the archpriest Mickael, so that he was more elevated from cultural and spiritual points of view. Another was Hieromonk Jacob¹²⁹⁹.

In the year 1372, the Abbot Hariton from Cutlumuş was brought by Voivode Stanislav and appointed as Metropolitan of Curtea de Argeş, after the death of Jacinth, happened in the same year. But, in the year 1376, Hariton withdraws again at Athos, reaching to be the protos of the Holy Mountain. In this quality, in the year 1378, he gives the monks from Cutlumuş a

¹²⁹⁸ *Quoted work*, p. 36.

¹²⁹⁹ P. Merles, *Actes de Cutlumuş*, Paris, 1946, no. 30-31. About these monks to be seen at Răzvan Teodorescu, *quoted work*, p. 246.

series of advices, which remind about the hesychastic teaching¹³⁰⁰.

Another impulse of monastic life in hesychastic ghost, it came in the Romanian Country through Nicodemus, the founder of the monasteries with community life. It is "a general consensus upon the fact that Nicodemus was a follower of the hesychasm"¹³⁰¹. This one, he exchanged letters, with Patriarch Eftimios from Trnovo, a disciple of Saint Theodosius. Nicodemus asked for an answer, from Eftimios, to some questions, and he was receiving answers¹³⁰². Patriarch Euthimios was friends also with Anthimos, the third Metropolitan of the Romanian Country, a Greek from Constantinople, whom he also was asking some questions to¹³⁰³. Patriarch Euthimios gave an even greater momentum to the translations of Greek spiritual writings, he himself being author of spiritual writings. His writings had a great echo in the Romanian Countries. The life of Saint Paraskevi, written by him, it is put by Metropolitan Barlaam in his "Book of Teaching", and out of "Panegyric to Saints Constantine and Helena", written by Euthimios, Voivode Neagoe Basarab took several paragraphs in his "Teachings"¹³⁰⁴.

In Moldavia, starting with Voivode Alexander the Kind One, who set the Metropolitan from Suceava in connections with Constantinople, there were brought the works of some hesychastic authors, as Gregory of Sinai and Patriarch Philotheos, and those works were translated here in the churchly Slavonic¹³⁰⁵.

Surely, these hesychastic writings – as also those coming from Kelifarevo –, though in Slavonic translations, they didn't remain without fructifying in the Romanian monastic life.

¹³⁰⁰ Răzvan Teodorescu, *quoted work*, p. 210, quoting P. Merle, *Actes the Cutlumus*, 1946, pp. 134-138.

¹³⁰¹ Răzvan Teodorescu, *quoted work*, p. 257.

¹³⁰² N. Norocel, *Sf. Eftimie, ultimul patriarh de Tîrnovo și legăturile lui cu țările românești* (Saint Euthimios, the Last Patriarch of Trnovo and His Connections with the Romanian Countries), in "Biserica Ortodoxă Română" ("The Romanian Orthodox Church") Review, no. LXXXIV (1966), no. 5-6, pp. 565-570. See also Emil Turdeanu, *quoted work*.

¹³⁰³ Emil Turdeanu, *quoted work*, p. 120. Euthimios probably knew Anthimos on the occasion when he accompanied his teacher Theodosius to Constantinople, in the last years of life of that one.

¹³⁰⁴ Emil Turdeanu, *quoted work*, pp. 96, 105-108.

¹³⁰⁵ Răzvan Teodorescu, *quoted work*, p. 341.

Otherwise, there wouldn't have been felt the need for being copied and spread out in the Romanian Countries.

We can see those writings' fruits in the rich spreading of the type of the *sihastru* monk in these countries. The word "sihastru" it is the Romanian calque after the word "hesychast". Like Patriarch Kallistos is called in the Romanian manuscripts as "Calistru", likewise the word *hesychast* became in the Romanian uttering as "sihastru" (after the *st* of a Greek word, the Romanians added a *r*, maybe due to the influence of the Greek term *ησυχαστήριος*, a place of appeasement, which became in the Romanian language: *sihăstrie*.

Almost everywhere, where big monasteries were erected, there were around them one or more "sihaștri/hesychasts", often living in monastic cells carved in rock, or they lived in wooden shacks. In the book we quote, belonging to Paul Chihaiia, are given some pictures representing such monastic cells in rocks, from Buzău Mountains. Near to Putna Monastery, in a rock hanging above a valley from nearby, it still lasts the monastic cell of Daniel the Hesychast. One can presuppose that Stephen the Great built Putna Monastery for he was attracted to this place, by the life lived there by Daniel the Hesychast, who was, according to the tradition, his spiritual guide. After Daniel the Hesychast withdrew to Voroneț surroundings, Stephen the Great built there too, a monastery, the Voroneț Monastery, where Daniel the Hesychast is buried at¹³⁰⁶. Likewise, near Tismana, there still can be seen the monastic cell where the tradition says that lived, on occasions, the founder of the Monastery: Nicodemus. Neculce, who tells us that the Voroneț Monastery

¹³⁰⁶ Ion Neculce conveys us a tradition according to which "Voivode Stephen, while traveling from the Neamț Stronghold upwards, following the Moldova River, he went to Voroneț, where a hesychast father was living, called Daniel, and Voivode Stephen knocked on the door of Daniel's monastic cell, asking him to open the doors but the hesychast answered and asked Stephen to wait outside, until he will finish praying; after Daniel finished praying, he called Voivode Stephen in, and Stephen confessed him his sins, he asked Daniel what he must do, for he couldn't fight the Turks: must he surrender the country, or not? And the hesychast answered him not to surrender the country, for the war is his; but, after victory, he must build a monastery there, on behalf of Saint George, who to be the patron of that church. So, Voivode Stephen went up North, to Chernivtsi and Hotin, and he gathered an army formed by all sorts of people, and then he came down South. And the Turks understood that Voivode Stephen followed to come with his army and they left too, the Neamț Stronghold, and, renouncing to fight they started running towards Danube. And Voivode Stephen followed them and he beat them until they managed to cross the River Danube. And then, Voivode Stephen turned back and built up the Voronetzi Monastery and consecrated its church to patron Saint George" (*O samă de cuvinte (Several Words)*, Cartea Românească Publishing House, 1938, p. 12).

was built by Voivode Stephen the Great at the urge of Daniel the Hesychast, he also tells us that Voivode Alexandru Lăpușneanu build up Slatina Monastery, after being urged by another hesychast¹³⁰⁷.

But, once a monastery was built up, the hesychastic life flourished in the most inaccessible places from around that monastery. On Putna Valley, not far from the monastery, there blossomed a "hermitage" for the monks who wanted to live a life of quietude, a life dedicated to the prayer. This "Sihăstria"¹³⁰⁸ lasted until the Bucovina was occupied by Austria, more precisely, it lasted until Joseph II abolished with all the monasteries from Bucovina, this hermitage too. Ever since 1776, on 10th of January, Voivode Gregory Ghica granted some exemptions to the "hesychast" monks from Putna¹³⁰⁹. Pocrov is attested since the year 1691, with the name "Sihăstria Neamțului"¹³¹⁰ (Manuscript no. 1287, in the Library of the Romanian Academia). This name is also attested by the Manuscript no. 1287, from the Library of the Romanian Academia. The manuscript contains, in Romanian translation, the writing of Agapius Landos: "The Salvation of the Sinners". Pachomius, Bishop of Roman, gave this manuscript to the hermitage from Mount Chiriatic, namely to Pocrov. We also know about other writings, of ascetic literature, which circulate in the Romanian language right in the beginning of the XVII Century. In the Library of the Romanian Academia, there are the Paterikons from XVII Century (Manuscripts: no. 1429 from the year 1676, no. 3163 from the year 1706 etc.).

Great hesychasts lived in Sihla Hermitage, and around it, near to "Sihăstria" Monastery from today. The actual hermitage was built in the year 1731, near to Saint Theodora Cave. Saint Theodora lived in this cave situated near to the today's Sihla hermitage. Saint Theodora is honored, by our people, for her holy life, for she was a consummate hesychast. After several years of living a hesychastic life in the Buzău Mountains, together with other three sisters who were with her, they lived around forty years around the cave which later the Sihla Hermitage was built up; Sihla became famous amongst

¹³⁰⁷ Ion Neculce, *quoted work*, p. 17.

¹³⁰⁸ Hermitage. (E. I. t.'s n.)

¹³⁰⁹ In manuscript, at the library of the Romanian Academia, no. 237, p. 451.

¹³¹⁰ Neamț Hermitage. (E. I. t.'s n.)

hesychasts since the XVII Century. The tradition tells us about Saint Theodora that she was always with the Prayer to Jesus on her lips and in her mind and that she was living a very harsh life. Hesychast was Paul too, namely the spiritual guide of Saint Theodora¹³¹¹.

Father Ioanichie Bălan, from Bistrița Monastery, from Moldavia, who searched, for several year, the lives of the Romanian monks who lived, starting with the XV Century and up to XX Century, he composed several volumes with their writings, and he says: "In Tazlău Monastery's tradition (built up in the year 1497), as also in the cases of other monasteries, there was the custom of living, around the monastery's hearth, numerous hesychasts. These ones were the strongest from among the monastery's monks, who aimed for the lonely life of hermit. In order to do that, they mandatorily lived the first few years in community life, for getting accustomed to the mysteries of the spiritual life. Then, after receiving the blessing to do it, they left the monastery and went up in the mountains, either as disciples of other old hesychasts, or alone, or together with other hermits like them. In the mountain they occupied a vacant cave or they dug up an earthen hut or they carved a cave in the rock. Each one of them kept in touch with the monastery they belonged to. On each Sunday they came down from the mountain, and they received their "portion" given them by the abbot (bread, biscuits, vegetables, fruit, salt), they confessed their sins to the monastery's spiritual guide, and on the second day, after receiving the Holy Impartation, they left again for their hermit cells. The permanent occupation of the hesychasts was the Holy Prayer to Jesus"¹³¹². "The old people from Tazlău

¹³¹¹ Hiero-deacon Ioanichie Bălan, *Chipuri de călugări îmbunătățiți din mănăstirile românești* (Examples of Improved Monks, from the Romanian Monasteries), volume I, pp. 1-35, in manuscript.

¹³¹² *Quoted work*, p. 200. Marcus Bandinus, Catholic Bishop, who came to visit in the year 1646, he affirmed that "the forests and the precipices around Neamț Monastery were swarming with the multitude of the hesychasts" (Annales of the Romanian Academia, history section, series II, vol. XVI, 1893-1894, at C. Bobulescu, *Pocrovul*, Craiova, 1943, p. 4). Likewise says D. Cantemir that "the mountains are full of monks and hermits who are sacrificing there, in the quietude and the loneliness of God, their humble and lonely life" (in *Description Moldaviae*, Minerva Publishing House, Bucharest, 1976, p. 195). The same D. Cantemir says that only in the upper country of Moldavia, there were over 200 monasteries and almost an equal number of hermitages. And Paul of Aleph, who accompanied Patriarch Makarios of Antioch, in Moldavia, between the year 1652-1652, he says that only in the courtyard of Holy Three Hierarchs Monastery, there were monastic cells hosting over 300 ascetics (in *Călători străini*

Commune tell even today, the things they heard from their ancestors, namely how those hesychasts descended, on each night, to attend the Matins in the monastery, and, after midnight, they went up again, to their monastic cells. They tell about these venerable hesychasts were very pious, they prayed ceaselessly, they ceaselessly read the Book of Psalms, they uttered the Prayer to Jesus, they were doing thousands of prostrations on each night, they were taking vigil, and they were speaking only about God”¹³¹³.

Those hesychasts actually were very popular in our past. Their role in upholding the power of endurance of our people, in dire times, it was recognized. I mentioned Daniel the Hesychast, who advised Stephen the Great, encouraging him to fight for defending the Christian Moldavia, on a moment of discouragement. They weren't some recluses careless to the world, in the sense of the recluses from Occident, or even from Mount Athos. They helped the people by bearing its wights. Father Ioanichie Bălan, says: “Then, the hesychasts were coming to help the people with the advice, with the confessions, with the rebuking, and with the urge. The monks, the hesychasts, those hermits running away from the world, they loved the people the most, and they ceaselessly prayer for them. These pilgrims of the mountains, these friends of the Carpathian Mountains, the inhabitants of the forests, they were, in the same time, the closest advisers of the voivodes... All voivodes had as spiritual guides and as secret advisers, monks and hesychasts. The voivodes trusted them the most, they hoped in them the most, they opened their hearts, they kept their advice as a saint commandment, and they asked from them for prayer and blessing when leaving for defending their faith and their ancestral land”¹³¹⁴.

despre Țările Române (Foreign Travelers on the Romanian Countries), Scientific and Encyclopaedical Publishing House, Bucharest, 1976, p. 481). The same Paul of Aleph says that in the right pew the monks sang in Greek, and in the left pew thy sang in Romanian (p. 63). So, before the whole Liturgy being printed in Romanian, they sang in the pew in Romanian, and this seems to have been an old tradition. We reckon as very probable, that the people sang, while in Church, in Romanian, uninterruptedly, in continuation to a tradition we have ever since V Century (see: Priest Professor D. Stăniloae, *Besii în mănăstirile din Orient (The Besii in the Monasteries from Orient)*, in “Biserica Ortodoxă Română” (“The Romanian Orthodox Church”), XCIV (1976), no. 5-6, pp. 583-590).

¹³¹³ Ioanichie Bălan, *quoted work*, p. 272.

¹³¹⁴ *Quoted work*, p. 273.

Their popularity can be seen also out of the fact that the name of *sihastru* (hesychast), as transliteration in Romanian popular language, it has become and it has remained, in the life of our people, with the whole its meaning from the XIV Century, when it spread from Mount Athos, as a familiar name, but also as a proof for the hesychastic mode of the monastic life practiced in the whole our part, in the sight of the people. As far as we know, to no other Orthodox people, the name hesychast has become so popular, neither it has been preserved with this wide and popular resonance, because neither the hesychastic mode of the monastic life has been preserved like that.

Father Ioanichie Bălan described in the mentioned work, the life of several hundred of such hesychasts, much venerated by our people. Their succession continued uninterruptedly since the XIV Century and up to our time. This description sheds a new light, a deeper one, of an impressive seriousness, on the role of the monasticism in our past and the foundations of our people's endurance on this land, despite the storm of a history waging uninterrupted difficulties, as also the springs of such a wise and balanced spirituality. These hesychasts kept us present in our mountains, together with our shepherds. In their hermitages found shelter the people who were seeking for refuge in very difficult times, voivodes, but also average people. The hesychasts were recruited from amongst the Romanian believers from both sides of Carpathians, they constituted a way of maintaining our unity as people, in the deepest roots of that unity.

In the followings, we are going to mention some facts about such hesychasts from all centuries, as described by Father Ioanichie Bălan.

Thus, from XV Century, it is presented the life of Pious Joseph. From his youth, he built up a small Romanian hermitage, together with a few of his disciples, in the Jordan's wilderness. Then, after the falling of Constantinople, he withdrew with his disciples on the mountain situated to the West of Bistrița Monastery, where they built small monastic cells out of stone slabs, all over that mountain. "His disciples bore the names: Simeon, Methodius, Barnaba, Peter, Gherman, Pir, and the Greek. The ruler of Moldavia, Bogdan the Blind, built them in the year 1512 "the hermitage of Joseph", which, later, received the name "Biserici Monastery". In the XVII Century,

there were living around the monastery around 400 “hermits”¹³¹⁵.

One of the great hesychasts was, in the XV Century, the hieromonk Sisoës. Originating from Bucovina, he became the disciple of Daniel the Hesychast, living around Voroneţ. Then, with the blessing of Daniel the Hesychast, he withdrew in Rarău Mountains, living there, in asceticism, by himself. Later on, by gathering some disciples around him, he founded the “Rarău Hermitage”, or the “Sisoës’ Hermitage”. Some voivodes built up later two more “hermitages” on Rarău¹³¹⁶.

There existed monks, living in a great asceticism from very early times, in Transylvania, from amongst whom, some of them either turned back as hesychasts in their places where they came from, from the Moldavia’s hermitages, or they received their formation firstly in the Transylvania’s hermitages and then they went in Moldavia’s mountains. It is a known fact, then, that many of the hesychasts from Moldavia’s forests, were being recruited out of the Transylvanians shepherds, who were grazing their sheep out there¹³¹⁷. In the XV Century, a great ascetic was Pious Ghelasie, the abbot of Râmeţ Monastery, situated at the entrance in the Apuseni Mountains. It is a monastery believed to date from around the year 1215 and, probably, its existence as a few kilometers of Geoagiu de Sus, it was a decisive factor for establishing a Romanian Bishopric at Geoagiu. Ghelasie had a great role in Transylvania, by forming numerous monks, defenders of the Orthodoxy¹³¹⁸.

The multitude of hesychasts living in the surrounding mountains, it had a decisive role in founding Agapia Monastery, by Petru Rareş at the year 1527, or between the years 1542-1552, at the feet of those mountains. Father Ioanichie Bălan affirms that even with a few hundred years before, in these mountains were living hesychasts. According to the “Condica Sfântă” (“Holy Registry”) of Agapia Monastery, they were especially Transylvania shepherd.

The mountains peaks from around Agapia (Serghia, Pahomia, Eufrosin, Sihastria) have their names from hesychasts who lived on them. On one of these peaks there was a hermitage.

¹³¹⁵ Pr. Liviu Stan, *Sfinţii români (The Romanian Saints)*, Sibiu, 1945, pp. 52-53. At hiero-deacon Ioanichie Bălan, *quoted work*, p. 233.

¹³¹⁶ Hiero-deacon Ioanichie Bălan, *quoted work*, p. 209.

¹³¹⁷ Nicolae Dăringă, *Istoria mănăstirii Agapia (The History of Agapia Monastery)*, 1908, p. 11.

¹³¹⁸ Hiero-deacon Ioanichie Bălan, *quoted work*, p. 483.

Lower on those mountains, there were the monks living in monastic cells, who, unlike the hesychasts, they had a small monastic cell. A small monasterial settlement was erected at "Livada Părinților" (the Fathers' Orchard), where we can see, even today, the church's foundation and those belonging to other smaller buildings. The place is called, even today, "The Chairs", probably for the monks were sleeping there for two or three hours a night, according to a practice of the hermits of not sleeping on a bed, but only on a chair.

The older hermitage from "Livada Părinților" (the Fathers' Orchard) is also called today as "the monastery of Agapius", after a hesychast called Agapius, who settled it down in XIV Century. Lower on, there was built, around XV Century, the hermitage from Mount Eufrosin. In the "Livada Părinților" were discovered coffins made out of thick oak lumbers, containing skeletons whose skull were placed on a rock, as usually the monks are buried. Agapia from the Hill, from today, it dates from after the year 1500. It has a its patron "The Transfiguration", which again shows its hesychastic character, given that in the hesychastic teaching it is affirmed that all the toils with the Prayer to Jesus, they lead the one who practice them, to seeing the Tabor light.

Itself the Agapia Monastery, either that one from "Livada Părinților", or one antecessor to the present settlement, it is attested since the XV Century. In the archive of Neamț Monastery, it is preserved a Sentence issued by Voivode Ilieș, in the year 1437, in a legal trial had by Agapia Monastery, for a field, with Neamț Monastery. In the year 1461, Arsenius, the Agapia's abbot, had another legal trial with the Neamț Monastery. Similarly, another abbot, Isaiah, had a legal trial with the Secu Monastery¹³¹⁹.

Also, at the advice of two hesychasts it was founded, in the second half of the XVII Century, by Barlaam, the Metropolitan of The Romanian Country, the Turnu Monastery from Vâlcea Country. These hermits were called as Mishael and Daniel, and their caves cane be seen, even today, in the monastery's courtyard¹³²⁰.

¹³¹⁹ All these data about Agapia Monastery, they come from Nicolae Dăringă, *quoted work*, pp. 11-17.

¹³²⁰ Hiero-deacon Ioanichie Bălan, *quoted work*, p. 355. In this monastery it is being observed the tradition from Mount Athos. The monks were great fasters and practitioners of the Prayer to Jesus, living in consummate silence and obedience.

In the mountains surrounding Cozia Monastery, there were living in ascesis other hesychasts, whose names were used to name those places: Anthimos's Creek, Philotheos's Mountain, Theophilus's Mountain, or Theophila etc.¹³²¹

The tradition of the hesychast life continued today at Tazlău, during the XVII Century too. In a voivode's document from the year 1617, there a mentioned several hesychastic monks living in the old forests from around the monastery. The most renown amongst them was Onuphrius the Hesychast, who lived in ascesis for almost a half of a century, in that forest from on the "Onuphrius's Hill". On the same "Hill" lived in ascesis his followers too: Seraphim the Hesychast and Paul the Hesychast. Until today, we can see the ruins of the old monastic cells and caves once inhabited by hesychasts¹³²².

A multitude of hermits lives in ascesis in the caves from Mount Ceahlău. There existed even a hermitage, called "Schitul Sihastru" (The Hesychastic Hermitage), or "Hihăstria Ceahlăului" ("The Ceahlău's Hermitage"), founded, according to the tradition, since the time of Bogdan Descălecătorul¹³²³, then „Schitul lui Silvestru" (Silvester's Hermitage), founded by the hermit bearing the same name, in the XVI Century. In a cave from Ceahlău, there were living in ascesis the hermit called Vucol. Until these days, that cave is called as "Vucol's Cave". Higher up, in another cave, there were living in ascesis, in XVI Century, the hermit called Gideon, maybe the most famous hermit from on Ceahlău. Besides them, there are mentioned in the XVI-XVII Centuries also other hermits, whose names were used to call meadows, creeks, and caves, as: Gherman's Cave, Gennady's Meadow, Patapios's Creek, Nicanor's Creek, Bucur's Creek, Cassiana Hermitage etc. Ceahlău was a real Romanian Athos Mountain (I. Bălan, *quoted work*, p. 193 and the followings).

Many and great hesychasts lived around Secu Monastery too. One has to presuppose that, in the first place, Barlaam translated in Romanian the "Ladder" of Saint John Climacus, while Barlaam was a monk at Secu, before the year 1618, or even before the year 1602, while he was a student at the school

¹³²¹ *Ibid*, p. 354.

¹³²² *Ibid*, p. 272.

¹³²³ We think that it is important to „translate" this name, for the Moldavia's history grants him the quality as founder of the country, the first one arrived and starting a settlement there. So, an approximate equivalent would be: The Settler (the one who unmounted his horse and settled down there).

of teacher Dositheos from Zosim hermitage, previously to the period which he was living in Secu Monastery (A. I. Gonța, *Un așezământ de cultură de la Alexandru Lăpușneanu pe Valea Secului înainte de ctitoria lui Nestor Ureche, Schitul Zosim (A Cultural Settlement from Alexandru Lăpușneanu, before The Foundation of Nestor Ureche: the Zosim Hermitage)*, in "Mitropolia Moldovei și Sucevei" ("The Metropolitan of Moldavia and Suceava"), year 1962, no. 9-12, pp. 694-712). This is for the Ladder is the best manual for hesychasts¹³²⁴.

O witness of the extended monastic life of hesychastic type, in the county of Buzău, are the numerous caves and the remnants of equally small hermitages in the region. Pavel Chihaia¹³²⁵ mentioned many of these hermitages, following the example of Alexandru Odobescu, of B. Iorgulescu, and of N. Stoicescu¹³²⁶. Thus, they specified: the little church from Fundătura, documentary attested since the year 1679, the Cave of Joseph, the Hermitage of Agathon, dating earlier than the year 1521, having a cave in front of it, where there was an altar, the Alunișul Hermitage (1649-1668), the Fundul Peșterii Monastic

¹³²⁴ Nicolae, the Metropolitan of Banat, *Contribuții ale tălmăcitorilor români la cunoașterea "Scării" Sfântului Ioan Scărarul (Contributions of the Romanian Translators to the Knowing of the "Ladder" of Saint John Climacus)*, in "Studii teologice" ("Theological Studies"), series II, year XVI, no. 3-4, March-April, 1964, pp. 149-151. About the hesychasts from around Secu Monastery, to be seen: Hiero-deacon Ioanichie Bălan and Priest N. Șerbănescu, *La trei sute de ani de la moartea Mitropolitului Varlaam al Moldovei (Three Hundred Years from the Death of Barlaam, the Metropolitan of Moldavia)*, in the Review "Biserica Ortodoxă Română" ("The Romanian Orthodox Church"), 1957, no. 10, p. 1015. But the most valuable specifications are brought by Pandele Olteanu, in *Metoda filologiei comparate în studierea și identificarea versiunii neo-grecești a operei "Scara" tradusă de Mitropolitul Varlaam (The Method of the Compared Philology in Studying and Identifying the Neo-Greek Version of the Work "The Ladder", Translated by Metropolitan Barlaam)*, in the review "Mitropolia Olteniei" ("The Metropolitan of Oltenia"), 1970, no. 5-6, pp. 543-566.

¹³²⁵ Quoted work, chapter 6: "Etapa Neagoe Basarab a complexului isihast din Munții Buzăului" ("The Neagoe Basarab Stage, of the Hesychastic Complex from Buzău Mountains"), pp. 240-255.

¹³²⁶ B. Iorgulescu, "Dicționar geografic, statistic, economic și istoric al Județului Buzău" ("Geographical, Statistical, Economical, and Historical Dictionary, of Buzău Country"), Bucharest, 1982, p. 53. N. Stoicescu, *Bibliografia localităților și monumentelor feudale din România, I, Țara Românească (The Bibliography of the Feudal Localities and Monuments from Romania, I, The Romanian Country)* (vol. 1 and 2, Craiova, 1970). P. Chihaia wrote also: *Un complex necunoscut de sihăstrie din Munții Buzăului din vremea lui Neagoe Basarab (An Unknown Complex of Hermitages Dating from the Time of Neagoe Basarab)*, Bucharest, 1973, and: *Date noi despre bisericuțele rupestre din Munții Buzăului (New Data on the Cave-Churches from Buzău Mountains)*, in the Review "Glasul Bisericii" ("The Voice of the Church"), XXXIII (1974), no. 5-6, pp. 497-517.

Cell, where were living hesychasts in the year 1782, The cave of Dionysus, situated upwards of the Cave of Joseph, Saint George Monastery, foundation of Michael the Valiant, Pîrăul (The Creek) Monastery, near to Alunișul-Nucu, about which, a document dating from 1964 it tell us that it was, at the beginning, a “poor (simple) little hermitage”, as other little hermitages too, which were around it and “hesychastic monks live in them”, but also that Matei Basarab built a stone monastery, which was the mother of all little hermitages from there.

In the first half of the XVIII Century, there was living in ascesis, in a cave near to Iezerul Hermitage (Vâlcea County), the Hermit Antony, originating from Teiuș (Transylvania). When Bishop Ilarion restores, in the year 1714, the Iezerul Hermitage, he received great help from Schemamonk Anthony¹³²⁷.

A monk living in a great ascesis and in ceaseless prayer, he was Hiero-Schemamonk Irodion, the abbot of the Lainic Monastery, who was chose as spiritual guide by Saint Calinic himself, when Saitn Calinic was Bishop of Râmnic. He was officiating the Holy Liturgy on a daily basis and having, on each time, tears flowing down on his cheeks. Tens of thousands of people were coming to see him, from both sides of the Carpathians, for he knew the people’s thoughts and he was working wonderful healings. Saint Calinic called him as “the Morningstar from Lainici”. He passed away, from this world, in the year 1910, at the age of 95. O proof of his holiness is the fact that his remnants were found unrotten in his grace¹³²⁸.

Not to say about other monks, known for their life of prayer, for their great ascesis, and for their gift of knowing the people and of healing the people. We only mention here Ioanichie Moroiu, the abbot of Sihăstria Monastery (dead in 1944)¹³²⁹; and Vichentie Mălău, from Secu Monastery, who was sleeping only for three hours a night, on a bench without beddings; he had the ceaseless prayer, he was doing everything with pleasure, saying that “who obeys and does what he is told to, he officiates a liturgy”; he tasted the foods, the water, the wine, the fruits, and all the land’s harvests, according to blessing, joyfully, as an “Impartation” (dead in 1945)¹³³⁰; then there was Atanasie

¹³²⁷ Hiero-deacon Ioanichie Bălan, *Quoted work*, p. 443.

¹³²⁸ *Ibid*, vol. II, p. 406.

¹³²⁹ *Ibid*, p. 169 and the followings.

¹³³⁰ *Ibid*, p. 244 and the followings.

Păvălucă, who came around the year 1939, together with his brother called Cyril (in their civilian life they bore the names John and Anania), from Brețcu, to Neamț Monastery. Unlike his brother Cyril who left for the Holy Mountain, where he died young, Atanasie Mălău lived a life of great asceticism, by eating, during the whole his life, only once a day: bread, vegetables, and fruits, and reading, on each day, the whole Book of Psalms, or telling it by heart, only sleeping while sitting on a chair, and only for two or three hours a night, walking barefooted both in the summer and in the winter, being zealous in uttering the Prayer to Jesus, and not letting his thought to start going towards the earthly realities when a brother asked him what he must do in order to be saved, Father Anthony answered him: "have Christ in your mind and you will be saved". But, when that one asked, in continuation: "And how can I receive Christ in my mind?", Father Anthony answered him: "Through the ceaseless prayer and guarding of the mind. Say, always, the Prayer to Jesus, run away from people, and do not accept, with your mind, any evil thing". He remained, the whole his life, shepherding the sheep in the forest, not wanting to accept a monastic cell in the monastery, not even during winter, but always staying at the sheepfold. Only when he felt his end coming, he withdrawn at the monastery. He died in the year 1955, at the age of 78¹³³¹.

In addition to these ones, we are going to mention here also a few hesychasts who lived in the XX Century, who has a great role in the life of the Orthodox monasticism, and even beyond the border of our country.

Amongst many others, we are mentioning here Irinarh Roset, the disciple of the Schemamonk Joseph, living nearby Văratec Monastery. After the death of his spiritual father, Irinarh become a hesychast living in the forests from around Nechit Hermitage (near Neamț Monastery), where he was, for twelve years, working the Prayer to Jesus. Later on, he founded the Horaița Monastery, and then he left for Mount Tabor, where he lived for 16 years in a consummate hesychasm in Tabor's caves, and in the year 1859 he started building the great Orthodox church on that mountain, a church that exists even today, as the only Orthodox church from Tabor Mountain. He was visited there too, by many people, for his prayer were bringing healing of grave illnesses. The whole his life he was practicing the Prayer

¹³³¹ *Ibid*, p. 321 and the followings.

to Jesus, but he kept that secret from everybody¹³³². In this regard, his disciple Nektarios, he told that, once asking him: “Honorable Father, Father Gherasim, the hesychast from Dălăhuți Hermitage, has told me that you have the prayer of the mind”; the father answered him: “My son, I really had it for a short while, but I left it. This is because, while I was sitting in that wilderness for twelve years, I was praying to God and to His All-Clean Mother, to give me this gift too. But, while sitting I at prayer, one night, at midnight, my monastic cell was powerfully illuminated by a flame of fire, but that wasn’t burning me; and my heart started saying with a loud voice: “Lord Jesus Christ, the Son of God, have mercy on me the sinner”. And I got scared and I feared not to be that some devilish deceit. On the next day I went to my spiritual guide, Father Josephus (it is about Schemamonk Josephus, the spiritual guide of Văratec Monastery), who had the prayer of the mind (we are going to publish in his volume his Method for the Prayer to Jesus) and who worked wonders, and I confessed him what happened to me. And he gave me canon not to sleep on a bed, but on a chair, and only for an hour at every 24 hours. Turning back to my monastic cell, I tried to follow my spiritual guide’s commandment. Then, by seeing I that I wasn’t able to fulfill his commandment, I left the prayer”¹³³³.

One can see out of this story too, the special note of the Romanian Orthodox spirituality that, on one hand, it affirms the need for a harsh asceticism for preparation, through removal of passions, in order to practice the Prayer to Jesus, and, on the other hand, it recommends a great discretion, lest the practitioner of this prayer to be taken into mastery by the vain glory, which is a passion gravely defiling the man.

Another great Romanian hesychast from the XIX Century, he was Nektarios the Protosaltos. He lived as a hermit starting with the year 1845, for 16 years, in a shack near the place where Prodromul Hermitage was erected on Mount Athos, at the place called Vigla. There he lived a life of fasting, or taking vigil, and of secretly working the Prayer to Jesus. In the year

¹³³² *Ibid*, manuscript (bundle).

¹³³³ To be seen this, in details, in: *Viața unui îmbunătățit călugăr român – Irinarh Roset (The Life of an Improved Romanian Monk – Irinarh Roset)*, as presented by Archimandrite Nectarie Banul and reviewed by C. Erbiceanu, in the Review “Biserica Ortodoxă Română” (“The Romanian Orthodox Church”), no. 7, 1898, pp. 740-791, at Hieromonk Ioanichie Bălan, *Quoted work*, manuscript (bundle).

1862, after Prodromul Hermitage was consecrated, Pious Nektarios lived in that Hermitage, where he dies in the year 1903. He was, at his time, the most famous psalms singer from the Holy Mountain. Together with him, lived as hermit and then to Prodromul Hermitage, his brother Athanasius¹³³⁴.

Another great worker of the Prayer to Jesus was the Hiero-Schemamonk Justin, who left the Neamț Monastery for the Holy Mountain, in the year 1810, with his disciples Patapios and Gregory. There they bought from Lavra Monastery the place called "The Ianicopole's Vigla" and they built there 40 monastic cells around a little church that existed before, and they gathered in those monastic cells the Romanians living in asceticism in caves or in other monasteries. After the year 1820, Pious Justin withdrew himself in a cave, living in fasting, in taking vigil, and working the Prayer to Jesus, for 20 years, until he died, in the year 1845¹³³⁵.

The form of monastic life in small hermitages, more suitable to practicing there the Prayer to Jesus, in an atmosphere of quietude, it was, until XVIII Century, extended in Transylvania too, especially in its southern part, and in the neighborhoods of Bistrița, at the feet of Carpathians, where the communication was more easily to be done from, with the hermitages from South and East of Carpathians. Between Brașov and Sibiu, in the XVIII Century, there were around 120 such small hermitages. These hermitages and the connections of the hesychasts living in them, with the hermitages from the South and East of Carpathians, they were the greatest obstacle in the way of Uniatism's spreading in Transylvania, after the year 1700. The Austrian document kept complaining about these monks crossing the border from the South and East of Carpathians, towards North. That's why, at the order of the Imperial Court from Vienna, General Bucov demolished, by bombarding them with his cannons, the hermitages from South and East of Transylvania¹³³⁶.

¹³³⁴ About him wrote C. Ersiceanu, in the Review "Biserica Ortodoxă Română" ("The Romanian Orthodox Church"), 1899, p. 410.

¹³³⁵ *O călătorie la Sfântul Munte (A Trip to the Holy Mountain)*, Ploiești, 1907, at Hiero-Deacon Ioanichie Bălan, manuscript (bundle).

¹³³⁶ Silviu Dragomir, *Istoria dezrobirii religioase a Românilor din Ardeal (The History of the Religious Liberation of the Romanian from Transylvania)* vol. I, Sibiu, 1918; vol. II, Sibiu, 1931; Ștefan Meteș, *Mănăstirile românești din Transilvania și Ungaria (The Romanian Monasteries from Transylvania and Hungary)*, Sibiu, 1936.

The uninterrupted existence of the thousands of hesychasts and of the hundreds of small hermitages with hesychastic life in the forests of the Romanian Countries, so also from Buzău Mountains, it explains why the Ukrainian monk Basil came, at the beginning of XVIII Century, in this land, and he settled himself down in one of those hermitages, and then he founded his own hermitage and he became abbot there. Here he found a more intense monastic life than in his own country, which, after crossing through an accentuated Catholic influence, it was at that time under a Protestant influence, a fact that led to a cooling down of the monastic life. Even about Paisius, who came from the same region, after Basil from Poiana Mărului (Apple's Meadow), J. Hidarin says: "Abbot Paisius was the renewer of the Russian monastic life and its guide and educator, in ascetic readings... This was because, at that time, Russia didn't have such writings"¹³³⁷.

Basil, after living for 20 years at Dălhăuți, where there was a strong hesychastic life, which he was able to immerge himself in, as we have seen out of the life of Irinarh Roset, he settled himself down just in the region so rich in small hermitages, that one of Buzău Mountains, near to the hermitages of Trăsteni and Cîrnu, founding the hermitage from Poiana Mărului (Apple's Meadow), at 40 kilometers distance from Râmnicu Sărat. It was, otherwise, an older tradition of the Russian monks to come in the Monasteries from Moldavia, where they could find the satisfaction of a monastic life of greatest spiritual depth¹³³⁸.

Surely, Basil from Poiana Mărului was inspired by the hesychastic practice of the monks from those small hermitages, when he composed the "Forewords" at Philotheos of Sinai, at Hesychius of Sinai, of Gregory of Sinai, and of Nic Sorschi. It could be possible that he wrote these "Forewords in Slavonic". But, because of having in community Romanian monks who he wrote those "Forewords" for, it is probably that himself wrote the "Forewords" in both languages: Romanian and Slavonic. For, by living for decades amongst Romanians, he could learn Romanian enough well in order to be able to wrote in both languages. This

¹³³⁷ At Deacon P. I. David, *Cuviosul Paisie cel Mare, un desăvârșit monah (Pious Paisius the Great, a Consummate Monk)* (Velichkovsky), Bucharest, 1975, p. 13, note 41.

¹³³⁸ Hiero-deacon Ioanichie Bălan, *Quoted work*, p. 140.

eventuality seems to be founded on the fact that the Romanian language of these translations it is quite clumsy.

We publish in this volume the “Foreword” at Saint Gregory¹³³⁹ of Sinai, which we have in a clearer text. Besides, the content of these “Forewords” it is quite similar. We publish it rather in order to highlight the difference between Basil from Poiana Mărului and his disciple Paisius, and the texts composed by the Romanian monks, in what concerns the conditions required for practicing the Prayer to Jesus. While the Romanian monks asks for a period of previous preparation, a very serious one, before starting the practice of this prayer, Basil and Paisius urge everybody to directly start practicing the mentioned prayer.

In the year 1742, also in the mentioned monastic region, there acme the Ukrainian monk called Plato, the future Paisius. He passed through Dălhăuți, where he was under the spiritual authority of his compatriot: Basil¹³⁴⁰. He was longing for coming in Moldavia, because of Metropolitan Anthony, a refugee in Russia, during the Russian-Turkish war (1735-1739), from whom Paisius found out many facts about Moldavia and the churches from there¹³⁴¹.

The Russian historian Cetfericov, who wrote Paisius’s life, he wrote also about the state of the Romanian monasticism

¹³³⁹ See mentioned some manuscripts which contain the “Forewords” wrote by Basil from Poiana Mărului, in the note no. 121 from volume VII of *The Romanian Philokalia*. The “Foreword” at Philotheos of Sinai comprises, amongst others, in the manuscripts from The Romanian Academia, no.: 1141, f. 100r.-111r. and 1441, f. 6r.-45.

¹³⁴⁰ Deacon P. I: David, *quoted work*, p. 6, reproduces after: Pr. Paul Mihail, *Starețul Mănăstirii de la Neamț, înnoitorul monahismului (The Abbot of Neamț Monastery, the Renewer of the Monasticism)*, in the Review “Mitropolia Moldovei și Sucevei” (“The Metropolitan of Moldavia and Suceava”), 1962, no. 5-6, pp. 417-419, a paragraph where we can found some words belonging to Paisius too: “Brother Plato (Paisius) asks the two “Moldavian-Vlachos” monks to allow him to accompany them towards “the country of our parents... to the blessed language and Moldavian people...”, p. 6. It is one of the arguments brought by Deacon P. David for the Romanian origin of Paisius, amongst other arguments (born in Poltava, where D. Cantemir, together with other Romanians settled down, and having as parents the priest Peter and his wife Anna, kindred with Bantăș family, whom the mother of D. Cantemir was kindred with, too; he was made churchly reader in Pecerskaia Lavra, by the Moldavian Metropolitan Anthony, who later became Metropolitan of Cernigov; tonsured, by the same Metropolitan, in monasticism, in Lubetzki Monastery, which was a refuge for the Moldavian monks and had Pachomius – who was a Moldavian too - as abbot etc.).

¹³⁴¹ Fr. Paul Mihail, *quoted article*, p. 409, he presents the witness of Paisius (Plato) that, when hearing the Moldavian Metropolitan Anthony, officiating the Liturgy at Kiev, in Romanian, he fell in love with the language and the people from Moldavia. Fr. Paul Mihail quotes from “*Autobiografia lui Paisie*” (“*The Autobiography of Paisius*”), published by Ștefan Berechet, Iasi, 1918, p. 13.

at Plato's (Paisius's) arrival in Moldavia: "Plato enter the Moldavia's land with the feeling of the greatest joy and of sincere love. He knew that there the monasticism was flourishing, that there came many ascetics from Russia, who were searching for a peaceful shelter and favorable to the lonely and quiet life, and he wanted with the whole his soul, to attach himself to the hermits from there, and to live together with them in loneliness and silence, so that he would accomplish his steadfast dream from his childhood and from his youth. At that time, Moldavia appeared to be as one of the most flourishing little corners of the Orthodox world. In the Greek Orient, the narrowed and oppressed by Turks, couldn't enjoy the necessary freedom. In Russia, the monastic life was experiencing a narrowing because of Russian government"¹³⁴².

About Dălhăuți, where Plato (Paisius) firstly stopped, Cetfericov said: "Hegumen of the hermitage was a disciple of Abbot Basil. Here lived many important ascetics. So he was, for instance, Father Rafael, who occupied himself with copying the holy books" (it is very probably that those books were transcribed in Romanian too, in order to be used in the spiritual life of the monks from there). "Other ascetics were: Monk Dositheos, who lived far from that hermitage, or Schemamonk Timothy, who was skillful in spiritual dialogues and in translating the holy books (he must translate those books in Romanian in order to be understood by the Romanian monks). These monks lived withdrawn in a deep valley". "They impressed Paisius very deeply". Here Paisius discovered the hesychastic living.

Then, by going at Trăisteni, here Plato (Paisius) heard, from the first time, the prayers according to the rule from Mount Athos, uttered with great piousness and by fearing of God. In this hermitage were living up to 20 monks, who lived in congregation, and around 15 hermits who lived in the surroundings, providing for themselves by hand-working. Here, Plato (Paisius) encountered many important hesychasts". On one of them the birds were landing on him and accompanied him wherever he went, until he entered the church's building¹³⁴³.

¹³⁴² *Paisie, starețul Mănăstirii Neamț din Moldova (Paisius, the Abbot of Neamț Monastery from Moldavia)*, Romanian translation by Bishop Nicodemus, Publishing House of Neamț Monastery, 1933, pp. 126-127.

¹³⁴³ *Quoted work*, pp. 140-141. Here Paisius encountered Onuphrius, who died at Vorona Hermitage, and whose relics are kept in the altar.

When the famous hermit Onuphrius came at Trăisteni, from Cîrnu Hermitage, Plato (Paisius) accompanied him at Cîrnu, a hermitage placed on the Buzău Valley, up in the mountains. Fr. Paul Mihail says, using Paisius's autobiography: "There, in a hermit monastic cell, Plato understood the secrets of the true monasticism, and he understood and felt more profoundly the benefactor effect of the prayer"¹³⁴⁴. "Paisius met there other hesychasts too, who had a great spiritual power. He met Hieromonk Alexe, who was reading from the writings of the Holy Fathers, explaining their meaning. Paisius also knew better the great hermit Onuphrius, who live before, for a very long time, in wilderness, then in Transylvania in the great mountains, and then he was living not far from the mentioned hermitage, in a lonely monastic cell". Paisius visited Onuphrius, together with other monks, at his monastic cell. "The path to Onuphrius's cell crossed through wonderful forests, and the cell was on the edge of a mountain, from where it had a wonderful view upon the surrounding valleys and mountains, which were covered in virgin forests... The old Onuphrius was spending his time in prayer, in reading, in singing psalms, and in hand-working, for he was making wooden spoons, wooden plates, out of linden wood, and with a great skillfulness. He was very gifted in advising others". "With Father Alexe, Onuphrius was speaking in detail about the bodily passions, and about soul's passions, and about fighting the thoughts, and also about devils, about the unimaginable temptations brought by them and about their skillfulness". "By listening to these words of old Onuphrius, Plato (Paisius) was getting increasingly in love with the hermit life"¹³⁴⁵. Behold were Paisius had his apprenticeship to the hesychastic life.

We are going to pass over the activity of Paisius at Athos, and then in Moldavia, because otherwise we would extend this presentation for too long. Neither are we going to insert in this volume his Epistle about the Prayer of the Mind, because it has been already published¹³⁴⁶. In addition to that "the teaching of Abbot Paisius about the Prayer to Jesus, as also his teaching

¹³⁴⁴ *Quote article*, quoted review, p. 410.

¹³⁴⁵ Cetfericov, *Quoted work*, pp. 158-161.

¹³⁴⁶ About the inward prayer or of the mind, writing of the blessed abbot, Schemamonk and Archimandrite Paisius Velichkovsky. Translated from Slavonic, 1902. We take this news from Cetfericov, *quote work*, p. 20. The place of publishing it isn't mentioned, but we believe that it is about Neamț Monastery.

about monasticism, are closely related to the teaching about this Prayer, of His teacher and spiritual father, namely of Schemamonk Basil”¹³⁴⁷.

About Paisius it has been written extendedly, both in Russian and in Romanian. But we think that an aspect which we must insist more upon, it would be the framing of his spiritual and organizational activity in the Romanian ambience which he lived in, by showing, in addition to what he gave to the Romanian monasticism, what he received at his turn, often much more that he offered, from it.

What it seems to us that Paisius brought with him in the Romanian monasticism, it wasn't his preoccupation with the Prayer to Jesus – for, this was always a presence amongst the thousands of hesychasts from the mountains of the Romania Countries -, but it was actually the fact that he introduced this prayer in the congregational life, and by this he reinvigorated the hesychast spirituality of the congregational life. Paisius came from Mount Athos accompanied by a Romanian-Russian congregation, and that congregation was joined by some monks from Moldavia too. But, Basil from Poiana Mărului affirmed, previously to Paisius's arrival, insistently, that the Prayer of the Heart isn't only for hermits, but also for the monks living in congregational life. But it isn't this an influence of a way of practicing this prayer on the Romanian soil, which took an even greater development at Cernica Monastery? Although, the great majority of the hesychasts from the Romanian Countries still remained in their superior hesychastic life.

A second aspect brought by Paisius it was the incentive given to the monks around him, to translate the Philokalist writings from Greek, translations which, most of them, were a proofing of soke older translations, often done, when it was about the Slavonic texts, which were made not only from Greek but also from Romanian translations. Paisius himself took part to this translation work¹³⁴⁸. Actually, Paisius's contribution wasn't one of renewing or deepening the spiritual life, but it was rather one of cultural substance, of multiplying, correcting, and spreading the spiritual writings.

¹³⁴⁷ Cetfericov, *quote work*, p. 303.

¹³⁴⁸ Cetfericov says that Paisius declared that he was correcting the Slavonic translations according to the Romanian translations and according to the Greek original texts.

In any case, out of the meeting between the Romanian hesychastic tradition, one of a great depth, and the introduction of that tradition in the frame of a larger congregation, through Paisius, it has emerged the balanced spiritual life from Cernica and Căldărușani Monasteries. The restorer of Cernica Monastery, and the initiator of the great plan of spiritual life imprinted to that monastery, he was the Transylvanian Gheorghe, who accompanied Paisius for 24 years, at Athos and in Moldavia, and who declared himself as Paisius's disciple¹³⁴⁹.

But Abbot Gheorghe brought in the life instilled by him to the Cernica's congregation, a few special features, which were maybe influenced by some characteristics of the Romanian soul, and to a greater extent, by the local necessities. He accentuated, more than Paisius did, the practical side of the spiritual life. He did that, not only in order to help the monks to achieve in the safest mode the consummation of the dispassion, but also in order they to become useful to the monastery's community, and even to people in need for help. In this sense, Saint Calinic, the chose flower of the Cernica's spirituality, he united, in his spiritual profile, amazingly, the prayer and the most severe restraint, on one hand, with the fullest obedience in community and with the care for the poor, and also with his activity as founder and builder of churches. He asked, in his written *Advices*, in the first place, for accomplishing the commandments of God and for deeds of humbleness and of obedience, but he also said that "Let's have the Prayer to Jesus, ceaselessly, in our mouth, in our mind, and in our heart"¹³⁵⁰. We could say that we have here an "integral spirituality".

The restraint, the obedience, and the humbleness, they are not only some characteristic values of the spiritual consummation, but they are also values creating good communion and brotherhood. The monks must be, in this regard too, like some envoys with the deed, of the Kingdom of God, a Kingdom of the consummate communion. And especially in this it verified the real force of the mentioned values. If the individual hermits, or the hermitages as small groups, they mainly promote the focusing of the mind in union with God,

¹³⁴⁹ *Testamentul stareșului Gheorghe (The Testament of Abbot Gheorghe)*, at Casian Cernicanul, *Istoria Sfintelor Mănăstiri Cernica și Căldărușani (The History of the Holy Monasteries Crenica and Căldărușani)*, Bucharest, 1870, p. 36.

¹³⁵⁰ At Hegumen D. Furtună, *Ucenicii stareșului Paisie de la Cernica și Căldărușani (The Disciples of Abbot Paisius from Cernica and Căldărușani)*, Bucharest, p. 139.

through Cernica, the Philokalist spirituality actualized its force of brotherly cohesion amongst the spiritual people.

That's why, Abbot Gheorghe gave as another norm for this congregation, that never the number of the monks living there to exceed 103, in order its spiritual guides to be able to work ceaselessly to consummate each member, and in order to be possible to accomplish a concrete brotherhood amongst all monastery's members. Applying the hesychastic spirituality on congregational plan, it was promoted by Paisius too. Abbot Gheorghe manifested, in the same time, a realistic spirit concerning the Heart's Prayer. In his "testament" he asked the monk who lived in a congregation, for not thinking that he can see "quickly", "simply and in a short while the work of the mind". We are, he said, still passionate human beings, unlike the members of Father Paisius's congregation. And until we do not clean ourselves of passions, we won't be able to work the prayer within our heart¹³⁵¹. This didn't mean, of course, forbidding the Prayer to Jesus. We saw that Saint Calinic asked the monks for ceaselessly having in their mouth, in their mind, and in their heart, the Prayer to Jesus. Through "the work of the mind" Abbot Gheorghe meant a total and uninterrupted immersing in contemplating God and in union with God, as the Holy Fathers from yore understood that, and as the hesychasts from the Romanian past practiced it in the caves and in the small hermitages there were living in - and not a simple mentioning of the name of Jesus, one that can be done on diverse levels of focusing¹³⁵². Abbot Gheorghe warned against the opinion regarding the quickly reaching at the consummation of living into God, by drawing the attention upon the deceits the which the one who starts doing this work will expose himself to, if he hasn't been strengthened, for a long time, in the state of dispassion.

In this way, Abbot Gheorghe and his descendants at Cernica's leadership, they wanted to be accomplished an equilibrium between striving to accomplish the brotherhood amongst all the congregation's members and the striving for real consummation.

¹³⁵¹ See at Cassian from Cernica, *quote work*, p. 55, *Ladder VI*, from "Testament".

¹³⁵² To be seen the *One Hundred Heads of Kallistos and Ignatius Xanthopol*, head no. 53. And Basil from Poiana Mărului, discerned between the Prayer to Jesus that everybody can make, and the seer prayer that only a few are capable of.

Also for accomplishing a more strengthened brotherhood, Abbot Gheorghe recommended the avoidance of all individualistic manifestation within congregation, valuing the obedience the most, then the confession of the sins twice a week, at the spiritual guide the Abbot indicated to each monk, and the Holy Impartation once a month¹³⁵³.

We are going to present, in this volume, in order to illustrate this strengthening of community spirit, a few excerpts from the "Testament" of Abbot Gheorghe.

Itself the Prayer to Jesus, it found in this will of framing the monk in the community's life and in Church's life of praying, by and large, with avoiding any individualistic spirit, a framing of itself also in the other *Praises* of the Church. The Prayer to Jesus mustn't make the monk disinterested in the content of the prayer of the Church's public cult. By framing the Prayer to Jesus in these communitarian prayers of the Church, themselves these prayers are defended against the danger of a mechanical and formal uttering of them, being filled up with taking heed at their content and with the spiritual warmth resulting out of that.

We are going to give here, in order to illustrate the making of this kind of Prayer to Jesus, especially by the beginners, two methods of it, one by Schemamonk Joseph (manuscript in the Library of the Romanian Academia, no. 1441, f2r-4v.) and another by an unknown monk, who probably lived at Cernica, because he mentions the Abbots Paisius and Gheorghe as his teachers. This prayer is part of a wider exposition concerning the state of the monasticism in the Romanian Countries and in the Holy Mountain (manuscript from the Library of the Romanian Academia, no. 1841, from f. 9 r.). These methods not only they reinvigorate the other prayer of the Church required to the monk in his daily prayers program, but through them, the Prayer to Jesus too, it becomes a part of the mandatory daily prayers program of the monk. Of course, this doesn't mean that the monk cannot say the Prayer to Jesus during the remaining time (during the diverse tasks he is appointed to, or when eating, or before getting asleep etc.). A contrary, this is recommended in all the Romanian spiritual texts.

¹³⁵³ At Cassian Cernicanul, *quoted work*, p. 40.

We are mentioning here also that Schemamonk Joseph, the author of one of these Methods, he was himself a greatly experienced practitioner of the Prayer to Jesus. He is the same person with the spiritual guide of the Vărativ Monastery, with whose blessing, the abbess of this monastery, Nazaria, a Schemamonk from Brasov, copied in the year 1811, the manuscript no. 500 belonging to that monastery, comprising the writing *About Prayer* of Patriarch Calist, who was “one of the most famous hermits” in the Pocrov Mountain, from around Neamț Monastery, whom the Christians from all quarters were running at, in order to confess their sins. He helped to the building of Vărativ Monastery, he had the gifts of the speech and of healing the sick, and he also had several famous disciples, as Irinarch Roset, the builder of churches on Mount Tabor¹³⁵⁴.

Finally, we are going to insert in this volume a speech about the previous conditions required for the Prayer to Jesus, a word we found in the library of the Bishopric of Roman, no. 41, written in the year 1823. The writing bears the name “Alăută duhovnicească și trâmbiță cerească” (“Spiritual Theorbo and Heavenly Trumpet”). The writing doesn’t mention the name of its author, but Father Ilie Cleopa from Sihăstria Monastery affirmed that there is a tradition attributing this writing to a nephew of Abbot Neonil from Neamț (in the first half of XIX Century). In this writing it is even more accentuated the need for cleaning the passions, as condition of the Prayer to Jesus. It is asked somebody not to start practicing this prayer, before cleaning his impulse towards bodily earnings. If the mentioned Kallistos the Katafygiote asked for rejecting the thoughts at the things, in order the self, by becoming one, to be able to focus entirely on The One and to be able to unite with Him, being known the fact that somebody cannot clean on himself, of the thoughts at the things, as long as he desires those things, this writing asks for cleaning itself the desire for achieving the temporary things.

One can reckon that through this, it is aimed an even greater strengthening of the community life. This is for, while the monk who lives, as hermit, an individual life, a life on his own, he usually has a few material things of his own, the one consummately accomplishing the conditions of the life in community, he has nothing of his own: neither food, nor clothing, neither initiative for a thing of another. Also, for

¹³⁵⁴ Hiero-Deacon Ioanichie Bălan, *quoted work*, pp. 365-366.

strengthening the community's life, "Alăuta duhovnicească..." ("The Spiritual Theorbo...") asks for an often confession of the sins. Without this, one cannot really accomplish a clean Prayer to Jesus, for he lacks the humbleness and the awareness of his sins, and there it sneaks in, the vain glory, or the self-appreciation that he has reached the consummation through this prayer. Only when accompanied by the often confession of the sins, the Prayer to Jesus ceases of being a factor encouraging a life by one's own, a live we would call it as individualistic.

Foreword or Guidance

To the ones who will want to read this book written by Saint Gregory of Sinai, and not to mistake regarding its content. It has been composed out of the holy and instilled by the Holy Ghost writings, of the All-Pious Schemamonk Basil from Poiana Mărului, from The Romanian Country¹³⁵⁵

Many, when reading this book of Saint Gregory of Sinai, and because of not having experienced the mind's work, they are wrong in understanding it, by reckoning that this work was characteristic only to the holy and passionless men. That's why, by keeping the custom from nowadays, namely only reading and singing the psalms, the troparia, and the canons, they make only the external prayer. They do not understand that this type of song prayer, the Holy Fathers gave it to us only until a time, for the helplessness and for the childhood of our mind. This is for, by getting accustomed, through reading and singing, us to ascend on the level of working with the mind, and not to live, to the very end, in the first ones. Because, what could be more childish than that? This is for, by reading and singing only with our lips, the external prayer, we remain to a joyful opinion about ourselves, because of reckoning that we do an important thing, and by comforting ourselves only in number (namely with how much we pray, quantitatively), and with this we feed the internal Pharisee.

But the Holy Fathers, by removing us from this helplessness of our childhood, as on some little children from the bosom of the one who nourishes us with milk, they show us the low level of this work, by likening the singing with the voice to the speaking the languages (of the pagans). This is because, this saint says: Our singing it is due to be angelic, as our living is too, and not bodily or, to say so, pagan. This is for singing with voice and by shouting out, it has been given because of our

¹³⁵⁵ Manuscript in the Library of the Romanian Academia, f. 87 r. – 99 v. Corrected, according to the text from Ghenoiu manuscript.

laziness and lack of skills, in order to elevate us at the true prayer. The fruit of the external singing was shown by Saint Simeon the Speaker about God, in the mode of the prayer accompanied by the second taking of heed. He says: "And the second taking of heed is this: When the mind gathers itself together from the realities known with the senses and it guards the senses against the external things, by gathering itself in its thoughts, it walks into these ones vainly, by forgetting about the external ones. This is for, sometimes the mind studies its thoughts, and some other times pays attention to the requests it addresses to God, and sometimes it pulls towards itself the enslaved thoughts (by the demons), and some other times, engulfed by some passion, it starts again coming back, forcedly, to itself. And it is impossible to the one who fights light this, to somewhere achieve peace, or to take the crowns of the victory. Because, one like this, he is like the ones who fight at night, who hears the voices of his enemies and who receives the wounds from them, but he cannot clearly see who they are, or where they are coming from, or what they hit him like, or what is that for, because the darkness causes to the mind this helplessness. The one who fight like this, he won't be able to escape from being crushed by the ones belonging to another nation. He endures the tiredness, but he won't get the reward. And he is even stollen by the vain glory, as one who reckons about himself that he takes heed; and he is defeated and mocked by the vain glory. In addition to that, he also despises others, as one who aren't like him and he pretends to be the shepherd of the sheep, but he likens to the blind who promises to guide other blind people"¹³⁵⁶.

But how can we guard our mind? By following the mind in feeling the external realities, or by gathering it out of them, because they scatter the mind through them, when looking at the things submitted to the senses? The sight, by seeing the beautiful or inappropriate things, or the hearing, by hearing the smooth or the rugged sounds, or the smell, by smelling the good or the bad smelling things, the taste, by tasting the sweet or the bitter things, the touch, by touching the mellow or the hard things, they start running after those like the leaves borne by

¹³⁵⁶ "The Method of the Holy Prayer and Attention", incorrectly attributed here to Saint Simeon the New Theologian. It was published in the paleo-Greek text and in French translation by J. Hausherr in "Orientalia Christiania", 1927, volume IX, no. 36, with the title: "Le méthode d'oraison hésychaste". The quoted paragraph is at pp. 134-135.

the wind, and the mind, by mixing itself with them, it cogitates at their works. So, is it possible to escape the thought, thus, from the thought from the right side, or from those from the left side? By no means and never. So, if the external senses cannot stop the mind from thoughts, the mind must run outside senses, during the prayer, and to enter the heart, and to stay there deaf and mute to all thoughts. This is because, if somebody empties himself only of sight, of hearing, and of speaking, he achieves some peace against passions and evil thoughts. But much more will be sweetened with the resting of the evil thoughts and he will taste the spiritual joy, a joy caused by the prayer of the mind and by taking heed, when the mind will get far from the five external senses and he will lock up the mind in the internal and natural chamber, or in the wilderness¹³⁵⁷. This is for, as the two-edged sword, wherever you will wield it to, it cuts with its edge the things it reaches at, likewise it works the Prayer to Jesus: sometime, by being turned towards the evil thoughts and towards passions, and some other times towards sin, and towards remembering the death and the eternal toils¹³⁵⁸.

And if somebody will want, without this prayer, and only by using the singing of prayers with the external senses and with the external opposition, to topple down the enemies' attacks and to resist any passion, or any cunning thought, that one will be quickly defeated, and for many times. This is because the devil here defeats the one who resists him, and here the devil obeys him pretending to be defeated by him. By this, the devil mocks him, making him tending towards vain glory and towards

¹³⁵⁷ The outside wilderness is an image of the inside, when emptied by any thoughts. Only thus, the mind can focus exclusively upon God; or, only thus the mind can make a clean prayer. But one must notice that, while aspiring towards this emptying of thoughts, the spiritual man doesn't want to become indifferent. By that, he achieves out of the union with Christ, and overwhelming kindness and a clean love for everybody and for all things. Properly-said, he empties on himself only of the passionate, egotistic attitudes towards people and things, and not of all attitudes. It is recommended no longer to be seen the realities in themselves, namely dispersed, but as united with God.

¹³⁵⁸ It seems that there is a contradiction between the recommendation that the mind to be emptied in order the clean prayer to be done, and the affirmation that this prayer itself produces an emptying, by cutting off any content from within the mind, in order the mind to do the clean prayer. Actually, the mind's emptying starts through prayer and, gradually, to the extent the mind advances towards the state of clean prayer, the prayer empties, more fully, the mind of other contents. It is required only the man to not reconcile himself to a continuous co-inhabitation between prayer and thoughts.

inattention and by making him considering himself as the sheep's shepherd and teacher.

Knowing that, Saint Hesychius says: "Our mind cannot defeat, by itself, the devilish hallucinations. Let it never hope that it will be able to do that. This is because (the enemies) are very cunning and they pretend that they obey. And thus, they impede you with the vain glory. But they cannot, even for a little while, to resist the calling of Jesus Christ" (Hesychius I, 24; *The Romanian Philokalia*, volume IV, p. 46. And again: "Take heed lest you liken yourself to Israel from yore, and thus, you to be given to the enemies thought with the mind. This is for, by being Israel delivered from Egyptians, by the God of everybody, Israel contrived, as help, idols made out of clay. And through idol made of clay, you must understand our helpless mind which, when calling upon Jesus Christ against the evil ghosts, it easily banishes those evil thought away, and with wonderful science, it defeats the unseen attacks of the enemy. But the more the mind trusts to itself, recklessly, the more the mind crumbles down like the martin who rolls down" (Hesychius I, 25-26; *The Romanian Philokalia*, volume IV, p. 47). And this suffices in order to know the power and the measure of the mind's work and of the outside work, namely that power of the outside prayer and singing.

But don't reckon, you the right-believing reader, that, the Holy Fathers, by taking us from the external much-singing, and by commanding us to accustom ourselves to the work of the mind, they disregard the psalms and the canons (the troparia). Let's not be that. This is for those are given, by the Holy Ghost, to the Holy Church, within which is being done the whole work of sanctification through ordination and the whole mystery of God-the Word's oikonomia, until His second coming, within which our resurrection is comprised too. And there isn't something human in the churchly rule, but everything is a gift from God, not receiving any adding from our worthiness, either any diminution because of our sins.

But our work doesn't tackle with the Church's rules, but it analyzes the individual rule and living, of any monk, who, through zeal and through the heart's righteousness, he has accustomed himself to achieving the gift of the Holy Ghost, and not through the simple words of the Psalms (without taking heed

at them) by only singing them with his lips and with his tongue¹³⁵⁹.

This is for the Apostle says: "I want to say five words with my mind, instead of thousands with my tongue" (1 Cor. 14: 19). Therefore, it is due, firstly, us to clean our mind and our heart with five such words, by saying within our heart's depth: "Lord Jesus Christ, have mercy on me", and so we will ascend to the understanding singing. This is because any beginner, who still is a passionate human being, he can do with his understanding, this prayer, into the guarding of his heart. And the singing cannot do that, by any means, until the mind will be, firstly, cleaned up with this prayer¹³⁶⁰. This is why Saint Gregory of Sinai, by thoroughly researching the lives and the writings and the spiritual experience of all the Saints, more than anyone did it, through the Holy Ghost Who lived within him, asked us to make all efforts for prayer. And Saint Simeon, the Archbishop of Salonica, by having the same Ghost and gift, he commanded to hierarchs, to priests, to monks, and to all laymen, and he advised them to continuously say this prayer and to unite it with their breathing. He says together with the Apostle: "There isn't either in heavens or on earth, a stronger weapon than the name of Jesus Christ".

And you need to know this, you who crave for this holy work of the mind, that the teachers and the most ones who were practicing this prayer, they weren't living into wilderness, or as hermits. This is for they mostly lived in the big monasteries, who were placed in the middle of the cities. We wonder how Patriarch Photios, being him elevated to the rank of patriarch from his previous government position, and not being him a monk, he got

¹³⁵⁹ As in case of Theoleptos of Philadelphia, Basil from Poiana Mărului too, he recognizes the importance of the Church. Withing Church we receive the grace, with the help of which we develop our live into Christ Who leads us towards salvation. Although, Basil regards the Prayer of the Heart as something special, and therefore somehow outside what is being committed within Church. This somewhat dualistic vision, it is surpassed in the Romanian "Methods" of praying to Jesus.

¹³⁶⁰ We have here a different succession than at Abbot Gheorghe. At the last one, in the first place, there is the singing and then it follows the prayer of the heart (as also at Saint Gregory of Sinai and at the other Ancient Fathers). At Basil from Poiana Mărului, it firstly comes the Prayer to Jesus and then it comes the singing. Actually, both prayer and singing have diverse stages. The more someone ascends in consummately doing the Prayer to Jesus, the more spiritually he utters or he sings the other prayers too. Anyway, they must be combined, in order the believer to remain, on one hand, within Church, and on the other hand, to be him gradually spiritualized.

so accustomed to this work of the mind¹³⁶¹. And so much he advanced, that his face was shining like that one of Moses, by the gift of the Holy Ghost Who was within him, like Simeon of Thessaloniki says. This one confesses that that one even composed a book about this work of the mind, with the whole philosophical wisdom. He also says that the holy patriarchs of Constantinople, Saint John Chrysostom and Ignatius and Kallistos, they wrote, at their turn, books about this work. Aren't these enough to you, o, you loving of Christ reader, in order to, by forsaking any doubt, top start getting accustomed to the taking heed of the mind? If you say: I am not living in loneliness, what benefit will I take? I will answer you that Saint Patriarch Kallistos got accustomed with the work of the mind in the big Monastery from Athos, while serving in kitchen. And if you doubt because you aren't in a deep wilderness, the second example will be Saint Bishop Photios. And again, if you get lazy at the mind watchfulness, bringing as argument the tasks you have to accomplish, you will again be object of laughter. This is because either the wilderness, or the lonely life, the do not bring such an increase in this work, as obeying with understanding, says Saint Gregory of Sinai.

And if you fear the right side (the sin of getting haughty for abundantly having a certain virtue, o. n.), because of not having a teacher, in this regard the Lord Himself commands you to learn out of the Holy Scriptures, by saying: "Study the Scriptures and within them you will have the eternal life" (Jn. 5: 39).

And if you lean leftwards, by being you troubled of not having a quiet place, in this too you will be strengthened by Saint Peter the Damascene, who said: "This is the beginning of the man's salvation, to forsake his will and understanding and to make, as his own, the God's will and understanding. Then, there won't be in any creation a thing, or a beginning, or a place, which to be able to impede him".

And if you feel yourself impede even more, by finding out reasons for that in many words belonging to Saint Gregory of Sinai, who presented us many aspects concerning the deceit

¹³⁶¹ From here we can see, again, that Basil from Poiana Mărului didn't see a contradiction between the ceaseless prayer united with the emptying of the mind of (evil) thoughts, and the multitude of preoccupations related to the high patriarchal shepherding of the souls. The doing of the good, it goes hand in hand with the prayer. The good spring out of prayer, for through the good it is being done the will of God.

emerging out of this work, the same mentioned Saint guides you, by saying: “It is inappropriate us to fear, or to doubt about calling the God. This is for, even if some people deviated, and they got harmed in their mind, you must understand that they suffered that because they wanted to work according to their own will, because of their haughtiness. This is for, the one who searches for God with obedience, and by asking, and by humbly thinking, he won’t ever be harmed, for the grace of Christ Who wants “that every man to be saved” (1 Tim. 2: 4)¹³⁶². This is for, the ones who lives rightly and without blemish, by avoiding the self-content and the haughtiness of his mind, even if all the devilish groups rise upon him thousands of temptations, he will remain unharmed, as the Holy Fathers said. But the one who walks according to his own rule, and according to his own advice, he will fall into deceit. And if somebody stumbles upon the stone of the writing (by reading the things written about deceit), towards stopping the mind’s work, let him know about himself that he is turning the things up-side-down. This is for, not towards stopping this work, but in order to defend us against deceit, the Holy Fathers showed us the ways the deceit comes to us. That’s why Saint Gregory of Sinai commands us not to fear, neither to doubt, while getting us accustomed to the Prayer to Jesus. He presents two causes of the deceit: working according to our own rule, and the haughtiness of the cogitation¹³⁶³.

By wanting us to remain not-guilty of these things, the Holy Father command us to study the holy writings and to get ourselves corrected by them. “Let his have his brother as a good adviser, says Saint Peter Damascene, and if he cannot find a good in word and in his deeds abbot, in the image of the Holy Fathers, and a good knower of the Holy Fathers’ writing, then it will be appropriate to him to silently receive the spiritual advising out of the teaching and the writings of Holy Fathers, and to search within them answer to everything in order to do good deeds”. So, we must, at our turn, to read the writings, to guard this measure and this rule, and not to avoid their teaching and guidance, as do the ones who aren’t experienced in the

¹³⁶² About deceit and other causes. *The Greek Philokalia*, volume IV, p. 87, Third Edition.

¹³⁶³ These are the passions of the pride, opposite to obedience and to humble cogitation. The first one is the pride manifested outwardly, and the second one is the pride cultivated within the soul.

mind's work, and, by reckoning on themselves as rightly judging, they present themselves, or, better said, they pretend to be, as they would know what they are doing, even when they refuse to get accustomed to this holy work, by invoking three motifs.

The first reason why, it is that they let this work to belong only to the holy and dispassionate believers, because of reckoning that only to those ones it fits, and not to the passionate ones. The second reason why, it is the almost total absence of the teachers in this kind of living. And the third reason why, it is the deceit that can emerge out of this work.

The first reason is useless and unfair. This is for, even the first stage of the beginner monks, it owes to diminish the passions through the mind's watchfulness and by guarding the heart, and this is the prayer of the mind needed by the doers¹³⁶⁴. The second reason, it also is lacking its judgment or its justification. This is for, as it was told before, in the place of the teacher we have the writings as a teacher, when the teacher is absent. And the third one is that one out of which somebody makes an impediment to himself. This is because, by reading just in order to deceit himself, he stumbles upon writings, by understanding them wrongly. This is because, instead of receiving the writing in order to guard himself, and in order to know the deceit, he considers them and he receives then as cause for running away from the mind's work. This is like someone amongst the chief commanders, when announced to somebody that the enemy stalks him on his way, and that the enemy waits for him in hidden, because the enemy is unable to wage war to him openly, this commander, as one lacking any skills, instead of unveiling this in order to defeat the enemy, he gets scared and he runs away, and so he becomes object of rebuking amongst people, and especially before his emperor and of emperor's advisers.

And, if you fear such kind of work and accustoming only because of your nature and stupidity, I will much more strongly fear for you. This is because you mustn't avoid going into forest because of some stupid stories, or because of fearing the wolf. This is for you must fear only God, and never to run away

¹³⁶⁴ So, according to Basil from Poiana Mărului, there is a prayer of the mind that must be done even by the monks being on the level of the doing. This is a mind's prayer according to their measure and adapted to their state of cleaning of passions and of working of virtues. Itself this prayer helps to diminishing the passions and to advancing towards higher stages of the mind's prayer, all the way up to the all-clean of thoughts and passions prayer.

because of fear or to deny Him. Truly, this work requires fear and tremble, the crushing of the heart and humbleness and much studying the holy writings, but not fear and rejection, neither work according to the own pleasure. This is because it was said: “The daring and careless one, by wanting more than he is capable of, he haughtily runs towards what he wants, for he wants to reach there before the due time”. And again: “If somebody imagines that he will easily reach the high things, he has achieved a devilish lust, and not the truth. And such a man is easily trapped by the devil and made devil’s slave”.

And why must we crave for the ceaseless increase of our mind in the prayer which only one in thousands is found worthy of, as Saint Isaac says? It will be enough to us, to the sinners, to experience at least the trace of the mind’s peace, which is the working prayer of the mind, which one banishes with, from within his heart, the enemy’s adding and the evil thoughts, and which belongs to the beginner monks and to the passionate ones and which somebody will be elevated through, at the seer (contemplative) and spiritual prayer, if God wants that. And we mustn’t weaken, because of that, because not many are found worthy of the seer prayer¹³⁶⁵. But this is not there it would be injustice at God. But we only must not get lazy on the path leading us to this holy prayer, namely not to get lazy resisting the passions and the deceits and the evil thoughts, through the mind’s working. This is for, by advancing us on this path of the saints, we will be found worthy of being partakers with them, even if we do not achieve the consummation while being in this life, as Saint Isaac and other many saints said.

But – and this is worthy of wonder about and scary -: How comes that someone, by knowing the writings, he doesn’t experience to do what the writings tell? And other, without knowing the writings, neither asking for guidance, they dare to come closer, with their understanding, to the mind’s taking

¹³⁶⁵ Basil from Poiana Mărului, he discerns between the mind’s work and the seer or contemplative prayer, which belongs to the dispassionate ones. He knew the writings of Kallistos the Patriarch and of Kallistos the Katafygiote. By giving these explanations, Basil from Poiana Mărului came closer to Cernica’s spirituality, which, by reckoning the mind’s work (considered here as the seer prayer) difficult to reach by the monks who aren’t fully cleaned up of passions, he still asks them, by and large, to practice the Prayer to Jesus. Only the “Alăuta duhovnicească” (“The Spiritual Theorbo”) seems to be more radically doubting about the possibility of practicing the Prayer to Jesus, before cleaning the lust for gathering temporary things.

heed? And some of them even tell that the taking of heed and the prayer must work in the lusting part, and they say that this part is placed in the middle of the belly and not in the heart.

And this is the first and the most wanted amongst deceits¹³⁶⁶. This is for, not only that the prayer and the taking heed mustn't be done while focusing on that place, but neither the warmth coming from the lusting part, to the heart, it must not be accepted by any means. And when one speaks about the middle of the belly, we must understand that that is the heart, as says Saint Theophylact. And the heart's place isn't in the bellybutton, nor in the middle of the belly, but it is on the left side of the chest¹³⁶⁷.

This is for, the three parts of the soul are placed like this: the rational part (the speaking part) within the chest, the part of the anger or of the craving, within the heart¹³⁶⁸, and the lusting part in the bellybutton¹³⁶⁹. The devil easily enters here, as Job says: "It fill is up with slobber, as the leeches and as the frogs in

¹³⁶⁶ We have here the proof that in the Romanian and Russian Traditions (but also in the Greek one, as the neo-Greek text of "The Method of the Holy Prayer and Attention" it tells us), it has been argued against the accusation invented by the adversaries, perhaps some Catholicizing ones, who spoke against hesychasm (see the note at the *Method* of Nicephorus from Loneliness, in *The Romanian Philokalia*, volume VII), namely that the hesychasts directed their sight towards the middle of their belly. By this, many people were impeded from practicing the Prayer to Jesus.

¹³⁶⁷ In "Foreword" at Philotheos of Sinai, Basil from Poiana Mărului, insists longer on the fact that the mind must search above the heart, as an emperor, and not on the right side of the chest, neither in the lower parts, in order not to stir up the heat of the anger within the chest, or the heat of the lust from the lower parts of the heart. But what is new at Basil, it is that he asks for the mind not to search either in the middle of the heart, but in a place situated above the heart, for, according to him, the heart is the headquarters of the rationality and therefore, if the mind focused on that middle, the mind, or the rationality, it would remain in itself, in a pure rationality. The mind must try to reach above itself, and to master upon itself, as an emperor. The human being must search for reaching even above himself, namely to be elevated above himself, towards God, towards God's infinite truth, and to enter the relation with God, by exceeding on himself, as his nature requires. But, in order the mind to do that, it must remain near to its won center, namely near to the heart, for only through the heart the mind can ascend above itself. The idea that the heart is the center of the cogitation it is justified by the fact that the heart is the vital center of the organism, and therefore of the cogitation, too, for the cogitation drives the whole man. Into the heart, and though through the heart above his heart: there must the man be.

¹³⁶⁸ The anger or the craving: the soul's energy. It is the soul's power. That's why it is seen like corresponding to the chest, where the physical power is concentrated.

¹³⁶⁹ The lusting part is shown in the body's softness, in the body's extreme passiveness. If this part is led by cogitation and strength, it becomes a sentiment attaching, with love, to the truly high strong and high realities, to God, or it looks towards Him. Otherwise, it goes insane, or it is made the slave of the evil one, and to the apparently strong realities and passingly.

the muddy pond, nourishing and sweetening themselves with the saltiness of the lust". That's why, Saint Andrew of Sinai says: "There is a great need to reach the proven truth and to be clean of the things which are opposite to the gift. This is because, especially within the beginners, the devil uses to give the deceitfulness the image of the truth, by giving his tricks spiritual countenances, namely by replacing one for others.

This replacement he does it in the middle of the belly too, by bringing instead of the naturel warmth, his burning, and instead of the gladness (natural), a beastly joy" (*The Greek Philokalia*, Third Edition, volume IV, p. 76).

But I reckon that is natural that the worker must know also this: the burning or the warmth coming out of the middle (from the middle of the belly, o. n.) to the heart, sometime it comes out by itself, in a natural manner, without thoughts of fornication. "And this is not deceit, but it is the manifestation of the nature", says Saint Kallistos the Patriarch. "And if somebody reckons that it is from the gift too, and not only from nature, this truly will be a deceit"¹³⁷⁰. And the same one, he says again: "What sort are these ones, he mustn't be concerned with that, the one who lives in asceticism, but he must simply reject them".

But some other times, the devil himself mixes his heat within our lust, and by this he attracts our mind to fornication thoughts. And this non-mistakenly is deceit.

And if the whole body get warmed up, but the mind is clean and passionless, so that the mind enters the depth of the heart, starting and doing the prayer within the heart, let it be known that this truly is from the grace, and it isn't a deceit.

But it happens to some of the ones living in asceticism, not a little bodily impediment and helplessness, in this holy work. This is because of not being able to keep with measure and with assertiveness the above-nature toils and fasting which the saints were accomplishing, it seems to them impossible to start, without these ones, the mind's work. Dogging them against this

¹³⁷⁰ There are, within body, warmth and warmth. There is a warmth of the clean prayer, when the feeling is taken in the prayer's service, and there is warmth of the nature, when the feeling isn't elevated towards something higher than what passingly satisfies the nature. But there is too, warmth stirred up by impulses from below nature, belonging to the hatred, to the immeasurable and contrary to nature lusts, warmth belonging to the disorder in the individual and social life. This warmth wings up the sin, namely the impulse towards evil. Then, the soul's and body's powers, they are ignited by devils as personal enters of the evil, worse than the man can be.

loss, through the measure he established, Great Basil teaches us like this: "The restraint will be established according to the bodily power of each one". I truly believe that one must take this too, in his account, lest, by crushing with the measureless restraint the bodily power, to make our body exhausted and helpless in what regards the spiritual advancing. This is for we must have this one working, and by no means to weaken it through the lacks of measure. This is for, if it had been good to weaken our bodies and to linger barely alive, God would have made us like that from the beginning. But, since He didn't make us like that, are wrong the ones who don't guard what has been done.

The one who fasts, he must guard, therefore, only the right-faith, in order not to nest the evilness in his soul, due to the laziness; in order not to weaken the mind's watchfulness and the purposely raising of the cogitation towards God; this is in order the godlike feeling not to get darken, neither to get darken the illumination emerging, out of it, within the soul. This is for, if the mentioned good things will increase, the passions won't find a time to raise against the body. This is for, by being the soul occupied with the things from above, it won't give the body time for passions' awakening. That's why, once this state produced within the soul, the one eating certain food, he won't differ by anything from the one who doesn't eat that food. And we even say that one like this, he has kept not only the fasting, but also that forever-restraint. And he is commendable for the exquisite care for, and taking heed at his body. This is for the temperate life doesn't heat up the passions. This is said also by Saint Isaac the Syrian: "If you will force the helpless body over measure, that will bring the soul disturbance over disturbance". And Saint John Climacus says: "I have this this enemy (the belly) rested and giving the soul watchfulness". And again: "I've seen this enemy melted down by fasting and still full of sin, and this is in order not us to hope in ourselves, but in order us to hope towards the living God". This fits also the happening told by All-Pious Nikon, saying: "At that time there was an old man living alone into wilderness, who didn't see people for thirty years and who didn't eat bread, but only roots; but he said that during all those years he was very upset by the devil of the fornication. And the Holy Fathers reckoned that neither the haughtiness, nor the food was the cause for that war, but the fact that that old man

wasn't accustomed to the mind's watchfulness and to fight against the enemies' deceits".

That's why Saint Maximos says too: "Give to the body according to the strength and turn the whole your ascesis towards the mind's work". And again, Saint Diadochus says: "The fasting has praise in itself, but not from God". This is for, the fasting works and it sets in order, the whole being of the ones who want the fasting. So, it is inappropriate to the right-believers to boast about their fasting, but let them see the target of our cogitation into God. "This is because the craftsmen of any craftsmanship never boast with their tools, like those tools would be the end of their craftsmanship, but each one of them waits for finishing the work with the help of those tools, in order they to truly show their craftsmanship" (Head no. 47; *The Romanian Philokalia*, volume I, pp. 352-353).

But, by having a state fitting the receiving of a certain kind of food, do not put the whole your zeal and hope only in the fasting. But, by fasting with measure, and according to your power, force yourself in mind's work. If you have power to get fed only with bread and water, it is good. For it is said: "No other food strengthens the body as the bread and the water do. But, do not think you are accomplishing some good deed by fasting thus, but hope for gaining, out of fasting, the whole temperance. And thus, your fasting will be with understanding", says Saint Dorotheos.

And if you are helpless, Saint Gregory of Sinai commands you to eat a quarter of kilogram piece of bread, and to drink three or four glasses of wine, or of water, if you want to find God; and to eat a little of all the sweet things which you will be offered with, in order you to get rid of thought's haughtiness, and in order not to get disgusted of the good things God has created, but to thank Him for everything. And this is the judgment of the skillful ones.

This is for, if you doubt about your salvation because you eat all the sweet food and you drink a little wine, this comes out of your faithlessness and out of your thought's helplessness. And eating some foods, without committing a sin, and according to God's will, one can find it in three states of the soul: in restraint, in getting fed, and in satiation. The restraint means to still be hungry when you get up from the table; the getting fed means not being either hungry or burdened with food; and the satiation means to get a little burdened with food.

These all things have been shown to you, o, you lover of mind's work and lover of mind's taking of heed, only out of the word of the great Holy Fathers: what the measure of the restraint is like and what the balanced fasting is like; and what someone must live in asceticism like, while also taking heed at it. So, by hearing these things, we owe not to get far from the mind's work, but we owe to force ourselves into this with the whole our zeal, praying our Lord Jesus Christ to be our helper and Teacher into this. Whom the whole glory, and honor, and worshipping are due to, forever and ever. Amen.

Out of the Advices of Abbot Gheorghe From Cernica Monastery

1. “So, through right-reckoning, after my death, search in the right side of my spiritual bosom, for what means the escape of the mind from under the thoughts’ slavery, for, you might find a valuable little treasure chest, symbolizing the *heart’s cleanness*, that one not-stolen by thought. And, by opening that treasure chest, you might find another treasure chest, made of clay and painted, namely *the defeat upon despair*, with many sorts of toils through this body made out of clay. By breaking that one too, in pieces, you will find, in it, three much valuable gems, which are called as *the gain of the three parts of the repented soul, which I extol the Holy Trinity through*, by serving the Holy Trinity ever since my birth.

And again, in the name of the Father, I have made myself an example amongst you, through the fruit of the love, by equally loving all of you. In the name of the Son, I placed myself under the feet of everybody, in order I to be able to hunt, through patience, your souls in the name of the Holy Ghost, I didn’t let the senses fly over the nature’s border, for I felt mercy on you, and I warmed you next to my heart’s joy, and directing you towards the shore of the salvation”¹³⁷¹.

¹³⁷¹ This is a paragraph from “The Testament of Abbot Gheorghe”, published by Cassian from Cernica, in *Istoriile Mănăstirilor Cernica și Căldărulșani (The Histories of Cernica and Căldărulșani Monasteries)* (pp. 30-31). Abbot Gheorghe left to the monks from his monastic community, as inheritance, his example imprinted in the most intimate part of his being, but which they can discover, though, only through their own wisdom. This inheritance is *the hearts cleanness*. But this has, at its basis, the *victory upon despair*, one achieved with many toils of the body. According to Abbot Gheorghe, all the ascetic toils lead to gaining the hope and, out of the hope’s firmness, it grows up the cleanness of that heart that puts the whole its hope – a

2. "Again, with the gift of the gentleness I am adding commandments to the my cross-bearer sons, how you to be like some angels into body, not leaning yourselves down towards liar vanities, neither to restless delectations, or to walks which are inappropriate to your gift, according to the word said by the vessel of the choice: "Because, though all things are allowed to me, but not all of them are useful to me" (1 Cor. 6: 12). Therefore, both the good habit and the adornment of the countenance, to be composed according to the right-following, as I said, by likening yourselves to those young all-pious Saints, who were of same age as you are, according to the human nature. So, you take example of blessed patience, from Acacius, the one who was totally like the martyrs. You take clean example of obedience, from Dositheos, the one who totally lacked the evilness. And you take example of humble wisdom from Zachariah, the one who suffered much. But let's look also at that evil willing against, which is followed by perdition and damnation, if we want to escape Esau's falling, or that one of Gehazy and of Judah. This is because, it is written that: "Serve the Lord with fear and rejoice of Him with tremble".

This is for, if you spend the days of your life by taking heed, and not into carelessness, you won't be touched by any devilish craftsmanship. This is for you must know, my beloved sons, that the intrigue, the envy, the greediness, the cunningness, the anger, the remembrance of the evil and the haughtiness, ever since the creation of the world, they do not know how to honor the all-pleasant to God increase, and

hope raised above the hopelessness of all the disappointed hopes in the temporary things - in God Who is the ultimate and unbreakable gem, of our life. And deeper than these, there are the three much valuable stones, or the three powers of the soul, as cleaned with the power of the love coming from the Holy Trinity: the cogitation, the lust, and the anger. These ones have been cleaned by serving only the Holy Trinity. Properly-said, the foundation stone of our being, filled up with hope and cleanness, it has three sides: the Father, the Son, and the Holy Ghost.

Out of the Father's power, Abbot Gheorghe was able to love, equally, all the members of the monastic community, like the Father loves everybody, for He is everyone's Father; out of the Son's power, Abbot Gheorghe endured all things from everybody, in order him to gain all of them; out of the Holy Ghost's power, Abbot Gheorghe remained close to everyone, in communion with them, in order him to take all of them towards salvation. This is a spiritual theology placing the Holy Trinity as the basis of the threefold unity of the soul, and at the basis of the communion, and which makes of the Holy Trinity the source of reunification of the threefold soul and of the tight communion between the persons who are not confounded to one another, neither they hinder one another in their development. The Trinitarian harmony is seen as the basis of the endeavors for restoring the soul's and social harmony.

especially of the ones from under obedience, but they remain as some arrows stuck in the same curse of the ancestral disobedience.

And into the toils of your brotherhood, the loving-of-people God will be extolled, and you will inherit the peace that turns back again, to the adornment according to the nature, the ones who have their mind whole. Through them, you become too, to many, mirror for correction and you will rejoice into the light of the living ones”¹³⁷².

3. “So, reckon this step of the ladder as being the most comprising commandment. This is for, on this, is based the whole beginning of the monks’ salvation: *honor the obedience towards one another just like your breath*. But not out of a non-blessed by God interest, but only towards the benefit of your neighbor, in order you to fulfill too, the love decided by the law”¹³⁷³.

¹³⁷² *Testament...*, at Cassian of Cernica, *quoted work*, pp. 31-32.

¹³⁷³ *Testament...*, at Cassian of Cernica, *quoted work*, p. 36. Out of the whole *Testament of Abbot Gheorghe* we can see that it results the fact that he saw the love as the main factor of the cohesion, of the communion (for the monks: of the monastic community) as the most comprising virtue. Also, in order to accomplish a communion into love, which isn’t hindered by the personal and ethnical differences, but it uses these for strengthening the communion, firstly in smaller units, Abbot Gheorghe gives also the order that in his monastic community to be admitted only Romanian monks, and not also monks belonging to other nationalities, as it was in Paisius’s monastic community.

**The Typicon of that Holy Prayer
Done with the Mind, as It Has been
Received from
FATHER JOSEPH.
Written in the Year 1810¹³⁷⁴**

After the bell rung for awakening, you immediately rise up and bow to the ground, for three times. Start praying: “Glory to You our God...”, “Heavenly Emperor...”, “Holy God” and, after “Our Father...”, the Trinitarian troparia: namely the four troparia: “Getting us awake from sleep”. Then: “Come to worship...”, for three times, and the Psalm no. 50: “Have merci on me, God...”, “I believe in One God...”. Then: “Birth-Giver of God, Virgin...”, “You Baptizer of Christ..., you pray for us...”, “Under your mercifulness...”, then: “It is due to bless you...” and then say the otpust¹³⁷⁵. Then you start comprisingly confessing all your sins, then: “Loose us, forgive us...”, “And on the ones who hate us...” and 50 big prostrations, or what you have from your spiritual father.

After these ones, gather all your senses together, and lean your head towards your left shoulder. Then close up your

¹³⁷⁴ Manuscript from the Library of the Romanian Academia, no. 1441, f. 2 r – 4 r. It is a sure thing, that the author of this manuscript is identical to Hiero-Schemamonk Joseph, the spiritual guide of the Văratec Monastery, with whose blessing, the Abbess of Văratec Monastery wrote, at the beginning of XVIII Century, the manuscript of Văratec Monastery, comprising “Raiul” (“The Paradise”) of Patriarch Kallistos, numbered as an independent writing, unlike the text from *The Greek Philokalia*, which is numbered as integral part of the writing in 14 heads “About Prayer”. To be seen some data regarding his life, in the present volume, vid supra, at the end of the article “Isihăştii ori hesihăştii în tradiţia ortodoxiei româneşti” (“The Hesychasts in the Tradition of the Romanian Orthodoxy”).

¹³⁷⁵ The closing of the prayer. (E. l. t.’s n.)

mouth and put two of your right hand's finger on your chests' left side, right above your heart¹³⁷⁶. And then you inhale through your nostrils, slowly, in the depths of your chest¹³⁷⁷. And there you say: "Lord Jesus Christ, the Son of God, have mercy on me". And do not focus your mind on your nose's breathing. But let your mind overshadowing the depth of your heart, while saying the all-desired name. Neither imagine your heart, or something else. And do this only for a quarter of an hour, in order not to burden your mind, for you are a beginner.

Then, go to the Matins, and find there a little place, and keep your fingers on your heart, but under your coat, and there you do not lean your head down, in order somebody else not to notice and understand what you are doing. And there, you will say the prayer for a quarter of an hour, and do not weaken with your mouth, o, my little brother¹³⁷⁸.

And, after the Matins will come to an end, read the hymns dedicated to the Mother of the Lord, and whatever you know more. And, if you want, allow yourself to sleep for a little while. And then, you will pry again, with your mind, for a quarter of an hour. Then, on the eight hours, you will pray again for a quarter of an hour. Then read whatever you know more, and then go to sleep. And do this, daily, for five times on the day. But, do not overlook the tasks you are given by the community, even if you will miss the mentioned moments for praying, because you must believe that the salvation is in obedience. And going to accomplish your tasks, occupy yourself with the silence and with

¹³⁷⁶ By asking us to close our mouth up, the author implicitly recommends us to say the prayer's words rather with the mind (of course, starting up from a certain level of accustoming to the prayer). Then, through the fingers placed right above our heart, the seeing is helped to focus right upon the place where the upper part of the heart is. The connection between body and soul, it is mostly used in order to accomplish some acts and states within the soul, which are produced with the help of some body's organs. Especially, by focusing the bodily sight upon the place where the upper side of the heart made of flesh is, one accomplishes a focusing of his mind, or of his thinking, towards his spiritual heart.

¹³⁷⁷ It is required the air not to be inhaled noisily, but smoothly and little by little, in order to ease the detaching of the cogitation from the material realities, and even the detaching from this act of breathing.

¹³⁷⁸ It is easier to keep saying the words with your mouth than with your mind. This is because of needing a greater focusing when saying the words with the mind. That's why, even when the mind is no longer able to focus on these words, one must continue uttering those words at least with his mouth, a fact that requires less strained focusing. And the mind must be released, willingly, from this concentration, before the mind renounces, unwillingly, because of the tiredness.

being simple. And thus, little by little, you will teach your mind while still not burdening it¹³⁷⁹.

But also, when you will utter the prayer with your tongue, you still must overshadow, with your mind, the holy table from the heart's altar¹³⁸⁰.

You always follow this, and let nothing to separate you from the love for Christ, neither the trouble, nor the disgust. Neither the other things.

Gervase the Monk

¹³⁷⁹ This Method doesn't only ask for identically repeating the prayer, but it also shows the mode one can progress towards God, or to more prayer with his mind, or to a deeper focusing on the prayer. As far as we know, this is the only Method showing that.

¹³⁸⁰ The mind will be able to look, through the heart's opening – or the opening of the own self's indefinite, at the godlike limitlessness, even if there aren't uttered the words of the prayer. The tongue isn't allowed to say these words without a participation of the conscience.

The Good Rule of the Living by One's Self

**The Good Rule as Established by the Holy Fathers, as It Is
Appropriate to Monk Who Lives Outside the Community's
Life (Who Lives by Himself), In Order Him to Live in Taking
of Heed, as the Fathers from Yore Did¹³⁸¹**

“Make all efforts, oh, you monk, in order you not to sleep during night, more than three hours, or, during winter, at most for four hours. And immediately when awakening from sleep, wash your eyes with cold water and, starting as usual, give glory to the Lord, saying: “Our Father...”, the troparia: “Awakening Us from Sleep...” and the two prayers: “Awakening Us from Sleep...” and “Glory to You Emperor...”. Then leave the litany and start doing your canon of prayers, by doing, in the beginning, seven great prostrations, and then the kneelings.

And these great prostrations, in the Holy Mountain, to the one who has the great Schema, they are in number of 120, day and night. So, you do seven great prostrations, with your knees on the ground, and after each one, you will stand up on your feet and you will say the holy Prayer at Jesus, each time you will mark upon yourself the sign of the cross, namely: “Lord Jesus Christ, the Son of God, have mercy on me the sinner”, by whispering the prayer with your mouth or by saying it in your thought. If it will be possible to you, hold the nostrils' breath until you'll finish the prayer's words. Say the words with your mind and think at nothing else, except only at the words you utter, while searching for the place where your heart is.

¹³⁸¹ Manuscript in the Library of the Romanian Academia, no. 1841, f. 119 5r – 154 v. It follows a description of the situation of the monasteries from the Romanian Country and from the Holy Mountain. The same hand copied, in the same manuscript, before this description, the text written by Kallistos Tillicudes: *The Word for Getting Skillful to Appeasement* (f. 102 v – 118 v), given before in this volume. At the end of Tillicudes's “Word” it is written: “This word was written by me, the humble Schemamonk Gheorghe, a brother in monasticism. Bought by Hyacinth (something indecipherable), Hiero-Schemamonk from Robaia, through Angious Pavlou (in Greek), 1818.

Likewise, you will do twelve bowings down to the ground, standing upwards after each on them, and then bowing yourself down until reaching the ground with your hand, while still uttering this Prayer to our Lord Jesus Christ, uttered with great humbleness and with tears, if possible, and not forgetting about the prayer because of some disturbance or noise.

Then you will sit down for a little while, giving peace to your heart, as it was said. And then you will read six psalms, and "God is the Lord", with troparia. Then start reading the Book of Psalms, reading each time two cathisma. If you feel yourself weakened, you may sit down. And you will continue with the next prayers, in the same mode.

Then, say: "Have mercy on me, God" and read a canon, whichever you will want. If you can read: on Monday the one addressed to the angels, on Tuesday that one addressed to the Baptizer, on Wednesday that one addressed to Lord's Mother, on Thursday that one addressed to the Holy Apostles, on Friday that one addressed to the Honored Cross, on Saturday that one addressed to all the Saints, and on Sunday that one addressed to the Lord, it will be a very good rule. This is for I remember that this rule is being kept by the Fathers living into loneliness and in the Holy Mountain of Athos. After the canon, read whatever you like more, with the verses: "All the Creatures", and three psalms and the Glory, and then the Third Hour, and then you will finish.

If it is winter, start working with your hands, and do not let yourself falling asleep, for, if you do so, you will find much benefit, by remaining awake after reading and by taking heed at yourself. And if you are very strongly engulfed by weakness, you may rest for a little while, because the nights are long during winter. And if there is summer, you will absolutely not sleep.

And if it is Monday, Wednesday, and Friday, endure while working into the taking heed of the heart, until the seventh hours will come, or at least until the sixth hours. And then, by standing yourself up, read the Hours with the Blessings, and the Apostle: "Brothers, the fruit of the Ghost is the love, and the joy, and the peace" and the others (from the Epistle towards Galatians), then the Gospel according to Luke: "The Lord said this parable: some judge who didn't fear God neither he felt shame because of people". Then: "I will bless the Lord, I will extoll You, my God", "It is really due" and the otpust.

And some of the Fathers, as I've seen and heard, and as I felt by trying too, after they awaken from sleep and appease themselves a little, by taking heed at their heart and by thinking at "Lord Jesus Christ", they stand on their feet and start their prayers, and after each hundred, they do 12 great prostrations. Then they appease themselves. After that, they read the Midnight Office and the Matins. And then they appease themselves. And then they do again bowings down, each time after passing a hundred prayer beads, they do bowings down. After doing so, you will rest yourself too; when possible, darken your monastic cell by placing a curtain against the window. If you are disturbed because of seeing somebody, you will close up your eyes in order to see nobody and to keep your thought and your mind focused on the prayer's words and on the place from above the heart. And, in addition to that, stop your mind wandering in the disorder of the thoughts, or, even more important, make so to your heart. You won't take heed, by any means, at thinking something else; even if that thing is good, it still isn't good. You must force your mind to thing only at "Lord Jesus Who are everywhere and fulfill everything". Neither some hallucination, either big or small, nor light, neither fire, nor voice, neither rumble, nor any image regardless what, either seeing it or hearing it, you mustn't believe it. Neither will you take heed at something like that even if they ever happen to you. This is because all of these are appearances and lies. I reckon, to some extent, out of my own research, that I have experienced such things. But I also have discussed regarding these things, with other persons, who saw and hear even greater things and hallucinations. This is because the ones who appease themselves with their mind and with their body, until they have crossed through these liar appearances, they won't be able to come to the truly good advancement.

Neither you must get scared, by any means, by the fear appearing while your sleep, or by sounds, or by being called on your name. And one mustn't believe, by any means, in gains obtained in dreams, or to take heed to something like those. Neither one must think at what those gains were like, good or bad. This is because of, by trusting many such things, a person can come to self-appreciation and get corrupted. But it seems to me, as the Saints say, that it is beneficial and towards advancement, that, by crossing through these happenings, which you won't be able to understand, you to search for

guidance and correction, because, without advice, many get lost. And, when you have nobody whom to ask your questions to, by letting yourself to the mercy of God, do your praying program, either you are sleeping, or you are awake, either you are eating, or you are drinking, or you are doing whatever thing.

This is for, the prayer will teach you all the things and it will be useful to you, until you will be able to understand.

And after getting up, and at least until the time for lunch, do not talk to anybody and avoid any company. And if you aren't alone, but you have at least a disciple, you will establish everything since evening. This is for, we are commanded to give God our things in thinking and then to establish and to think at the things needed for the body, or for any other need. And you will be able to do all these things, when you are with nobody and having no worries. This is for, you will throw all your worries away, while being heavenly and human church. You must set all the things in order from before, and then you will be able to have no worries. This is for you to have no worries, neither task received from another person, except only the strictly necessary ones. And thus, you will be able to become a resting place and to be voiceless even while in council. Thus, the ones who are skillful in these things, by having the Holy Scripture in front of them, they ascend to the better things, in order they having eternal life.

And after the otpust of that hour, eat the usual food, according to the rule of the Holy Fathers, by paying the whole attention, eating on those days only once a day, not drinking wine and not eating oil. And on Tuesdays and on Thursday, if you eat twice a day and with temperance, you won't commit sin, even if you drink a little wine and by adding a little oil in the soup. And if you drink the quantity of a glass of wine, you will mix that wine with water equivalent to three glasses, and if you drink the wine unmixed with water, you will be allowed to drink two glasses of wine. And your glass to be of 240 cc, and no more. And if you decide to eat also only once a day, you will benefit much, and while standing on your feet, during night, you will advance.

And it is due, on Saturday and on Sunday to eat twice a day, eating all the allowed things, with temperance, for the glory of God, and for strengthening your body. And in the days which aren't fasting days, you are allowed to eat all kinds of food, from cheese to oil and fish and wine, with temperance, and nothing

more. This is for the much eating isn't characteristic to the ones who live in ascesis, but it is characteristic to the ones living only with the hope and not knowing on what path they are walking. And if they painfully search for understanding, it will be unveiled to them, by the mercy of God.

And after having your lunch on the fasting days and on the other days, if it is summer, do not allow to yourself to fall asleep, but force yourself, by working with your hand, to resist sleeping. And if you knew that you need some resting, you would allow yourself to sleep for a little while, because of your body's weakness, maybe for an hour, and then, by getting up again, utter the prayer for three hundred times, and after each hundred times you will do 12 prostrations, as I mentioned it before. This is for, after sleeping, the human being is more appeased in his mind and in his body than any other time, until other thoughts enter the heart and the mind, coming from the many circumstances of the world. And this has been known by experience. So, take heed and work on time. And when the ninth hour has come, by standing up, you will read the prayer of the Ninth Hour and the Vespers and a canon dedicated to the Lord's Mother. And after finishing, you will appease yourself with the whole your taking of heed, having, meanwhile, your monastic cell as dark as possible and not talking to anybody. And by giving yourself to clean prayer, be patient and pray with watchfulness until the second hour comes, towards the next day (seven hour in the evening). Then, stand up and read the Compline, and the Hymns dedicated to the Lord's Mother, and to the Saint celebrated on that day. Then, again, take heed, and keep praying until the hour comes to go to bed, and then rest as it was shown in the beginning.

In addition to all of these, brother, force yourself to stand on your feet, during night, while taking vigil. This is for by doing so, the Fathers disrobed themselves of the former man and they saw God. And, you add to the taking of vigil, the watchfulness, and attach to watchfulness the Prayer to Jesus. And after tarrying in doing that, you will understand it, and your soul will taste out of the tree of life.

And you won't be able to do all these things, if you do not yoke yourself to always remember your death.

And the advanced ones and who aren't upset by many oppressions (temptations), we have seen them that even in assembly with brothers, or, if needed, when in town, they still

stay in a peaceful house, namely they can appease themselves. And in loneliness and in quietude, they are helped more than while in an assembly. This is because in assembly, the passionless and the strong ones can defend themselves, but neither to them that is very beneficial. But they only accept attending a meeting if they are heralded by some notice from God, and for a certain need of their congregation. But their mother is the estrangement and the quietude. And you can find the estrangement and the quietude wherever you will be able to pray more easily. This is for, if you pray you will be a church, without any doubt. But even in loneliness, do not stay alone, without a companion, namely without having a neighbor; you need that in order not to go off your minds, and living in two or three brothers it is called as the imperial way. Therefore, be in community, even in loneliness. This is for, this is confessed and chosen by the Holy Fathers, as it is chosen in the Holy Mountain of Athos too. This is because there the enemy is present too, and there were seers living in quietude. From there is being learnt now that the imperial way of living in two or three. They also have an abbot and an adviser, and they live in two or three monastic cells and having a church under a roof and having all things in common. They have types of assembly, according to the will of the biggest amongst them; and they have their prayer, and their eating in common, and their clothing, and their sleeping, and other necessary things, within advice and blessing. And thus, they can advance spiritually, with the gift from God. And no one is allowed to live alone, either far or nigh. It is strongly forbidden one to be separated and living by on his own in everything. This is because, that is a deceitful thing and bringing falling either towards the right, or towards the left, bringing soul's and bodily passions, as I have seen and as it is known to the knowers. And again, there are some people who live alone. Their dwelling is called as hut and it has no church. But they live two people in each chamber. But there are also ones who, after living two in a room, now they live only one in a room, in a hut, or in a cave, or in a crack of the earth. But they do that only after receiving advice from their brothers in assembly, or in wilderness, and they are advancing with the advice and with the science they receive from other pious fathers, and therefore they dared and they are daring to live alone, and to fight the passions and the devils, as I've even seen. But there rarely are ones who have totally rejected the whole

taking care for their body and all the worldly worries, and, reaching the advancement, they have thrown all their hope towards God, for they desire Him.

And the ones who still have passions, let them not to dare fighting the devils while living in isolation, for they will be killed by the devils. But it is due to us to force ourselves to do that on the imperial way, and were the place will help us, we owe to strive for the salvation of our soul. And thus, without suffering any falling, we will spend the remnant of our life. And the ones who want that comforting from the Lord, they will easily gain it. Of the Lord be the glory, forever. Amen.

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It follows a long description of the monastic life from Mount Athos and from The Romanian Country. He speaks about the Romanian traditions at Mount Athos. He says that there are many Romanians at Mount Athos, especially at Cutlumuş Monastery, having as subordinated monastery the Slatina Monastery from Argeş Bishopric. But “there are more Greek monks in our country”. “And only in the Holy Mountain and in The Romanian Country, there are good rules, and elsewhere, there are weak and bad rules and all over the Turkish Country it is difficult both to the churches and to the believers”.

He speaks admiratively about Pious Gheorghe and about Pious Paisius. Both of them had many disciples, as one can see even now. The author reckons about himself as being an uneducated man in comparison to them (f. 155 v – 156 v.)

It is a very interesting description for the history too, of The Romanian Country.

Spiritual Lute and Heavenly Trumpet¹³⁸²

This little book is called as spiritual lute and heavenly trumpet, which, by trumpeting in the ears of the believers, it ignites and it stir up their hearts towards loving God, and it makes them being zealous and fulfilling with the work too, the things described by this writing. And through this work, they are elevated to the Kingdom of Heavens. And the ones who love God with the whole their heart, they will benefit very much out of the things written in this little book, if they strive to accomplish the things which they read in it. And the ones who love the temporary earnings, and who love the glory of this vain world, not that they only get no benefit out of reading this book, but they even call the things from it as fairytales and they laugh at them. But through this laughter, they cause to themselves the weeping on the fearsome day of the judgment.

This is confessed, due to his love for God, towards a greater reassurance, by Cleophas, when going to Emmaus together with Like, by saying: “It wasn’t our heart burning, when He talk to us, on the way?” (Lk. 24: 32). He who has ears to hear, let him hear. And may the hearing of their ears to be igniting their heart towards loving God.

So, there are many wanting this spiritual and comforting work of the mind, namely the Prayer to Jesus. But they reckon that they can gain it only by their wit, namely with their natural wit and with that craftsmanship (method) presented by the Holy Fathers, who taught the ones who live in asceticism, how they must pray.

¹³⁸² Manuscript in the Library of the Roman Bishopr, no. 41. Note: 1823. F 1 r. – f. 40 v. It comprises only this writing. According to Father Cleophas from Hihăstria Monastery, the author would be a nephew of the Abbot Neonic from Neamț Monastery, from the first part of the XIX Century. While Kallistos the Katafygiote mentions, as ultimate help for focusing the mind, the unity of God, the present writing asks for the liberation from under the worries determined by the earning of the temporary things. Only thus, the mind can be liberated from the limited thoughts which divide and narrow the mind.

The craftsmanship taught by the Holy Fathers it is good. But, if we do not achieve the humble cogitation and the humiliation, instead of the nature skillfulness, that craftsmanship used by the Holy Fathers in their ascesis, it won't help us at all. This is because that comforting of the heart and that work of the mind aren't destined to anything else except to ignite and set in fire the human being's heart, towards the love for God. And what is this born out? Only and solely out of the humble cogitation. And out of the humble cogitation it is born also the humiliation (the heart's pricking). And the humiliation ignites and it makes fiery, the human being's heart, towards loving God. And the ones who have earned the love for God, they have cast off their mind, all the gains and the earnings of the present life, and they reckon, as totally ugly, all the beauties of this vain world.

So, if the mind is liberated from the gains and earnings of the present life, and if the mind sees, as ugly, all the beauties of this vain world, the mind will see on itself as free, and given the fact that the mind is working by its nature, it cannot stay empty, but the mind will run towards its Creator, namely towards the All-Good God; and the mind will get attached to Him, and it will love Him, and it will always be talking to Him, either while awake or sleeping. And, in a short while, the whole spiritual comforting of the mind is born out of that, namely out of the humble cogitation and out of not loving the earning of the temporary things, and out of not loving the beautiful realities of this vain world. Out of these it is born the heat of the heart, out of these the heart starts praying with sighs. And if somebody loves the temporary earnings and the adorning of the clothing, and searches for prayer and strives for finding it, that one toils vainly. This is because the temporary and corruptible earnings, are the brambles, or the thorns, which, after the seed of the sower it fell amongst them, they grow up and won't let the good plant to grow, but they choke it up.

So do the worries of this temporary life: they choke up and they quench the little spark ignited within the human being's heart, towards the love for God, and they make the heart being totally cold. And it is a totally pitiful thing, one worthy of continuous weeping, the fact that we, for a little dizzying and temporary comforting, to deprive on ourselves, of our beautiful calling and of our motherland. This is for, itself Lord's mouth, it speaks to us, saying: "You cannot serve two lords, because

either by loving one of them you will hate another, or you will attach yourself to one of them and you will miss taking care of another: you cannot serve both God and mammon” (Mt. 6: 24).

And again, the Little Lamb of God prayer His Father, saying: “Father, give them to be one with Us, as WE are one” (Jn. 17: 21), namely to be in love, according to the Apostle’s word, who said: “What will separate us from the love of the Lord? Hunger, or nakedness, or sword, or the others?” (Rom. 8: 35). Let’s think at a young man who, by making friendship with a young woman, and by being sweetened by a little touching, he gets ignited and fiery in his heart for the much love for her, and he dedicated her all his feelings and he spends the whole his wisdom with her, so that he will lose his mind and he will reach like a lunatic, and he will no longer care for shame and he will behave disorderly and the whole his thinking and cogitation will desire, day and night, her face. Vainly, his benevolent acquaintances, when seeing him, they show him they sorry for him, and they advise him, telling him to get far from that face, for that face it will destroy his soul and it will corrupt his mind. He not only rejects their advice, but he rather wants to be beheaded than to part with that girl’s love. But, if the mindless people give on themselves, for a little deceiving comforting, and for that destroying of soul love, even to their death, what could we say about the ones who have become friends with God, and whose hearts have been ignited and made fiery by His love? All their feeling and thoughts have been blunted and they have been killed in what regards the beauties of the present world, and their mind has been totally illuminated and it is being sweetened by the sweetness of that limitlessly beautiful Lord. And they are no longer conquered by the beauties of the present era, but they even are disgusted when seeing those. And if happens to them, to be brought in their mind, by the cunning devils, the sweetness produced by the temporary things, they not only reject that from their mind, but they are even disgusted by that sweetness.

But the ones who love these things, namely the temporary and deceiving sweetness and earnings, and they dare to force themselves praying with the mysterious pray, by using the craftsmanship which they heard about, that, together with inhaling and exhaling the air, namely to introduce, by using that craftsmanship, the cold, and to get out the warmth, striving with much toil and with the whole their zeal to find the place of their

heart, let them know that the whole their striving and toiling are vain. This is because, until their mind is still darkened by the worries of the present life, the breathing forced by the ones striving with this craftsmanship, it will be in vain. This is because, until their mind will be darkened by the worries of the present life, that breathing too, which the ones who toil they force it, with craftsmanship (with method), withing their heart, it will be like a bellow blowing upon some quenched charcoals.

So, only after the mind has been delivered from the slavery of the worrying for the present life, the heart will need that craftsmanship of the breathing; and only then, that breathing will warm up and it will ignite that little spark towards loving God.

And the true sign of the love for God, it is this: the humble cogitation and that love having mercy on all people, and on all the creatures created by God, and the consummate renunciation to earn the temporary things¹³⁸³. This is for, the ones who hated the earnings and all the beauties of this temporary age and all the deceiving realities of the present world, through right-reckoning and through good-proving, in a consummate manner, they have fallen in love with God and they have been found worthy of His mercy, so that, from here onwards, they no longer love nothing amongst the beautiful realities of the present world. This is for, they are satisfied with the love for that limitless in beauty Lord. And regarding the things necessary to the human nature, not only that they no longer take care of them, but they even feel a displeasure for them and they reckon those things as superfluous, for they have known that all things are temporary and deceitful and they impede the soul's salvation.

Words Gathered Up from Holy Writings

Regarding the Prayer to Jesus and the ones who want to start this holy prayer, they first must keep the work of the holy commandments, and to be without thought and without worries and without own opinions: they also must have brotherly and passionless love, equally for every soul, and towards God with

¹³⁸³ So, it is not required the hatred of the world, but we are asked to renounce to the impulse for egotistically earning the worldly things.

the whole their soul; then they must have the humble wisdom and to be peaceful with the people and with all the creatures of God; finally, we must clean up, on ourselves, of pride, and instead of pride we must dress up, on ourselves, in humbleness and with all the good deeds. And only after that, we will accomplish, with the work, all the things mentioned above, we will dare to start saying the Prayer to Jesus. And one must keep the Prayer to Jesus like the Holy Fathers say: "with the mind, above the heart, looking inside the heart with our mind, and no longer thinking at anything else, but only at the words of the prayer, and keep repeating those words, namely: "Lord Jesus Christ, the Son of God, have mercy on me". Saint Gregory of Sinai, by thoroughly studying the lives and the writings and the spiritual craftsmanship (method) of all the Saints, more than anyone else did, through the Holy Ghost Who was dwelling within him, he ordered, namely he taught with an all-illuminated wisdom, that it is due one to make all efforts for the mysterious prayer. And Saint Simeon, the Archbishop of Thessaloniki, by having the same ghost and gift, he ordered, advised, and urged to this work of the mind, the hierarchs, the priests, and the monks, and even all the laymen¹³⁸⁴. But he also frightened the ones who start doing this work carelessly and without guidance. And especially on those ones who are zealous to this work of the mind while still they are passionately loving certain persons, because that love causes corruption and soul's destruction, so that they vainly rejoice, because they do not receive any spiritual comforting. Because this of a real deceit, and not a spiritual joy. This is because, what power will have the darkness when encountering the light? Some people as those ones, if they do not awake themselves and if they do not repent, not only that they won't benefit anything out of that, but they will even suffer insanity. Therefore, one needs much watchfulness and taking of heed when starting this holy and spiritual work of the mind, lest by doing it simply and regardless, to be hooked and to be hunted by the cunning devils.

¹³⁸⁴ *Against all Heresies*, head no. 296, G.P. 155, 544-548. Are quoted here Saint Gregory of Sinai and Simeon of Thessaloniki, almost in the same words as in the "Foreword" of Basil from Poiana Mărului, or at Gregory of Sinai, but not in order to urge everybody to say the Prayer to Jesus, but a contrary, in order to stop people from saying it before they have all their passions removed. We see here an attempt to correct the affirmations of Basil from Poiana Mărului.

The author of the „Lute...” knows well the writings of Basil from Poiana Mărului.

But these things weren't written intending to discourage the workers who still are in the phase of the doing, namely the beginners, but these things were written rather intending to strengthen them and to make them skillful, so that always and in all days, they to study their work, by reading the holy writings and by asking for spiritual advise, in order they to see whether they are right or they are wrong.

This is for, it is impossible not to be stolen what is good by what is evil. This is because the deceit is intertwined with the mind's work, like the ivy grows on trees. This is because the enemy doesn't stop contriving, amongst the natural aspects of our waist, seemingly spiritual manifestations, because he wants to bring amidst the spiritual warmth his heat, and instead of joy he wants to bring the vain pleasure; and he strived making the defiled sweetness to appear as a work of the grace.

The clean prayer is shown in the heart's warmth, which the heart starts jumping to, in the time of the prayer. This is called by Saint Isaac the Syrian as the heart's prayer. So, it is good that prayer accompanies by the heat of the heart and it is being done with a jumping heart. But, in the same time with these, one need his mind to be working too; and the breath to be kept too. This is because the heart, for the comforting coming produced by what is coming within it, it starts jumping to prayer, but the mind still is in dialogue with the thoughts, it will easily tale place, as it was said, the steal of what is good by what is bad. This is because the enemy doesn't stop striving for, instead of the gift, the beginners to receive the deceit. That's why, it is due that, together with the prayer coming out of that comforting of the heart, namely out of the power of the heart's warmth, that one that is maintained by breathing, our mind to be working too.

Question: *How and in what mode must the mind be working?*

Answer: Like the Holy Fathers said: the mind must keep taking heed upon the heart, and to not think at anything else, but to think only at the prayer's words which to keep saying, namely: "Lord Jesus Christ, the Son of God, have mercy on me", in order the mind to sink into the heart's depth and not into the lusting part. This is for the only non-deceiving work of the ones who recently have started this prayer, it is to start doing the prayer with their mind within their heart. But the much plotting

and seeding division and cunning devil, he strives on all ways to deceive the ones who have recently started the prayer. But he mainly strives to deceive them on two ways, namely to cast a spell upon their mind through hallucinations, and to make them to fornicate through the lusting part. And on the ones who are in the middle of the advancement, and on the consummate ones, he wants to throw them, through disobedience, into the precipice of the self-appreciation and of the pride. That's why, in order you to not get deceived, you will strongly keep the obedience and the humbleness. And not only that, by doing so, you won't be deceived, but you will also break all the craftsmanship and the traps of the enemy, and, with the power of Christ, you will banish away all the camps of the cunning devils.

So, when you feel pain, or movement, of heart from the right side, or within your chest, or under your chest, or under your heart, on in your head, or in your forehead, or between your eyes, or at your ears, or at your hand, on in your back, or at your legs, you won't think at them by any means, but keep your mind looking only at the prayer's words, above your heart, where I have indicated to you. This is for, as Saint Diadochus says, the more the commandments are being worked, the more the grace is being multiplied.

Question: *What the commandments are being worked through, and what the grace is being multiplied through?*

Answer: Only and solely through the right and true faith, according to the Lord's word Who said to Peter: "You, of little faith, why have you doubted yourself?" (Mt. 14§ 31). He didn't tell him: faithless, but: little in faith, because many are shown as believers, but they are cold and little of faith.

But when and at what time the Lord said that, because of the doubt and of the little faith of Peter? When, Peter saw the Lord walking on the sea, and he thought that he was seeing a hallucination and he shouted out: "Lord, if that are You, command me to come to You", and the lord told him: "I am, come to Me". And Peter, jumping off that ship, he was walking on the sea as on dry land, but because of seeing a strong wind and the sea's waves arising, and because of having his faith diminished, he was sinking, and because of his doubt and because of his little faith, he was shouting out towards the Lord, saying: "Lord, don't let me, for I am perishing". Then the Lord

caught him by the hand, told Peter: "You, of little faith, why have you doubted?"

Likewise it happens now too, to the ones who have started the spiritual journey, namely the Prayer to Jesus, but because of the diminishing of their faith, they doubt on the way, and they do not advance, because the whole their mind and thinking are focused towards these temporary and putrid earnings, and they rather are conquered by the glory of the vain world; and they don't care about working the holy commandments. And this happens to them because of their faith's diminishing. Because of this, they are defeated by the vain-glory and they start taking care of the temporary earnings. And more so, the ones who have been found worthy of the spiritual comforting, if they will have their faith diminished, they will easily consent to the indecent thoughts which defile the mind. Some like these, even if they have been found worthy of the spiritual comforting and they reckon that they walk the right path, they will get strayed on a non-walked path. This is because it is a big sin for somebody to think the indecent thoughts. And, like the little child, by not being nourished by his mother, that little child cannot survive but dies, likewise it is impossible to somebody to be, in the same time, slave to the sin and traveling together with God. This is for God hates the sin.

This is because, for the sin of only one man, there fell into death twenty-five thousand sons of Israel, to the first born of God. Weren't that people destined by God to go to the Promise Land? But because of their faithlessness and because of the callousness of their heart and because their uncleanness, they wandered for forty years in the desert, on non-walked paths and not on the right path. And they not only that weren't found worthy to enter the Promise Land, but they didn't even see it from nearby. Only Moses saw the Promise Land when he was about to die. Then, the Lord told Moses: "Entrust this people to Joshua Navi, because you are going to die". And God told Moses again: "Behold the Promise Land, see it, but you won't enter it, for you didn't honor Me before the sons of Israel and because you didn't hit the stone, with your staff, in order the water to flow out of it, according to the commandment I gave you, but you hit it with haughtiness and with anger" (Numbers 20: 12).

Can you see, my beloved ones, how much one gets far from God by not working God's commandments? Moses, whose face was shining more than the sun (Exodus 34: 29), so that the

sons of Israel couldn't look at his face, because of the shininess of the gift of the Holy Ghost Who was working within Moses, because of a commandment which seemed not so important to him, he wasn't found worthy of entering the Promise Land. But the getting far from God it wasn't told for Moses, for Moses was full of faith and of the gift of the Most-High. This was told for the faithlessness and for the callousness of the heart of that people who, after they entered the desert, they were speaking against and they were gossiping Moses. That's why, not only that they weren't found worthy of entering the promise Land, but they didn't even see it, but they were roving on non-walked paths, and not on the right-path, according to the Lord's word Who said: "I swore into My anger that they won't enter into My resting" (Numbers 14: 23).

So it is, to the ones who dare starting the Prayer to Jesus. If they have their faith diminished, namely if they are of a little faith, they will take insufficient care while working this prayer, but they will have much zeal and diligence for the earthly and temporary things and earnings. Some like these, even if it seems to them that they travel well, they wander in non-walked places and they do not walk on the right-path. And even the mouth of the Lord tells us: "Do not worry of what you will eat or of what you will drink or of what you will dress yourselves up with. You see the fowls of the sky, that they do not sow, neither they reap, nor they gather in barns, and your Father Who is in heavens feeds them all. But search, firstly, for the Kingdom of Heavens and all the other things will be added to you" (Mt. 6: 31-33).

Therefore, the ones who have been sanctified to God, even from here, if they want to lean little by little, from prayer, towards the earthly thoughts which defile and darken the mind, and if they will consent to them, they will see God getting far from them, and they will be mocked by enemies, namely by the cunning devils. This is because, even to Samson who was a strong man and the most special amongst people, and sanctified to God from his mother's womb, and who was found worthy of much power and of many wonders, and who was announced before his birth, by an angel, like John too, the son of Zacharias, didn't he get far from God because he defiled his holy limbs by leaning towards committing sin, namely towards fornication, and therefore he was left in the hands of his enemies?

Can you see, my beloved ones, how much corruption, both of the body and of the soul, it comes out of the faith's diminishing? Out of this it comes the laziness in working the holy commandments, out of this it comes the leaning towards committing sin, out of this it comes the love for the earthly earnings and for the glory of the vain-world. So, if we love the spiritual realities, let's not love the temporary earnings, which are corruptible and destroy our soul, but let's be zealous and loving the thing of God, serving Him and honoring Him by working His holy commandments and, day by day, let's work in order to increase, by faith and by humble-cogitation, in longing for Him. This is for, this is the true and undeceiving path.

So, the heat is being born out of prayer, but it also comes from devil and from nature. The heat that comes from nature it is born when somebody have a certain relative, living far away, whom he wants to see but he hasn't the necessary means in order to do that. But the natural heat is also born when somebody has a passionate love for a certain person. This is a love that destroys the soul. This love is born when he wants to encounter that person and he hasn't the necessary means to do that. This sort of heat is born also to the ones who love the money and who pursue their desire to accumulate wealth. This is, according to the word of Apostle Paul, the root of all evilness. This is a pitiful thing and worthy of continuous weeping. This is because, due to this addiction, many threw themselves in the precipice of the perdition. But even now are here, people who are conquered by this addiction, despite hearing these words loud and clear. What are they doing? They are content to think in their heart, saying: Who knows, it might not be like these fearsome words say; it might be differently. And not only that they do not repent, but they even oppress and trouble the people depending on them, by cutting the expenses, in order they to spare the financial and the material means. And this is caused to them because they do not believe in their heart and because they do not understand with their mind, and this is because of diminishing in their faith. This is because, the ill-faithed Judah, he heard the fearsome words of our Lord and Savior Jesus Christ Who was saying that if that man hadn't been born, it would have been better for that man who sold the Son of Man for earning money; Judah heard those words but he didn't understand them, neither he believed those words with his heart, because of having his mind darkened with the madness of

loving the money. And so, he didn't understand he was earning to himself, his hanging and descending in the hell's precipice.

Likewise in the present time, the ones who are darkened in their mind because of their madness for earning wealth, at their turn, they hear these fearsome words, but the darkening of their mind doesn't let them understand, or to repent, but they strive to oppress and to make suffer the ones who are less important than they are. Some people like these, they earn to themselves the descent into the perdition's precipice. And the ones who understand and who believe in their heart and who repent with true repentance, like the Lord welcomed the publican and the hooker and the profligate son, and He embraced them, likewise he welcomes and embraces and appoint those who repent, in the saint's group. This is for the Lord knows that hooker who truly repented, how to make her cleaner than a virgin. But He doesn't do that to the ones who postpone the repentance, by saying that they will maybe do it tomorrow, or on the day after tomorrow. This is because many end in hell amongst the ones saying that they will repent maybe tomorrow, because we do not know the moment of our death.

And the sweetness is born out of prayer. But it comes also from the bitter healers, namely from the cunning devils. The sweetness coming from devils it causes a disturbance, while that one coming from prayer it brings peace and humbleness.

And the heat coming from prayer and with crushing from the bottom of our heart, it brings sobs and is spring out of our eyes, abundant tears for our love and for our longing for God. And then, the mind shouts out, with a great power: "Lord Jesus Christ, the Son of God, have mercy on me". And one who prays like this, he sees all the people before him like angels of God. And he sees himself as dust and ashes and he feels the urge to be trampled by all people, for the love for the Lord. And, often, he feels the urge to hide himself from people.

The ones who have reached these measures, they have been found worthy of the mercy of God too, namely of the true and ceaseless prayer. Then, this prayer is always being worked with the mind within heart; this prayer is being worked either in silence, or while sleeping. And it is worker more strongly while awake, when it is found as being worked very peacefully and no little thought touches the mind, but the mind works only the words of the prayer and that sweetens the heart. But this work of the mind, it comes, as it was said, since the beginning, but

only together with working the holy commandments and all the deeds. This prayer is helped much, by estrangement.

Question: *What is that estrangement like?*

Answer: Estrangement means that wherever the worker (of the commandments) is, either to quietude, or amongst friends, or in any place he lives, he considers himself being a worthless (stranger) and the most unimportant one of all. This is for Saint Patriarch Kallistos says that, more than all meanings, the one who lives in ascesis owes to be zealous in understanding the spiritual realities. He owes especially that, in the beginning, the mind's focusing not to be, in the time of prayer, neither in the middle of his heart, nor below his heart, but he must keep his mind above his heart.

These godlike words have been gathered out of the holy writings, ones which have been written using a simple language, and with simplicity, in order they to easily be understood even by the little children. This is for many are the torrents of the godlike teaching, but they are difficult to be understood by little children, namely by beginners. This is because the new beginners are like little children who, in their weak little hands, instead of a fish, they even accept a snake, or embers, because of not knowing what they are doing. The newly beginning ones, they really are like the little children, and the more are so the ones who do not pay attention to the holy writings, neither they benefit of spiritual advising. This sort of works, instead of receiving the good things, they receive the evil things, and instead of a gift, they receive deceit. And they even rejoice themselves, because of not knowing what they are doing and because of reckoning that they are given a gift. That's why, this work of the mind needs much spiritual advising and it need the reading, with much taking of heed, the holy writings, and it must reject the earning of the temporary things, in order us to not be deceived. This is for the enemy doesn't relent attempting to deceive, not only on us the beginners, but also on the ones who are in the middle, and even on the ones who are consummate. This is because the master of this world searches not only for one or for two, to bring them to destruction, but he strives, roaring like a lion, to swallow everybody.

But, as it has been said above, the humbleness, the obedience, and the right-confessing, it crumbles down all the enemy's deceits and traps. This is being done especially by the humbleness, according to the word of the holy angels who told

Saint Gregory, the apprentice of Saint Basil the New, when he was kidnapped into vision up to the holy city of the Upper Jerusalem. There, Saint Gregory saw how, following to congregations of righteous, there came and were ordered in the holy city, a great congregation of laymen too. After them, there came a little congregation of monks and they will be appointed to the eternal works. And Saint Gregory, because of feeling shame for the monastic order that is called as holy nation, he looked at the angels who were carrying him – for they are two in number: one was carrying by holding him by his one armpit, and the other one by the other armpit -, and he asked them: “What could be this, gentlemen, that the big congregation of the laymen will be appointed in the city and this little congregation of monks will be appointed to the eternal torments?”. Then the holy angels answered him: “Son, at that final time, the whole monastic and spiritual nation will start going towards perdition”. And, Saint Gregory dared again and he asked them: “If it is so, my gentlemen, who will be saved?”. The angels answered him: “The one who will love the willing poverty and the running and the humbleness, that one will be saved”.

So, you who love Christ, let's strive us too, in order to love the humbleness and the willing poverty and the banishing away. This is for our Lord Jesus Christ too, when He descended on earth and lived amongst people, for His love for us, He showed much humbleness and willing poverty, and by being chased away by armed people, He didn't hide on Himself, and He accepted to be beaten and to be spit upon, and He accepted to die of a shameful death by being crucified and killed and His cherished Blood being shed, and through His extolled Resurrection from on the third day, he has given everybody the gift of resurrection and of joy. Therefore, if our Deliverer and Savior Lord received willingly all of those, and he deigned to save us from the curse of our ancestor Adam, then even more strongly we - the sinners - owe to be humbled by all the pains and the sufferings, here in the present era, and to suffer all of them for our love for our Savior Jesus Christ, the all-sweet and loving of people One. By doing so, we will be delivered from that perdition told by the holy angels, and from the eternal torments, and we will be found worthy of the Kingdom of Havens. And let's do that by knowing that all the realities are here changing and fickle, and that our life is short, and that our days are passing quickly, like the shadow of a cloud before the sun and like the

flowers of the plains. So, by seeing us all of these that they are real, with much crushing from the bottom of our heart, let's pray the Merciful God, in order Him to give us humiliation and time for repentance. This is for, now it is the time for repentance, now it is the time for working the commandments, not it is the time for getting humble, and now it is the time for weeping. So, let's start weeping now, in order not to weep then, namely there where the weeping and the tears are useless. This is for, itself the Lord's mouth says: "Blesse are you who are crying now, for you will laugh". But He didn't teach us only with His godlike mouth, but He showed us even with His work, for He lived for thirty-three years amongst the people on earth, and nobody saw Him laughing, but many saw Him crying. And what was weeping the Little Lamb of God for, namely the One Who is sinless by His nature and Who has made Himself man without sin, for us? And the One loving of people, He was really crying! And what was Him crying for, even being sinless? Only and solely for us, the sinners, in order to shows us, with the work, that it is due us to cry for our sins and to long for the world from beyond. This is because, here on earth, we are like strangers.

So, let's strive zealously, in order us to get out of foreign land and to go to our country, with piousness and with humbleness and by honoring God. Namely, let's honor God by working His holy commandments, in order us to follow the godlike Fathers from yore, who, by working God's holy and life-making commandments, say and night, with humbleness and with much-love, they served the Lord and they traveled the narrow path. This is for itself the Lord's mouth said: "narrow is the path leading to the Heavenly Kingdom, and wide is that one leading to perdition" (Mt. 7: 13-14). Truly, wide it is the path leading to perdition, but only until leading, for, woe to the ones who reached its end. Who will be able to describe the narrowness and the weeping and gnashing of teeth from there? That's why, every believer and right-worshipping Christian, by hearing about those fearsome torments, it is impossible not to get humiliated and not to weep with much crushing within his heart.

Likewise, the narrow path too, it is narrow until leading to that Kingdom. For, after somebody has been found worthy of entering there, who would be able to describe the delectation and the comforting from there and the unparalleled and non-understood by the human mind joy, of the ones who have been

found worthy of seeing the bright and illuminated angels' beauty, or the spiritual fragrance of the Paradise's flowers?

For the prayers of the holy angels and of the people pleasant to God, may us, the sinners, be defended against the enemies' traps. And with the prayer of the Birth Giver of God and All-Holy our Master, Virgin Mary, may us be found worthy of Her Son and our Lord Jesus Christ, the Word of the Father Whom we owe the glory and the honor and the worshipping to, together with His Father and with the All-Holy and Good and life-Maker His Ghost, now and for ever and ever. Amen.

Let's unveil a little further, about the people who weren't found worthy of entering the Promised Land, and who wandered in non-walked places and not on the right-path. Those ones didn't find the path towards the inhabitable city, and they souls were dying within them, because of hunger and because of thirst. That was because those people weren't found worthy of entering the Promised Land despite the fact that God crossed them through the Red Sea through Moses's staff and God brought them into desert, delivering them from Pharaoh's slavery. Those people not only weren't found worthy of entering the Promised land, but they bones remained into desert, according to the word of the Lord Who said: "I swore into My anger that they won't enter into My resting, because of their faithlessness and because of their heart's callousness" (Numbers 12: 7).

Only two members of that crowd were found worthy of entering the Promised Land, namely Joshua Navi and Halev, the son of Aaron. These ones brought the people in the land promised them by God, namely the people born after they entered the desert, for they were forty thousand with those born in desert.

And God spoke to Moses: "Take you staff and call the assembly, you are your brother Aaron, and speak to them near to the stone and the stone will give its waters and you will pull out water from stone and you will water up the assembly and the beasts". And Moses took the staff form before God (Numbers 20: 8). But there were forty thousand only in a tribe, and all the tribes numbered sis hundred thousand people together with their descendants. So, Moses and Aaron gathered the people in front of that stone and told them: "Listen to be, you, the disobedient ones! Will I pull water out of this stone?". And raising his hand, Moses stroke that stone for three times, and

plenty of water came out of it, and the assembly and their beasts drank their full. And God told Moses and Aaron: "Because you didn't believe Me, and because through your faithlessness you didn't honor Me, namely you didn't want to sanctify Me before the sons of Israel, you won't lead the assembly to the land I have given them". And this people was guided, with the help and with the benevolence of God, by Joshua Navi and by Halev, to the Promised Land.

And after God gave the city to their mastery, Joshua Navi orders that all the people living in the city to be killed with the sword. And the Lord's commandment was fulfilled, namely God ordered the lord of that land to be hanged on the cross. And that commandment was fulfilled with the deed, for they hanged him on a wood. And on Joshua Navi, for his faith and for his heart's cleanness, God extolled him, by appointing him the lord of the city and of that whole land.

And this wasn't written for something else, but only and solely in order to allow us to understand and to luminously see how much God love and strengthens and makes worthy on the ones who love His commandments and who His commandments with the deed. And again, by this, it is shown how much God hates and punishes the faithless ones and who disobey His commandments. This is because, by not working His commandments, he gives people punishment and sends them in hell, as it was done to that emperor of the Promised City, who was punished by God, through Joshua Navi.

Likewise in the present time, the faithless ones and the ones who disobey God's commandments, even if they live in abundance, the punishment from God and the descent to hell wait for them, as yore, on the day of temptation, the tempters of God were eating and drinking but, while the food still was in their mouth, the God's anger climbed upon them and it killed the most of them. And, the ones who love God's commandments and who work those commandments, they follow to ascend to Upper Jerusalem, and to be comforted to and extent non-comprisable with the human mind.

Blessed is the monk who dies to this world, for he is alive to the world from beyond, And the monk who hasn't died to this world yet, he is dead to the world from beyond and he is alive to the eternal torments, where there is not breathing or alleviation because of the pains from there. The monk is the ones who has parted with all things and who has united himself with all

things, namely he separated himself from the temporary things and he united himself with the eternal things.

Blessed are the young little monks, who have dedicated themselves, from their childhood, to be soldiers of Emperor Jesus. Blessed are they who guarded the whole virginity, for they are the well-received firstfruits of the Lam od God, and they are closer than everybody, to the godhead's chair. Blessed are the old monks too, and even the ones who were married and who left their wives and their children and followed to the Holy Gospel, for those too, they will be virginal too, and dwelling places of the Holy Ghost, if they will only fulfill with the deed, what they promised before receiving the honored and angelic schism, through which, the gift of the Most-High to be overshadowing us and to guard us against the whole evilness that is called evilness, forever and ever.

Blessed is that monk who likened himself to a little dove that lost its pair. This is for, after loosing his pair, because of much grief and sadness, it no longer drinks water, but it firstly stirs that water up and makes it muddy and only then it drinks it; neither that dove sings on a green branch, but it sits on a withered branch, weeping and mourning its beloved pair. The monk who really is a monk, likewise this pitiful and weeping dove, for the monk, after he has put on the honored and angelic countenance, he is always burning in his heart and wanting, with much grief, The One about Whom Philip was shouting out about, with a loud voice: "Come and see that I have found the desired One, namely the Little Lamb of God, the Savior of our souls" (Jn. 1: 46, and the followings). And amongst the temporary realities of the present era, he doesn't rejoice anything, because he knows that all of them are changing and temporary, but he rather saddens himself for his sins; this is because the human being, even if living on earth for only one day, it is impossible not to have sin (Job 14: 5). And no sinner will be able to go towards the desired One, if the sinner hasn't washed up his sins firstly, through the real repentance and through the true confessions.

And about the mercifulness of God, we know that, because of it, Jonah was running away from the face of God, and he didn't want to preach to the City of Nineveh its perdition, for he was saying: "Lord, I know you are merciful and by seeing their weeping and their tears, and You will have mercy on them and You won't destroy the city, but You will forgive our sins, and

my preaching will be proven as a liar one” (Jonah 4: 3). This is for, the weeping and the tears not only that they deliver the ones who weep from death, but they even make those as dwelling places of the All-Holy Ghost, as happened to the great Saints who, with the flowing of their tears, they transformed the desert in fertile land, and with their deep sighs, they made the desert bringing forth hundredfold fruits, and so they illuminated the world with the brightness of the wonders they did.

The saying number 90, belonging to Saint Nilus: “Even if it seems to you that you are with God, guard yourself against the devil of the fornication, for he is very deceitful and as envious as one can be, and he wants to be quicker than the move and the watchfulness of your mind, in order to pluck off your mind from God when your mind stays next to god with awe and fear” (Evagrius, *Heads about Prayer*, *The Romanian Philokalia*, volume I, p. 85).

The head number 91, belonging to the same Father: “If you take care of the clean prayer, prepare yourself against the rushing in of the devils, and suffer, manly, their beatings. This is because of their rushing in upon you, like the wild beasts, and they will injure the whole your body” (*Ibid*, p. 86.)

And the one of little faith, they get scared by hearing the coming of the cunning devils and about the wounds caused by them, but they doubt about the necessity of occupying themselves with the prayer. But the right-believers, they not only don’t doubt and don’t get scared because of the rushing in of the cunning devils and about the wounds caused by them, but they even arm themselves with an even greater joy against them, by occupying themselves with the clean prayer, and all the devils’ camps are set in running and are banished by them with the power of Christ, our All-Merciful Lord and Savior. And the monks become, through the clean prayer, like the angels are.

The clean prayer is the heart’s warmth and if the heart’s warmth is true and undeceiving, the sign that is undeceiving will be this: that it gathers the whole mind were the warmth is, namely in the deep of the heart. But if the warmth is brought within heart by the cunning devils, the mind won’t be working, namely the mind won’t be gathered within heart, but the mind is tossed away, as a blind one, all over the place, through all the lies. One must understand from here, therefore, that this will be the sign of the deceit: the non-working mind.

And these things haven't been written in order to discourage the ones who occupy themselves with the heart's prayer, but they have been written in order to offer them experience, and for their benefit, namely in order to show them that they must make their mind working and to gather their mind where the warmth is, namely in the depth of their heart.

The righteous one who is wise too, that one is nigh to God. And the sign of the wisdom is this: the wise one is good adviser to everybody. The wise never speaks harshly, neither he gets angry, but all his words are smooth and welcoming and they gladden the heart of the listeners. The wise one, even if he is on a high position, he will never get haughty, nor he will get proud, but he will rather be humble, following to the Little Lamb of God, our Lord and Savior Jesus Christ, and fulfilling His commands with the deed. The wise righteous, even if he is on the dignity as judge, he never believes immediately the things he is said, neither he decides, in a hurry, the punishment, but he firstly researches that complain and the proofs, and only then he will establish the sentence, for he keeps the Lord's words Who said: "With what judgment you will judge, with that judgment you will be judged and with what measure you will measure, with that measure it will be measured to you" (Mt. 7: 1-2); likewise, by keeping the words of the Apostle too, who says: "If somebody mistook, you, the ones who are spiritual, correct him with the ghost of the gentleness" (Gal. 6: 1). And so, the wise one who is on a position of mastery, he does all his things with good-reckoning and with great wisdom, striving and toiling for making himself pleasant to the Master of the whole creation, namely to our Lord and Savior Jesus Christ.

The righteous doesn't fear what he hears evil (said about him), neither he gets troubled, nor he gets disgusted in everything is told against him, but he says: Even if a camp will be risen against me, my heart won't be scared; even if against me will be waged war. I hope in this: "One I have asked from the Lord, and that I will search for, to dwell in the house of the Lord all the days of my life". His Beatitude Peter Damascene said: "What owes to do, the one who is defeated by any sort of passion? It is due, to one like this, to resist that passion with a great zeal, if he wants to escape the eternal torments and the anger of the unquenchable fire and to be found worthy of the mercy of God. Let's talk, for instance, about the passion of the fornication. If somebody is tempted by a certain person, he must

get far from that person, avoiding to touch that person's clothes, or even to avoid smelling that person's perfume. This is because, in all of these, he commits his passion and his fornication and he becomes dwelling place of the devils. And this thing is pitiful and worthy of continuous crying, for the darkening of the mind it brings to someone like that, so that they no longer remember the thought they had when they left the vain world and when they started making this spiritual journey and this angelic living, so that they no longer remember the zeal they had when they entered the gate of the monastery, and so that they no longer remember the promise they made when receiving the honored and angelic countenance. This is because, ones who are defeated by that passion are present here right now, and they hear very well about the fearsome torments. And for the ones who repent, not only that all the angelic group rejoice for them, but even the Lord waits for them with His arms open, welcoming them, and embracing them. But, on the one who pass carelessly and who do not repent, they are waited for, by the descent into hell's precipices and by the sleepless worms.

His Beatitude, Patriarch John Chrysostom said: "That man who mistakes and who commits sin before God, and later he repents and is disgusted in his sins, he will leave that sins and he will cease doing them before God and he will start repenting with much fear and with hunger and with thirst and with weeping and with daily shading of tears, withering his body and drying up his bones, but one like this won't achieve anything until he will confess all his sins to his spiritual father, in order to take from that one, forgiveness of his sins. This is for, to the spiritual father it has been given the power for forgiving the people's sins, as the Lord says: "First you tell and confess your sins and then you will get correction and forgiveness and alleviation of the heavy burden of your sins".

But the one called as the ancestral evilness, our enemy the devil, because he knows that by telling and confessing your sins to your spiritual father, you will take forgiveness and alleviation of the heavy burden of your sins, he strives very, in order to deceit and to blind and not to allow the man, by any means, not even to think at confessing his sins. That's why many left this deluding world, without confession and without their sins – which they commit during their life on earth - to be forgiven. And this is an awfully dreadful thing, very pitiful and worthy of continuous crying. This is because, due to this

disorderedly and painfully parting, they haven't achieved not even a minimum alleviation of the heavy burden of their sins.

The ones who truly confess their sins and who repent for their sins very zealously and who execute the canon given them by their spiritual father, at the time of their leaving from the deceiving world, namely at the time their will yield their soul, the angels will welcome them and will comfort them and will make them high glory, by welcoming them with much love and by gladdening themselves as for some very desired friends of theirs, and they will travel with much love together with them, to the Upper Jerusalem. With whose prayers may us be found worthy too, we the sinners, of that all-extolled happiness and holy comforting. Amen.

Blessed are the young nuns, who have consecrated themselves, since their childhood, to be brides of Bridegroom Christ. Blessed are the ones who, on all days and on all moments, they adorn and beautify their faces, by washing them up with their tears, mourning and desiring their heavenly Bridegroom. Blessed are the old nuns too, or even the ones who were married before, and who left their husbands and their children and who followed to the Holy Gospel, for they will be made pure and brides of Christ, if they only fulfill with the deed, what they have promised when they received the honored and angelic countenance. May His all-high gift to overshadow them and to guard them against the whole evilness of the one who is called as the ancestral evilness.